



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

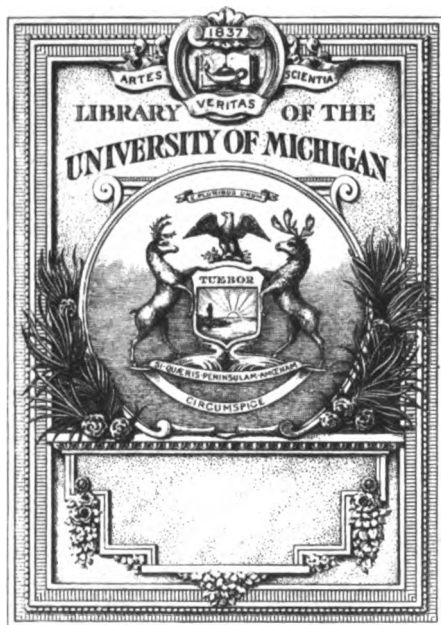
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



BX
80/
.C36
1

Catholic Historical Review

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I

APRIL, 1921

Number 1



**PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.**

BOOK REVIEWS AND NOTICES

	PAGE
A SISTER OF NOTRE DAME— <i>Sister Mary of St. Philip, 1825–1904</i> by Sr. M. P. -	94
BRISSENDEN— <i>The I. W. W.: A Study of American Syndicalism</i> , by John A. Ryan - - - - -	99
DOGGETT— <i>Dr. Andrew Turnbull and the New Smyrna Colony of Florida</i> , by Peter Guilday - - - - -	101
O'DANIEL— <i>The Right Reverend Edward Dominick Fenwick, O.P., Founder of the Dominicans in the United States</i> , by Walter Elliot, C.S.P. - - - - -	105
SMITH-GORDON— <i>Rural Reconstruction in Ireland: A Record of Coöperative Organization</i> , by P. J. Healy - - - - -	107
FOERSTER— <i>The Italian Emigration of Our Times</i> , by J. P. Christopher - - -	109
BOND— <i>The Quit-Rent System in the American Colonies</i> , by John A. Ryan - - -	119

BOARD OF EDITORS

Editor-in-Chief

RIGHT REV. THOMAS J. SHAHAN, D.D.,
Rector of the Catholic University of America



Associate Editors

REV. PATRICK J. HEALY, D.D., Chairman

REV. VICTOR O'DANIEL, O.P., S.T.M.

CHARLES HALLAN MCCARTHY, Ph.D.

REV. HENRY IGNATIUS SMITH, O.P., Ph.D.

REV. PETER GUILDAY, Ph. D.

LEO. J. STOCK, Ph.D.

RICHARD J. PURCELL, Ph.D.

Managing Editor

REV. PATRICK W. BROWNE, S.T.D. (Laval)

Correspondence in regard to contributions and subscriptions may be sent to the Managing-Editor
Catholic University of America, Washington, D. C.

MAY 23 1921
UNIV. OF MICH.

stub 7 (not available)

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I

APRIL, 1921

Number 1

CONTENTS

	PAGE
Retrospect and Prospect	
The Managing Editor	3
The First Annual Meeting of the American Catholic Historical Association	5
The Social Catholic Movement in France under the Third Republic	
Parker Thomas Moon	24
The Personality and Character of Gregory VII in Recent Historical Research	
Rev. Thomas Oestreich, O. S. B.	35
The Rise of the Papal States up to the Time of Charlemagne's Coronation	
Rev. Joseph M. Woods, S. J.	44
Benedict XV and the Historical Basis for Thomistic Study	
Rev. Henry Ignatius Smith, O. P., Ph. D.	55
Miscellany	
An Historical Centennial - - - - -	62
The Catholic Press in the United States - - - - -	70
Chronicle - - - - -	84
Book Reviews and Notices - - - - -	94
(For a complete list of Reviews see next page)	
Notes and Comment - - - - -	124
Books Received - - - - -	137

WASHINGTON, D. C.

PUBLISHED BY THE CATHOLIC UNIVERSITY OF AMERICA

Issued Quarterly

ANNUAL SUBSCRIPTION, \$4.00

SINGLE NUMBER, \$1.00

FOREIGN COUNTRIES, \$5.00

Entered as second-class matter April 5, 1915, at the post-office at Washington, D. C.
under the Act of March 3, 1879

COPYRIGHT, 1921, BY THE CATHOLIC UNIVERSITY OF AMERICA

CONTENTS

	PAGE
RETROSPECT AND PROSPECT - - - - - <i>The Managing Editor</i>	3
THE FIRST ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION - - - - -	5
THE SOCIAL CATHOLIC MOVEMENT IN FRANCE UNDER THE THIRD REPUBLIC <i>Parker Thomas Moon</i>	24
THE PERSONALITY AND CHARACTER OF GREGORY VII IN RECENT HISTORICAL RESEARCH - - - - - <i>Rev. Thomas Oestreich, O.S.B.</i>	35
THE RISE OF THE PAPAL STATES UP TO THE TIME OF CHARLEMAGNE'S CORONATION - - - - - <i>Rev. Joseph M. Woods, S.J.</i>	44
BENEDICT XV AND THE HISTORICAL BASIS FOR THOMISTIC STUDY <i>Rev. Henry Ignatius Smith, O.P., Ph.D.</i>	55
MISCELLANY - - - - -	62
An Historical Centennial - - - - -	62
The Catholic Press in the United States - - - - -	70
CHRONICLE - - - - -	84
BOOK REVIEWS AND NOTICES - - - - -	94
<p>A SISTER OF NOTRE DAME, <i>Sister Mary of St. Philip 1825-1904</i>; BRISSENDEN, <i>The I. W. W.—A Study of American Syndicalism</i>; DOGGETT, <i>Dr. Andrew Turnbull and the New Smyrna Colony of Florida</i>; O'DANIEL, <i>The Right Reverend Edward Dominick Fenwick, O.P., Founder of the Dominicans in the United States</i>; SMITH-GORDON, <i>Rural Reconstruction in Ireland—A Record of Cooperative Organization</i>; FOERSTER, <i>The Italian Emigration of Our Times</i>; BOND, <i>The Quit-Rent System in the American Colonies</i>.</p>	
NOTES AND COMMENT - - - - -	124
BOOKS RECEIVED - - - - -	137

3m,
Wair

The Catholic Historical Review

NEW SERIES, VOLUME I

APRIL, 1921

NUMBER 1

RETROSPECT AND PROSPECT

The REVIEW was founded in 1915, and set out with the definite purpose of stimulating a nationwide interest in American Catholic history. During the past six years, under Dr. Guilday's careful and enthusiastic direction, it has published a remarkable series of articles, miscellanies, documents, book reviews, notes and comments, and bibliographies. It would take undue space to mention all who have contributed to the REVIEW since April 15, 1915.

The following names are significant of the scholarship contained in its six volumes: Cardinal Gibbons, Cardinal O'Connell; Archbishops Messmer and Canevin; Bishops Shahan, Corrigan, Maes, and Currier; Monsignors Hugh T. Henry and Philip Bernardini; Rev. Drs. Souvay, O'Hara, Zwierlein, Magri, Ryan, O'Daniel, Foik, Culemans, and Weber; among the laymen, Catholic and non-Catholic, who have written, are: Charles H. McCarthy, Ph.D., James A. Rooney, LL.D., J. C. Fitzpatrick, of the Manuscript Division of the Library of Congress, Gaillard Hunt of the Department of State, Waldo G. Leland, the genial Secretary for so many years of the American Historical Association, the late Dr. Herbermann, Julius Klein, Ph.D., Michael J. O'Brien, Charles H. Cunningham, LL.D., Lawrence M. Larson, Ph.D., whose article on the Church in Greenland marked a turning point in Catholic interest in that entrancing subject, William Stetson Merrill, A.B., and Joseph Dunn, Ph.D., whose study of the Brendan Problem is worthy of a place beside the best scholarship of Europe. Other contributors, such as Fathers John Rothensteiner, Michael Shine, and Joseph Butsch, S.S.J., and several members of the Society of Jesus, Fathers J. Wilfrid Parsons, Thomas J. Campbell, John Hungerford Pollen, and Gerardo Decorme, have contributed to the pages of the REVIEW. Particular credit should be given to the

scholarly studies published in the **REVIEW** by members of the Department of History in the University of California—Herbert Bolton, Ph.D., Charles Chapman, Ph.D., Herbert I. Priestly, Ph.D., and others.

This is abundant evidence that the **REVIEW** has been the means of stimulating research and of fostering the writing of excellent monographs. As a result of these activities in the historic field to which the **REVIEW** has contributed so largely, a change in the attitude of Catholics with regard to history, local, national, and universal, is today more than a promise: a real revival of interest in Catholic Historical Societies and in historical publications devoted to the discussion of local ecclesiastical problems is abroad in the land.

To keep within the limits originally set to the **REVIEW** became more difficult each year; and more than once during the past six years the Editors debated the problem of relinquishing the national field and of entering the broader sphere of general Church history. It was finally decided that with the April issue, the **REVIEW** should venture forth into the larger domain and discuss problems of Church history both national and universal, while keeping its present size and character.

We hope to maintain the high standard attained by the **REVIEW** under Dr. Guilday's direction, and to retain the many friends to whom his scholarship and historical knowledge appealed. As an earnest of our efforts in this direction, we take pleasure in announcing that in addition to several of the writers whose names are recorded above, we shall have as contributors during the year, the Most Reverend Austin Dowling, D.D., Archbishop of St. Paul, the Right Reverend Alexander Macdonald, of Victoria, B.C.; the Very Rev. M. J. Ryan, Ph.D., D.D., of St. Augustine's Seminary, Toronto; the Rev. Thomas P. Phelan, L.L.D., of the Maryknoll Seminary; the Rev. Arthur Robert, Ph.D., D.D., of Laval University; the Rev. William P. H. Kitchin, Ph.D., of St. John's, Newfoundland, Sir Bertram Windle, M.D., Sc.D., of St. Michael's College, Toronto; and Dr. Carlton J. H. Hayes, Columbia University, New York.

THE MANAGING EDITOR.

**THE FIRST ANNUAL MEETING OF THE
AMERICAN CATHOLIC HISTORICAL ASSOCIATION
WASHINGTON, D. C.
December 27-30, 1920**

The group of fifty members of the American Catholic Historical Association who registered for the sessions of the First Annual Meeting, came with an enthusiasm which assured all concerned a profitable and successful program. The geographical distribution of those present was wider than had been anticipated, and this alone gave spirit and vivacity to the Meeting. The year that passed since the organization of the Association at Cleveland, December 30, 1919, was a year of activity of no mean order on the part of the Founders. In the April, 1920, number of the *Catholic Historical Review*, Dr. Guilday's Address at the Cleveland gathering was printed. This paper gave an outline of the various aspects of the prospect and, as a keynote to the *raison d'être* of the Association, Dr. Guilday took for his text a paragraph from the address of Justin Winsor, given at the preliminary meeting of the American Historical Association, at Saratoga, September 9, 1884:

We have come, gentlemen, to organize a new society, and fill a new field. Existing historical societies are local, by State and division of States, and give themselves only to the history of our own country. The only one not plainly by its title local, the American Antiquarian Society, is nevertheless very largely confined in its researches to New England subjects, though it sometimes stretches its ken to Central America and the Northwest. But our proposed name, though American by title, is not intended to confine our observation to this continent. We are to be simply American students devoting ourselves to historical subjects, without limitation in time or place. So no one can regard us as a rival of any other historical association in this country. We are drawn together because we believe there is a new spirit of research abroad—a spirit which emulates the laboratory work of the naturalists, using that word in its broadest sense. This spirit requires for its sustenance mutual recognition and suggestion among its devotees. We can deduce encouragement and experience stimulation by this sort of personal contact. Scholars and students can no longer afford to live isolated. They must come together to derive that zest which arises from personal acquaintance, to submit idiosyncrasies to the contact of their fellows, and they will come from the convocation healthier and more circumspect. The future of this new work is in

the young men of the historical instinct—largely in the rising instructors of our colleges; and I am glad to see that they have not failed us in the present movement. . . . Those of us who are older are quickened by their presence.

In June, 1921, a more detailed account of the purposes of the new national Catholic historical society appeared in the *Catholic Mind*, of New York City. Emphasis was laid in this paper upon the fact that before the founding of the American Catholic Historical Association, there was no organization in the United States which satisfied the Catholic historical ideal as defined by the Cleveland Meeting. Thirty odd years of splendid activity on the part of the American Catholic Historical Society, of Philadelphia, and of the United States Catholic Historical Society, of New York City, had prepared the way for this new Association, whose definite object is to promote study and research in the field of general Church history.

At the Founders Meeting, in Cleveland, the following officers were elected:

President, Lawrence F. Flick, M.D., LL.D.; *Vice-Presidents*, Rev. Richard H. Tierney, S.J., and Rev. Victor O'Daniel, O.P., S.T.M.; *Secretary*, Carlton J. H. Hayes, Ph.D.; *Treasurer*, Rt. Rev. Monsignor T. C. O'Reilly, D.D., V.G.; *Archivist*, Rev. Peter Guilday, Ph. D. The Executive Council includes, with the above named officers, Rev. Gilbert P. Jennings, LL.D. (Cleveland), Rt. Rev. Monsignor Joseph F. Mooney, D.D., V.G., (New York), Rev. Dr. Souvay, C.M. (St. Louis), Rev. William Busch, S.T.L. (St. Paul), and Rev. Zephyrin Engelhardt, O.F.M. (Santa Barbara, Calif.).

The Constitution adopted at the Cleveland Meeting is as follows:

1. The name of this organization shall be The American Catholic Historical Association.
2. The object of this Association shall be to promote study and research in the field of Catholic history.
3. Any person approved by the Executive Council may become a member of this Association. The annual membership fee shall be three dollars. On payment of fifty dollars, any person, with the approval of the Executive Council, may become a life member.
4. The officers of this Association shall be: A President, two Vice-Presidents, a Secretary, a Treasurer, and an Archivist. These officers shall be selected by ballot at the regular annual meeting of the Association.
5. There shall be constituted an Executive Council of eleven members, namely, the six officers mentioned in Section 4 and five other members to be elected at the annual meeting.
6. The Executive Council shall have supreme management of all affairs and interests of the Association. It shall make arrangements for the annual

meetings, and shall have power to regulate the publications of the Association. Five members of the Executive Council shall constitute a quorum for the transaction of business.

7. The Constitution may be amended by a two-thirds' vote at any regular meeting, provided that the proposed amendment either has been introduced at a previous meeting, or has received approval of the Executive Council.

The headquarters of the Association have been fixed permanently at the Catholic University of America, Washington, D. C.

The first President, Dr. Lawrence F. Flick, the Laetare medalist of 1920, published in October, 1920, a paper on the Association, in which he discussed with his accustomed clarity of thought the task that lay ahead of the new historical society. Thus, the spirit of a new promise was visible from the day of the founding of the Association; and that spirit, as Dr. Flick expressed it, was certain to draw together the diverging forces in existing agencies for the accomplishment of this most important work which, up to now, has been left undone. Dr. Flick writes, in part, as follows:

The Catholics of the United States ought to take front rank in historical endeavor. They have most reason for it. Prosperity gives them the means. Blessed with the true Faith, it is their duty to help remove the stumbling-blocks from the path to it of their less fortunate brethren by correcting the false history which has evolved from the religious cataclysm of the sixteenth century. In American History, theirs is the glorious page. The history of the Church offers the best patterns for the correction of the social evils of our day. Both Church and State need the mirror of history as a guide around difficulties in matters of human interest.

The efforts which have been made in the United States in the field of history, since His Holiness Leo XIII wrote his encyclical letter, disappointing as they are in view of the importance of the matter, have at least prepared the soil. Many valuable data on Catholic American history have been collected and made available for scientific historical use; many individuals among the better educated Catholics have been kept in touch with the subject of history and made familiar with its importance; some of our Catholic educational institutions have come into the work and have developed historical students and writers; and some of our Catholic dioceses have put their archives in a better state of preservation and made them more available. Notre Dame University has made a most valuable collection of Catholic historical material; Georgetown has done the same; the Jesuits have put one of their ablest men to work on the history of the Church in the United States; Dr. Guilday himself and other young American Catholic Historians are in a sense the product of the historical movement which began with the Holy Father's encyclical letter.

The *American Catholic Historical Association* is to supplement the local societies but not to supplant them. Its field is not only American Catholic History but history for American Catholics. It will take in the entire domain of historical endeavor in the light of Catholic Faith. Under the auspices of

the Catholic University of America it will endeavor to unite the Catholic historical students and writers of the entire country in its own broader field and thus stimulate greater activity in the study of local history in the local organizations. It will work in harmony with these and to some extent through them. It will be a bond of union for them and make them mutually useful one to another.

In the nature of things, history is of interest only to the educated. Historical associations consequently must depend upon graduates of higher educational institutions for support and accomplishment of purpose. No doubt the limited success of the older organizations has been due to the small number of Catholic college graduates. In the past many Catholic parents who could afford to give their children higher education sent them to non-Catholic institutions for this purpose, and young men and women educated in this way would not be apt to be interested in Catholic history or in history from a Catholic viewpoint. Now there are in the United States a large number of Catholic institutions which give higher education and have a good clientele. Approximately, there are ten Catholic universities, two hundred and twenty odd Catholic colleges and academies for boys and six hundred and fifty odd Catholic colleges and academies for girls in the United States at the present time.

Our higher educational institutions themselves should show the example to their alumni by participating in the great work which is to be done in the field of history. Every institution of this kind, as a corporation, should become a member of the *American Catholic Historical Association*. Some have already done so. Three hold founder's membership. They should interest themselves in the preservation of documents and monuments which have a bearing on the history of the Church. They should designate a member of the community as the historian and archivist of the community and make it part of the duty of this member to interest students in Catholic history. With all our higher educational institutions enlisted in the cause, the *American Catholic Historical Association* could confidently look forward to a successful career.

The Press Service Bureau of the National Catholic Welfare Council had taken an especial interest in the success of this First Meeting, and by its efforts the program was spread through the country. It may not be unjustly claimed, therefore, that everyone interested in Catholic historical studies in the United States was made aware of the assembly in Washington.

To prepare for the Washington Meeting a preliminary conference was held at Dr. Flick's home, in Philadelphia, on January 10-11, 1920, with Dr. Flick, Dr. Hayes, and Dr. Guilday present. Plans were made for the first meeting of the Executive Council, which took place on February 28, 1920, at the Hotel Belmont, New York City. Eight member of the Executive Council were present. Three Committees were appointed for

the December meeting: (1) Committee on Membership, with the Rev. Victor F. O'Daniel, O.P., S.T.M., as chairman; (2) Committee on Local Arrangements, with the Right Rev. Monsignor Thomas, Rector of St. Patrick's Church, Washington, D. C., as chairman; and (3) Committee on Program, with the Rev. Dr. Guilday, as chairman. It was also decided to hold the First Annual Meeting of the Association in Washington, D. C., December 27-30, 1920, in conjunction with the American Historical Association, the American Political Science Association, the American Sociological Society, The Mississippi Valley Historical Association and the Agricultural History Society, all of which were to meet in the National Capital during that week. Before adjournment the Executive Council voted unanimously on the motion of Dr. Guilday, seconded by Dr. Hayes to confer the first Honorary Life-Membership upon Dr. J. Franklin Jameson, of the Carnegie Institution, Washington, D. C.

Through the courtesy of the New Willard Hotel management, the Fairfax Room was set apart gratuitously for the sessions of the Association, and a Registration Bureau and a Bureau of Information were opened with a special committee of ladies in charge, the Misses Frances Brawner, Alice McShane and Elsie Eisler.

The initial session of the Association consisted of the meeting of the Executive Council, which was held in St. Patrick's Rectory, on Monday, December 27, at three p. m. Summary reports from the three Committees were read and discussed, and the Secretary, Dr. Guilday, was requested to prepare the Executive Council report for the Annual Business Meeting which was scheduled for the afternoon of Wednesday, December 29. Dr. Guilday reported that through the courtesy of Leo Rover, Esq., of Washington, D. C., the Association had been legally incorporated in the District of Columbia. A vote of thanks was extended to Mr. Rover. Correspondence between Mr. C. M. Burt, Chairman of the Trunk Line Association and Dr. Guilday was read, relative to a request for reduced fares on the railroads, and the Executive Council passed a resolution of protest against the decision of the Passenger Department. Dr. Guilday was instructed to act for the Association with the other organizations in this matter. The Executive Council then con-

stituted itself a nominating Committee for the officers of the coming year. A resolution of thanks to Monsignor Thomas for his hospitality was then passed, and the meeting adjourned.

The first PUBLIC SESSION ON CHURCH HISTORY was held in the Fairfax Room, with Monsignor O'Reilly, as chairman. Owing to the unavoidable absence of Rev. Lucian Johnston, of Baltimore, who was to have read a paper on the *Attitude of Science towards Religion* (1874-1920), Parker Thomas Moon, M.A. of Columbia University, read the first paper, entitled: *The Catholic Social Movement in France under the Third Republic*. This was followed by a paper *Benedict XV and the Historical Basis for Thomistic Study*, by Rev. Henry Ignatius Smith, O.P., Ph.D., of the Catholic University of America. Mr. Michael Williams, of the National Catholic Welfare Council, who prepared a summary of the question: *Opportunities in Historical Fiction*, was absent in Panama, and his paper was read by Dr. Guilday. The closing paper of the session was an excellent description of the *Catholic Church in Georgia*, by the Chancellor of the Savannah Diocese, Rev. T. A. Foley.

A luncheon conference with the American Historical Association on the *Opportunities of Historical Research in the City of Washington*, was served in the Library of Congress at noon, and was followed by a tour of the Library under competent guides.

The second PUBLIC SESSION ON CHURCH HISTORY opened on Wednesday morning, with Monsignor George A. Dougherty, D. D., Vice-Rector of the Catholic University of America, as Chairman. Rev. Dr. F. Joseph Magri, of Portsmouth, Va., the first speaker, dealt with the problem of national Catholic archival economy, in a paper entitled *The Compilation and Preservation of Church Historical Data*. Father Joseph M. Woods, S. J., of Woodstock College, aroused considerable interest with his paper on the *Rise of the Papal States up to Charlemagne's Coronation*. The Rev. Felix Fellner, O. S. B., of St. Vincent's Archabbey, Beatty, Pa., participated in the discussion which followed this paper. The Rev. Dr. Souvay, C. M., D. D., of Kenrick Seminary, St. Louis, who was scheduled to give a paper on the *St. Vincent de Paul Society as an Agency of Reconstruction*, was unable to be present on account

of illness. Rev. Dr. Kerby, of the Catholic University of America, graciously took Dr. Souvay's place and spoke to the assembly on the problem: assimilation of Catholic thought and action into the national life. The Rt. Rev. Monsignor Pace, Ph. D., LL. D., of the Catholic University of America, also addressed the meeting. The next paper deserves a special word of praise—the *Personality and Character of Gregory VII in Recent Historical Research*, from the pen of Rev. Dr. Thomas Oestreich, O. S. B., of Belmont Abbey College, Belmont, N. C. It was a far cry from the days of Hildebrand to our own, but Dr. Michael J. Slattery, the Executive Secretary of the National Catholic Welfare Council, found no difficulty in linking the systematic and efficient labors of Gregory VII with the notable success of the National Catholic War Council, in his paper on that subject.

The Annual Business Meeting of the Association took place on Wednesday at three p. m. The President, Dr. Flick, who presided, opened the meeting with an address on the results of the year's work; and then the Report of the Executive Council was read to the Assembly by Dr. Guilday. This Report gave a detailed account of the meetings of the Executive Council in New York and Washington, and contained summary reports from the various Committees:

(a) Report of the Committee on Membership

The Committee on Membership has the honor to report that on December 27, 1920, the number of paid Life Members was 57, and the number of paid Annual Members was 98, making a total of 155 members of the Association. Plans are now being perfected to carry out the suggestion of Dr. Flick that a Life Membership campaign be begun among the Catholic educational institutions.

Respectfully submitted,

VICTOR F. O'DANIEL, O.P.,
Chairman.

(b) Report of the Committee on Local Arrangements

On November 11, 1920, a meeting of the Local Committee on Arrangements in connection with the first annual meeting of the American Catholic Historical Association was held at St. Patrick's Rectory. Rt. Rev. Msgr. C. F. Thomas, who had been asked to act as Chairman of the Committee, had invited the following gentlemen to act as members: Dr. J. Crosson, Dr. Joseph Dunn, Dr. Leo Stock, Dr. P. J. Lennox, of the Catholic University, Mr. E. P. Harrington, Mr. J. Fendall Cain, and Mr. Leo A. Rover. These gentlemen court-

eously responded to the invitation, and met at the above mentioned place and time.

Monsignor Thomas presided and called the meeting to order. The Very Reverend Peter Guilday, Ph.D., explained the purpose of the assembly and bespoke the co-operation of the gentlemen present. Statement was made that the Fairfax Room of the New Willard Hotel had been secured for the meetings of the Association and that preparations were being made for smokers and other entertainments at several clubs in the city. There was really not much the Committee was called upon to do, except to grace the first page of the program, and, perhaps, to add dignity and give approval to the plans outlined for the meetings of the Association. The meeting adjourned with sanguine expectations for the successful and satisfying results of the first annual assembly of the American Catholic Historical Association.

Respectfully submitted,

C. F. THOMAS,

Chairman.

(c) *Report of the Committee on Program*

Dr. Guilday, Chairman of the Committee on Program, gave a verbal report to the effect that his work was made very easy by the wholehearted co-operation of those to whom he wrote for papers for this first Annual Meeting of the Association. The Chairman desires likewise to place on record the co-operation in this matter he received from Dr. Carlton J. H. Hayes, the Chairman of the Program Committee of the American Historical Association, and also from the former Secretary of the American Historical Association, Mr. Waldo Leland.

(d) *Report of the Treasurer*

RECEIPTS

Memberships paid in full.....	\$2,400.00
Memberships paid in part.....	50.00
Annual Dues.....	296.00
Interest on bank deposit of July 1, 1920.....	7.17
Total received during this period.....	\$2,753.17

EXPENSES

Chestnut & Moore, Reporting Cleveland Meeting....	\$25.50
National Capital Press, Printing and Stationery.....	204.75
Hotel Belmont, N. Y., Expenses of Committee Meeting, February, 1920.....	13.95
Office Account—Stenographer.....	50.00
Office Account—Postage.....	100.00
Addressograph Co., Washington, D. C.....	8.52
C. G. Stott & Co., Printing.....	7.20
M. M. DeVault, Typing.....	3.68
C. J. O'Brien & Co., N. Y., Printing Pamphlets.....	45.84
Big Sign Co., Printing Cards.....	27.00
Discount % Exchange Montreal check.....	.46

Total expended during this period..... 486.27

Balance Cash on Hand..... \$2,266.27

IN BANK

Commercial account.....	\$706.10
Savings account.....	1,560.17
<hr/>	
Total as above.....	\$2,266.27

Respectfully submitted,

THOMAS C. O'REILLY,

Treasurer.

Other problems were discussed at the Annual Business Meeting. It was voted not to incur the expense of publishing the Papers of the Public Sessions at this time, owing to the high cost of printing, and also to the fact that, as Dr. Guilday explained, a project was then being formulated to change the character of the CATHOLIC HISTORICAL REVIEW, of which he was the Editor. This quarterly, founded in 1915, at the Catholic University of America, had kept strictly during the past six years to the field of American Catholic history, and it was planned to widen its scope with the April 1921, issue to the general field of Church history. The writers of the papers read during the Meeting would then have a periodical in which their papers could appear. Each member of the program was left free, however, to place his paper wherever he wished. Dr. Guilday reported that at the Executive Council meeting on Monday, December 27, 1920, the Treasurer had been authorized to purchase \$1500 of Liberty Bonds, Series 2, as the beginning of an endowment fund for the Association. A note of thanks was passed recognizing the help given the Committee on Program by the National Catholic Welfare Council News Service.

It was then moved and seconded that the next Annual Meeting be held at St. Louis, Mo., Christmas Week, 1921.

A Committee for the nomination of officers for the coming year was then appointed by Doctor Flick—consisting of Monsignor O'Reilly, Father O'Daniel, and Doctor Guilday. The Committee presented the following list of officers for the coming year, 1921.

President—James J. Walsh, M.D., Ph.D., K.S.G.

First Vice-President—Rev. John J. Wynne, S.J., Editor of the *Catholic Encyclopedia*.

Second Vice-President—Rev. Dr. Ryan, C.M., President of Kenrick Seminary, St. Louis, Mo.

Treasurer—Rt. Rev. Msgr. T. C. O'Reilly, D.D.

Secretary—Rev. Peter Guilday, Ph.D.

Archivist—Miss Frances Brawner.

Executive Council—(The above officers, with the following):

Dr. Lawrence F. Flick, First President of the Association.

Dr. Carlton J. H. Hayes, of Columbia University.

Rev. Dr. Charles L. Souvay, C.M., Kenrick Seminary, Ill.

Very Rev. Dr. F. L. Gassler, New Orleans, La.

David J. Champion, Esq., Cleveland, Ohio.

These officers were elected unanimously by the assembly, and Dr. James J. Walsh who was then presented to the Association, gave a short address of acceptance. A vote of thanks was then extended to the Manager of the New Willard Hotel, for his courtesy. The secretary then reported that the expenses of the First Annual Meeting would amount to about \$200 and that Monsignor Thomas, Rector of St. Patrick's Church, had very generously given to the Association his personal cheque to meet these expenses. Dr. Flick voiced the gratitude of the Association, and accordingly a vote of thanks to Monsignor Thomas was entered upon the minutes of the Meeting.

Many of the members of the Association participated in the Subscription Dinner given by the American Historical Association, on Wednesday evening, in the Large Ball Room of the New Willard. Among the speakers was Dr. James J. Walsh, President-elect of the American Catholic Historical Association, and the Dinner was begun by prayer offered by Rev. Dr. Guilday.

The third PUBLIC SESSION ON CHURCH HISTORY was held on Thursday morning, December 30, at 10 a. m., with Monsignor Thomas, as Chairman. After a word of welcome to the large number present, Monsignor Thomas called attention to the success which had attended the Meeting thus far. "Without taking undue credit to ourselves", Monsignor Thomas said, "we, as the youngest daughter of the American Historical Association, cannot help feeling proud that our Secretary was asked to give the blessing at the Dinner yesterday evening; and I need hardly repeat to you what is the general talk today that Dr. Walsh's speech was popularly voted the best of the evening." Monsignor Thomas then called upon Dr. Walsh for his paper

The Sisters and the Care of the Ailing Poor in the United States. Dr. Walsh discarded his written paper and talked to the assembly in his fine scholarly and fascinating way. Father Betten, S. J., of St. Ignatius College, Cleveland, followed with a paper entitled *Increase and Diffusion of Historical Knowledge.* Dr. Conde B. Pallen, a member of the original Board of Editors of the Catholic Encyclopedia, read a humorous but very significant paper on *Idealism in History.* Owing to her unavoidable absence, in place of the paper scheduled to be given by Sister Mary Agnes McCann, Ph.D., on the *Religious Orders of Women in the United States,* Dr. Guilday gave a paper on the *Sacred Congregation of Propaganda Fide* whose tercentenary will occur in 1922. The final contribution to the success of the Meeting was a spirited address by Dr. Herbert Bolton, of the University of California on the *Value of Mexican Archives for the Study of Missionary History.*

Several of the members of the Association took part in the discussion at the Luncheon Conference on Latin America, at the Ebbitt Hotel.

The closing act of this First Annual Meeting was the GENERAL SESSION held on Thursday at 3 p. m., with Dr. Guilday as Chairman. Dr. Flick the retiring President read the first presidential address of the new organization, entitled *History as a Science.* This paper, which has since been privately printed, is a valuable contribution to the problem of the Philosophy of history.

Dr. Flick said, in part:

History in the concrete, to be scientific, too, must be more than a mere narrative of events. It must be an analysis, an understanding and an appreciation of them, with human interest, for the ethical benefit of the living age. There must be a motive for every rational act, and no motive is worthy of man which is not for the good of humanity. History therefore must be truthful, ethical, and useful. Without these qualities, to say the least, it is not worth while. It may serve the sordid purpose of the individual; it may gratify the vanity of partisans, and for the moment it may mislead the living age, but ultimately it will be valued at its worth. Cardinal Newman has well said: 'History is a record of facts; and facts according to the proverb are stubborn things. Ingenious men may misrepresent them for awhile, but in the end they will be duly ascertained and appreciated'.

After describing the efforts made by the leaders of the Catholic Church to enable scholars to profit by the great collections

of documents in the possession of the Church, Dr. Flick then proceeded to explain the place and the purpose of such societies as the American Catholic Historical Association in the field of historical study and research. The striking passage is the following:

The American Catholic Historical Association has come into existence at a time when the world is ripe for it and merely needs to do each task which falls within its easily discernible, well defined field of labor, promptly as it comes along, to accomplish all that its most ardent friends can expect of it. Under the friendly patronage of the Catholic University of America, which it has without stint, it can get the hearty support of Catholic men and women and of Catholic educational institutions from all parts of the United States, for the asking, if it will but place a well constructed scientific program before them. The program must be worthy of the cause, however, and of the people before whom it is placed. It must take in, not only history in the making for America, but history in the remaking for the world, for all that time in which history has been a conspiracy against the truth. For four hundred years history has been built upon bias, prejudice, greed, and false philosophy. To show up falsehood in what has been written, and give the world the truth in its place, ought to be, and surely would be an appealing task for our Catholic American people. To lead in this work and find the ways and means of doing it clearly is one of the functions of this organization. What the Catholic Church has done for our country and what Catholics as individuals and as a body have contributed to the development of our free institutions and the formation of the character of our people has never been woven into our history or our literature. To have this done likewise is one of the functions of this organization. Historic truth should be written into our school books, not only the school books of Catholic children but the school books of all children. Falsehood here is a deadly poison to our free institutions. Surely it is the function of this Society to prevent insidious implantation of error in the minds of the young and to supply historic truth for their intellectual food.

After thanking all those who had participated in the success of this First Annual Meeting, Dr. Guilday brought the Sessions to a close with the following address:

"Mr. President, Fellow-Members of the American Catholic Historical Association, Ladies and Gentlemen: One of the singular facts which seem to haunt the earliest period of many organizations similar in design to our own is the baffling way the shadows gather around their beginnings. When a decade or more are gone by, or when, as is the case with the American Historical Association, nearly forty years are gathered to the past, the lineaments of the events of those earliest days, once so sharp and distinct to the eyes of those who were participants therein,

become somewhat confused, with only a few highlights remaining to us of this later day, for recognition. Witnesses we have been during this week to the vigor, splendid in its activeness, stimulating in its variety of effort, of that society of which, as Americans, we are justly proud, the American Historical Association. And yet, seek out its earliest chronicles, scan its earliest published records of those annual meetings which began at Saratoga, in 1884, and how difficult it is to sketch intimate pictures of the scholars who assisted in the founding of that Association, of the students whose vision made that Association a reality, whose zeal and sacrifice of time and labor gave to it its power, its purpose, its constant and consistent orientation towards a sublime love of historical truth. Shadows in the past many of the founders of 1884 have become, and with the years fleeting like clouds before the sun their image seems to grow fainter, their deeds less clear, their names less familiar. It is, in a way, the fate of the majority who worship at History's shrine.

"We who are participants in this First Annual Meeting of the American Catholic Historical Association are living through that same experience. The months and the years are going by all too quickly, and these days of pleasure, intellectual and spiritual, these hours of intimate companionship around the cradle of the child we saw born into our world a year ago this Christmas-tide, will grow cold in memory, and admit it we must, somewhat lifeless in color and in tone. But to-day is still with us, and to-day we rejoice in the possession of these intimate touches of the higher life, touches which we can only, as in all the finer things of the soul, feebly impart to those we shall meet when we are gathered again at our homes. I must leave unsaid all that it means to us, Catholic students of history, to have seen and heard the great leaders in our science during these days, but I know that every member of our Association is carrying home with him the quickened realization that these men and women, though not of our faith in many cases, are pursuing the ideal of truth with all the reverence of those consecrated to it from their first waking moments into sacramental life. Rather do I venture to emphasize some of our own intimate relationships—relationships which have already given us

hope and courage for the future and which have undoubtedly arisen from our experiences these past three days.

"We shall all remember that Columbia University has in Carlton Hayes and Parker Thomas Moon, both converts to the true Faith, young and enthusiastic teachers, who need only keep alive their Catholic simplicity of character to dispel the misgivings of that twilight zone between us and those not of our faith. We caught in the sturdy English of the scholarly young Dominican, Henry Ignatius Smith, a glimpse into a land many of us had almost forgotten, the land of Thomas Aquinas and his fellow Dominicans. We listened also to one who up from Georgia came, out of a busy Chancellor's office, Father Foley, to give us a romantic Catholic page from early colonial times. Richmond, too, the pride of the South, the last stronghold to-day of all the sweet culture of the pre-Civil War epoch, brought us through Dr. Magri a new method for confederating our knowledge of American Church history in the future. Only those who have forced their way through volumes such as Haller's *Zur Entstehung der Kirchenstaates*, were able to appreciate fully the masterly skill of Father Woods, in his paper on the Temporal Sovereignty of the Papacy. Belmont College Abbey can no longer be a vague spot in the alleged wilds of North Carolina, to those who listened to Father Oestreich's scholarly paper on Hildebrand, and every Catholic heart must have beaten with pride at the summary of work done and done so nobly and magnificently by the National Catholic War Council during the reading of Michael Slattey's delightfully modest paper. This morning we listened to a world-embracing program of work for the Association, as outlined by Father Betten, and all who heard him have the right now to share in a satisfaction his many friends already possess, that of knowing of his unadvertised but brilliant success in revising some of the most popular manuals of general history in use in the United States. Of those two giants in Catholic defence, Dr. James J. Walsh and Condé Benoist Pallen, nothing need be said to this assembly, and it is a pleasure to us to have heard Bolton of California than whom there is no one outside the Church to whom our Faith owes more, for he has been a stalwart worker in the field that Father Engelhardt has chosen of making known the Catholic history of the old Southwest.

"Our welcome to our new President for the Year of Our Lord, 1921, Dr. James J. Walsh, is unaccompanied by any sigh of farewell to Dr. Flick, though Shakespeare has said that farewell does go out sighing, for we have not lost him to our counsels and to our deliberations. He came to us a year ago to direct us in his own delicately charming way, and he came to us with thirty-five years of accomplishment in the field wherein most of those who are now associated with him are still like myself, aspirants, neophytes, catechumens. His spirit will live on in our Association as the years go by; and as the circle of our influence increases until it has included every lover of Catholic history living in our beloved land, his name will be held in reverence and in benediction as one of America's finest types of citizen, scholar and apostle of the sweetness and light of our holy Faith.

"These are some of our intimate and uplifting memories of the past three days, but to mention them alone and leave unsaid the loveliest remembrance of all would be to leave untouched the one last note which makes the harmony full and complete. Shall I not then speak of what is nearest to the spirit which animates us at this last session of our First Annual Meeting of placing here on our records our feeling of pride and of gratitude in having had as our First President, Lawrence Francis Flick, the eminent physician, the lover of all that is best in Catholic historical lore, the recipient of honors here and abroad, the Notre Dame Laetare Medalist of 1920, but above and beyond these, to those of us who rejoice in his friendship, the kindly affectionate father, the staunch friend, and the devoted Catholic layman? To our new President, Dr. James J. Walsh, we wish in all heartiness a year of happiness as our leader, and a year of success in all his undertakings, for the progress of the Association.

"To God, the Giver of all light, we offer up our prayer of gratitude for whatever of good there has been in our meetings and deliberations, and we close our sessions by begging His blessing upon the purpose of the Association, upon all its members, and upon their own labors in the field of Catholic history".

LIST OF MEMBERS

(Asterisk signifies life members)

- ALEXANDER, Rev. Maurice B., Baltimore, Md.
- ALLEN, Rt. Rev. Edward P., D.D., Mobile, Ala.
- ANTHONY, Sister, College of Notre Dame, San Jose, Calif.
- ATHERTON, William Henry, Ph.D., LL.D., Litt.D., Montreal, Canada.
- BETTEN, Rev. Francis S., S.J., St. Ignatius College, Cleveland, Ohio.
- BRAWNER, Frances, Catholic University of America, Washington, D. C.
- BRODERICK, Daniel I., Catonsville, Md.
- BROSSART, Rt. Rev. Ferdinand, D.D., Covington, Ky.
- BROWNE, Rev. P. W., D.D., Catholic University of America, Washington, D. C.
- *BUSCH, Rev. William, L.Sc.M.H., St. Paul Seminary, St. Paul, Minn.
- BYRNE, Rt. Rev. Christopher E., D.D., Galveston, Texas.
- *CANEVIN, Most Rev. Regis, D.D., Pittsburgh, Pa.
- CANTWELL, Rt. Rev. John J., D.D., Los Angeles, Calif.
- CARMAN, Harry J., Ph.B., Ph.D., Columbia University, New York City.
- CASSIDY, Rev. J. H., Washington, D. C.
- *CHAMPION, David J., Esq., Cleveland, Ohio.
- *CHARTRAND, Rt. Rev. Joseph, D.D., Indianapolis, Ind.
- CHRISTIE, Rev. F. A., D.D., Meadville, Pa.
- COAKLEY, Rev. Thomas F., D.D., Pittsburgh, Pa.
- *COLLIS, Rev. Patrick A., Ph.D., Catholic University of America, Washington, D. C.
- CONWAY, W. H., Springfield, Ill.
- CORRIGAN, Rt. Rev. Owen B., D.D., Baltimore, Md.
- COUTINCO, Joaquim de Siguera, Kf. C.E., Sc.D., Catholic University of America, Washington, D. C.
- *CREW, John E., Cleveland, Ohio.
- CULEMANS, Rev. J. B., D.D., Moline, Ill.
- CURLEY, Rt. Rev. Michael J., D.D., LL.D., St. Augustine, Fla.
- *DAY, Rt. Rev. Victor, V.G., Helena, Mont.
- DENIS, Sister, Sisters of Notre Dame, Cleveland, Ohio.
- DELACY, Hon. William H., D.C.L., Catholic University of America, Chevy Chase, Md.
- *DEMOTT, Mrs. I. P., Crookston, Minn.
- DERRY, George Hermann, Ph.D., Schenectady, N. Y.
- DOHERTY, Miss Margaret, Urbana, Ill.
- DOUGHERTY, His Eminence Cardinal, Philadelphia, Pa.
- DUNN, Joseph, Ph.D., Catholic University of America, Washington, D. C.
- *EGAN, Rev. Joseph, S.T.L., St. Joseph's Seminary, Dunwoodie, N. Y.
- ENGELHARDT, Rev. Zephyrin, O.F.M., Santa Barbara, Calif.
- FELLNER, Rev. Felix, O.S.B., St. Vincent's Archabbey, Beatty, Pa.
- FITZPATRICK, John C., Esq., Library of Congress, Washington, D. C.
- FLICK, Edward H., Esq., Altoona, Pa.
- FLICK, John A., Camden, N. J.
- *FLICK, Lawrence F., M.D., LL.D., Philadelphia, Pa.
- FOLEY, Rev. T. A., Savannah, Ga.
- FORD, Dr. Henry J., Washington, D. C.
- GALBALLY, Edward J., Esq., Philadelphia, Pa.
- *GALLENA, Rev. William J., D.D., Painesville, Ohio.
- GALVIN, Rev. James F., Apostolic Mission House, Brookland, D. C.
- GARRAGHAN, Rev. G. J., S.J., St. Louis University, St. Louis, Mo.
- *GASSLER, Very Rev. F. L., New Orleans, La.
- GAVAN, Rev. P. C., Washington, D. C.

- GIBBONS, Rt. Rev. Edmund F., D.D., Albany, N. Y.
- *GIBBONS, His Eminence James Cardinal, Baltimore, Md.
- GLASS, Rt. Rev. Joseph S., C.M., D.D., LL.D., Salt Lake City, Utah.
- GLENNON, Most Rev. John J., D.D., St. Louis, Mo.
- GUARNIERI, Lewis L., LL.B., LL.M., Warren, Ohio.
- GUERTIN, Rt. Rev. George A., D.D., Manchester, N. Hamp.
- *GUILDAY, Rev. Peter, Ph.D., Catholic University of America, Washington, D. C.
- HALD, Rev. Henry AM., A.B., A.M., Brooklyn, N. Y.
- *HAYES, Carlton J. H., Ph.D., Columbia University, New York City.
- *HAYES, Most Rev. Patrick J., D.D., New York City.
- HEELAN, Rt. Rev. Edmond, D.D., Sioux City, Iowa.
- *HENRY, Rt. Rev. Msgr. Hugh T., Litt. D., Catholic University of America, Washington, D. C.
- *HICKEY, Rev. Edward J., 9 rue Pré-aux-Cleves, Paris, France.
- *HICKEY, Rt. Rev. William A., D.D., Providence, R. I.
- *HICKEY, Rt. Rev. William D., Cincinnati, Ohio.
- *HILLENMEYER, Rev. H. F., Covington, Ky.
- *HOLWECK, Rev. F. G., St. Louis, Mo.
- HORN, F. S., Mt. Airy, Pa.
- HOWARD, Rt. Rev. Msgr. Francis W., LL.D., Columbus, Ohio.
- *HUMILITY OF MARY, Sisters of the, Villa Maria, Lowellville, Ohio.
- *JAMESON, J. Franklin, Ph.D., Carnegie Institution, Washington, D. C.
- JEANMARD, Rt. Rev. Jules Benjamin, D.D., Lafayette, La.
- *JENNINGS, Rev. Gilbert P., LL.D., Cleveland, Ohio.
- JOSEPH, Mother Mary, Youngstown, Ohio.
- *KEMPKER, Rev. John F., Dubuque, Iowa.
- KENNEY, James Francis, M.A., Public Archives of Canada, Ottawa, Canada.
- KENNY, Rev. Lawrence J., S.J., St. Louis University, St. Louis, Mo.
- KIRLIN, Very Rev. Msgr. J. L. J., D.D., Philadelphia, Pa.
- KOUDELKA, Rt. Rev. J. M., D.D., Superior, Wis.
- *KRESS, Rev. W. S., Cleveland, Ohio.
- *LILLY, Joseph T., Brooklyn, N. Y.
- LINDSAY, Very Rev. Msgr. Lionel St. G., D.D., Quebec, Canada. (Died Feb. 10, 1921, R.I.P.)
- MC CARTHY, Charles Hallan, Ph.D., Catholic University of America, Washington, D. C.
- MCDEVITT, Rt. Rev. Philip R., D.D., Harrisburg, Pa.
- *MCDONOGH, M. F., Philadelphia, Pa.
- *MCDONOUGH, Rev. James M., St. Mary's Seminary, Cleveland, Ohio.
- MCENTIRE, Walter F., Los Angeles, Calif.
- *MCFADDEN, Very Rev. James A., St. Mary's Seminary, Cleveland, Ohio.
- MC FADDEN, William Joseph, LL.B., Newark, N. J.
- MC GUIRE, Constantine Edward, Ph.D., Washington, D. C.
- *MCNICHOLAS, Rt. Rev. John T., O.P., S.T.M., Duluth, Minn.
- MC SHANE, Very Rev. Francis J., O.S.A., Augustinian House of Studies, Brookland, D. C.
- *MAGRI, Rev. F. Joseph, D.D., Portsmouth, Va.
- MALER, Rev. Bede, O.S.B., St. Benedict' P. O., La.
- MANNHARDT, Rev. Francis, S.J., St. Louis University, St. Louis, Mo.
- MARK, Rev. Augustine M., Langdon, D. C.
- MARTIN, Rev. Francis J., S.T.B., Louisville, Ky.
- MARINO, Rev. Daniel, Catholic University of America, Washington, D. C.
- *McCANN, Sister Mary Agnes, Ph.D., Mt. St. Joseph, Ohio.
- *MESSMER, Most Rev. Sebastian G., D.D., Milwaukee, Wis.

- MIDDLETON, Very Rev. Thomas C., O.S.A., D.D., Villanova, Pa.
- *MOELLER, Most Rev. Henry J., D.D., Cincinnati, Ohio.
- MONAGHAN, Rt. Rev. John J., D.D., Wilmington, Del.
- MOON, Parker Thomas, Columbia University, New York City.
- *MOONEY, Rev. E. A., D.D., Cleveland, Ohio.
- *MOONEY, Rt. Rev. Msgr., D.D., V.G., New York City.
- *MOORE, Miss Helen, Cleveland, Ohio.
- MORRIS, Miss Anna L., White Haven, Pa.
- MOTRY, Rev. Hubert Louis, D.D., Catholic University of America, Washington, D. C.
- MULHANE, Rev. L. W., Mt. Vernon, Ohio.
- MULLIN, Rev. John Bernard, A.B., Arlington, Mass.
- MULZ, Rev. John M., A.B., Brooklyn, N. Y.
- MURPHY, Miss Miriam T., LL.B., Boston, Mass.
- *MYLOTT, Rev. R., Cleveland, Ohio.
- NASH, Rev. James, Philadelphia, Pa.
- NOEL, Francis Regis, LL.B., Ph.D., Catholic University of America, Washington, D. C.
- OBERKAMPF, August, Anderson, Texas.
- O'CALLAGHAN, Rev. Peter J., C.S.P., Apostolic Mission House, Brookland, D. C.
- O'CONNELL, Rt. Rev. Denis J., D.D., Richmond, Va.
- *O'CONNELL, His Eminence William Cardinal, Boston, Mass.
- *O'DANIEL, Rev. Victor Francis, O.P., S.T.M., Catholic University of America, Washington, D. C.
- O'DONNELL, Miss Alice, Memphis, Tenn.
- *OESTREICH, Rev. Thomas, O.S.B., Belmont, N. C.
- O'GRADY, Rev. John, Ph.D., Catholic University of America, Washington, D. C.
- O'KEEFFE, P. J., Esq., Chicago, Ill.
- *O'REILLY, Rt. Rev. Msgr., T.C., D.D., LL.D., Cleveland, Ohio.
- PALLEN, Condé Benoist, Ph.D., LL.D., New York City.
- PARKER, W. Thornton, M.D., Northampton, Mass.
- PETRI, Rev. P. J., Atlantic City, N. J.
- RHODE, Rt. Rev. Paul P., D.D., Green Bay, Wis.
- RIORDAN, Rt. Rev. Msgr. D. J., D.D., Chicago, Ill.
- ROONEY, Frank J., M.A., Paterson, N. J.
- *ROTHENSTEINER, Rev. John, St. Louis, Mo.
- RUSSELL, Rt. Rev. William T., D. D., Charleston, S. C.
- RYAN, Rev. Dr., C. M., St. Louis, Mo.
- *RYAN, Sir James J., G.C.S.G., Philadelphia, Pa.
- RYAN, Very Rev. John A., D.D., Catholic University of America, Washington, D. C.
- SEAMAN, Frank Fenning, Cleveland, Ohio.
- *SHAHAN, Rt. Rev. Thomas Joseph, D.D., Rector, Catholic University of America, Washington, D. C.
- SHORTER, Rev. Joseph A., Leavenworth, Kans.
- SIEGFRIED, Rev. Francis P., St. Charles Seminary, Overbrook, Pa.
- SIEDENBERG, Rev. Frederick, S.J., Chicago, Ill.
- *SLATTERY, Michael J., LL.D., Philadelphia, Pa.
- SMITH, Very Rev. Thomas, S.J., St. Ignatius College, Cleveland, Ohio.
- SOUVAY, Rev. Charles L., C.M., D.D., Kenrick Seminary, Webster Groves, Mo.
- *ST. VINCENT'S ALUMNI ASSOCIATION, Beatty P. O., Pa.
- *ST. VINCENT ARCHABBEY, Beatty P. O., Pa.
- *ST. JOSEPH, Sisters of, Chestnut Hill, Philadelphia, Pa.
- STARR, Rt. Rev. Msgr. William E., D.D., Baltimore, Md.

*STONE, Mrs. Mary Hanchett, Saginaw, Mich.

*STREITMATTER, Isidor P., M.D., Philadelphia, Pa.

*TANNRATH, Rt. Rev. Msgr. John J., D.D., St. Louis, Mo.

*THOMAS, Rt. Rev. Msgr. C. F., S.T.L., J.C.D., LL.D., Washington, D. C.

*TIERNEY, Very Rev. Richard H., S.J., New York City.

*TIHEN, Rt. Rev. John Henry, D.D., Denver, Colo.

TREW, Miss Frances Louise, Washington, D. C.

*TRINITY COLLEGE, Washington, D. C.

*URSULINE ACADEMY, Cleveland, Ohio.

VAN DER HEYDEN, Rev. J., Louvain, Belgium.

VISITATION, Sister Mary, Ursuline Academy, East Cleveland, Ohio.

WALSH, James J., M.D., President, American Catholic Historical Association, 110 West 74th Street, New York City.

WALSH, Joseph, A.M., M.D., Philadelphia, Pa.

WALSH, Miss Mary, Washington, D. C.

WALSH, Rev. Matthew, J., C.S.C., Ph.D., Notre Dame University, Notre Dame, Ind.

WICKHAM, Joseph F., A.B., A.M., New York City.

*WILLCOX, James M., Philadelphia, Pa.

WILLIAMS, Michael, Washington, D. C.

*WILSON, William Garrick, Cleveland, Ohio.

WOODCOCK, Miss Catharine A., London, England.

WOODS, Rev. Joseph W., S.J., Woodstock, Md.

WYNNE, Rev. John J., S.J., New York City.

ZELIQZON, Dr. M., Cleveland, Ohio.

THE SOCIAL CATHOLIC MOVEMENT IN FRANCE UNDER THE THIRD REPUBLIC¹

Social Catholicism is not a new variety of religious experience; it is an application of Catholic principles to the economic and political problems of modern industrial civilization. What is now quite generally known as the Social Catholic Movement is a loosely-organized but very significant endeavor on the part of social-minded Catholics, the world over, to formulate a practical program of social reconstruction and to translate that program into action.

So rapidly has the movement expanded during the last half-century, that it may now be regarded as a force comparable to Socialism or to Syndicalism in magnitude and scope. It is similar to Socialism and Syndicalism in that it proposes to remedy the evils of poverty, of labor unrest, and of uncurbed competition; dissimilar, in that it preaches a message of conciliation rather than of class-conflict. In short, Social Catholicism ranks as one of the three or four really important international movements aiming at the radical modification of the existing capitalistic régime. Indeed, it has been described by a Socialist writer, and perhaps not incorrectly described, as "the only formidable adversary" of revolutionary Socialism.²

Because it is infinitely more influential, at present, on the Continent of Europe than in England or in America, the Social Catholic Movement has been almost ignored by historians writing for the English-speaking public, and its importance is not generally appreciated. The movement will undoubtedly play a larger role in American life during the coming years than it has in the past. Its career in this country is barely beginning—beginning auspiciously, one might add. We shall hear so much about Social Catholicism in the not very distant future, that perhaps a brief historical sketch and analysis of the better-

¹ Paper read at the first annual meeting of the American Catholic Historical Association.

² HUBERT LAGARDELLE, in *Le Devoir social*, 1898, p. 81.

developed movement in France will have more than a purely academic and antiquarian interest.

There is a touch of romance in the opening chapter of the story. It is December of 1871. Walking nervously along one of the dimly lighted streets in the slums of Paris, a young army officer is bound on what he himself must have considered an extraordinary errand for a nobleman. He is about to make an address before a small assembly of workingmen. As he knocks at the door, he is still repeating to himself the carefully memorized phrases of his speech, for it is to be his maiden speech. A few minutes later, standing before the workingmen, his embarrassment drops from him, and he experiences an unaccustomed sensation, an exaltation of spirit, as though he had become conscious of the mission to which his life was to be devoted.³

That aristocratic young army officer, so bashfully making his first speech in public, was the late Count Albert de Mun, who is remembered today as one of the greatest orators of the Third Republic and as the father of the Catholic Social Movement in France. The movement may be dated from the year 1872, when de Mun, with the assistance of a few other prominent Catholics, began to found Catholic Workingmen's Clubs in Paris, in Lyons, and in other cities. Within three years, a hundred and fifty such clubs had been established.⁴ As secretary-general of the organization, Count de Mun toured all France, speaking with an eloquence which kindled extraordinary enthusiasm. A bishop described him as "the orator of a new crusade"—a crusade to reconquer modern society for Christianity.⁵

At the outset, the leaders of the Association of Catholic Workingmen's Clubs seem to have had no intention of creating a new type of social and economic theory, or of formulating any very elaborate scheme of labor legislation. In de Mun's earliest speeches the historian may find expressed a zealous desire to enlist the support of the upper classes in combating Socialism and reviving religion among the workingmen; one may also find occasional hints that the medieval guild system should be re-

³ The episode is described in ALBERT DE MUN, *Ma Vocation sociale* (Paris, 1909).

⁴ ALBERT DE MUN, *op. cit.*, p. 278.

⁵ *Ibid.*, p. 280.

stored; but one searches in vain for a real program or a systematic social philosophy.

As the Association expanded, more rapidly perhaps than its founders had ventured to anticipate, the need of a definite social-economic doctrine became increasingly apparent. Glittering generalities about Christian fraternity, justice, and charity were no longer adequate. Consequently, the enterprise which had been launched as an organization for practical social work gave rise to a new development of social and economic thought. The guiding spirits of the Association of Catholic Workingmen's Clubs became the pioneers of the Social Catholic Movement in the field of theory.

The formulation of a detailed program was accelerated by the entry of Count Albert de Mun, the acknowledged leader and spokesman of the Workingmen's Clubs, into the Chamber of Deputies, in 1876. Quite naturally, de Mun soon began to take a conspicuous part in debates on labor problems, employing his eloquence in behalf of such measures as laws against child-labor, the prohibition of Sunday work, the limitation of the working day, and the recognition of the right of workingmen to organize trade unions—a right not legally sanctioned until 1884.⁶ Endeavoring to keep pace with de Mun, the Research Council of the Association of Catholic Workingmen's Clubs grew more precise, and at the same time more radical, in its views regarding labor legislation.⁷

With the assistance of the Research Council, de Mun and his Catholic friends in the Chamber of Deputies were able during the years 1886-1889 to present a series of Bills dealing with labor conditions.⁸ That the Bills were too radical to be accepted by the bourgeois Republican majority makes them none the less interesting to the historian. The program set forth in these measures represented de Mun's conception of expedient and indispensable reforms,—stepping-stones to better things. A fifty-eight hour week was to be established, for men as well as for women. All children under the age of thirteen, and girls under

⁶ See especially his speeches of June 12 and 19, 1883, in the *Débats*, pp. 1277 *et seq.* and 1356 *et seq.*

⁷ *L'Association catholique*, vol. xi, pp. 247 *et seq.*, 294 *et seq.*; vol. xiii, pp. 122 *et seq.*, 244 *et seq.*, 347 *et seq.*

fourteen, were to be excluded from factory work. Women were not to be employed at night, or underground, or in unhealthful occupations, or for heavy labor, or more than fifty-eight hours a week, or during a period of four weeks after confinement. The workingman was to be insured against old age, sickness, and accident. The right of labor to organize unions was to be recognized without the reservations hitherto insisted upon. Every encouragement was to be given to the formation of arbitration and conciliation boards, mixed unions of workingmen and employers, and other institutions tending to draw labor and capital closer together. Possibly these items may appear conservative to the present generation. Thirty years ago they were regarded as dangerously radical by the average respectable politician. De Mun was in advance of his times.

The ideal which de Mun and the Research Council envisaged as their goal was not State Socialism, nor was it the combative type of trade-unionism, which at best can do nothing more than extort concessions from unwilling capitalists. De Mun hoped that a modernized form of guild organization could be devised which would embrace both capital and labor and reconcile their interests. Ultimately, the trade organizations or guilds would serve as agencies for the regulation of wages, hours and industrial conditions, as well as for the various branches of social insurance.

The Association of Catholic Workingmen's Clubs, of which Count Albert de Mun was for many years the presiding genius, might be regarded as the parent stem of the Social Catholic Movement in France. One of the earliest offshoots was the A. C. J. F. (Association Catholique de la Jeunesse Française), an organization somewhat analogous to our American Y. M. C. A. At its inception the French Young Men's Catholic Association or A. C. J. F. was a national association with an impressive name, an ambitious program, and six members. It was formed in the year 1886 by a half-dozen youths to whom de Mun, the veteran leader, had unfolded his dream of a great army of young men, organized in local groups, united by a central committee, devoted to the high mission of reforming society in accordance with Christian principles. Enthusiasm is contagious. Within

¹ *Chambre des députés, Documents*, 1886, p. 1073 et seq., 1738 et seq., 891 et seq. 1887, p. 903; 1889, p. 273; 1889 sess. extr., p. 270.

fourteen months the association had gained a thousand members; by 1903, thirty thousand; at the present time, its membership is probably more than one hundred thousand. The value of the A. C. J. F. to the Catholic Social Movement has been twofold. In the first place, it has been very effective as a recruiting-bureau for Catholic social workers. In the second place, it has done much to popularize the Social Catholic program. Unlike the American Y. M. C. A., the A. C. J. F. has consistently advocated a fairly comprehensive body of social and political reforms, such as the representation of family interests in municipal councils, the organization of trade unions, industrial guilds, and various measures of labor legislation which need hardly be itemized in this place.'

Another interesting line of development may be traced back to 1876, when a monthly review entitled *L'Association Catholique*⁹ was founded as the organ of the Workingmen's Clubs. Devoting its pages to the scholarly discussion of social and economic questions, this review soon became an important factor in propagating Social Catholic doctrines. Gradually, the circle of its influence widened. In 1896 its editors persuaded the editors of other Catholic periodicals dealing with social questions to hold periodical conferences, with a view to harmonizing their programs. Out of the conferences of editors grew the Social Catholic Research Union, which, in its turn, proved to be the germ of a still more important organization, the *Semaine Sociale de France*.

As its founders conceived it, the *Semaine Sociale* or Social Week was to be a sort of migratory university for social research. Each year the *Semaine Sociale* offered a course of lectures by leading Catholic experts on social and economic questions. As the courses lasted only one week, and were held in a different city every year, a very large and scattered audience could be reached. The average attendance soon exceeded one thousand.

⁹ FR. VEUILLLOT, *L'Action sociale des jeunes: Association Catholique de la Jeunesse Française* (brochure published by the Action Populaire of Rheims); A. Souriac, "Les Idées sociales de la Jeunesse contemporaine", in *La Réforme Sociale*, 1913, pp. 513-541.

¹⁰ It subsequently severed its official connection with the Clubs and was taken over, successively, by the A. C. J. F. and the Action Populaire. In 1909 it was renamed *Le Mouvement Social*.

In 1913 it was fifteen hundred. Particularly significant is the fact that the clergy and the universities were usually well represented. When the cloth and the mortar-board unite behind a movement, the shrewd observer will look for interesting developments. The influence of the *Semaine Sociale*, says Étienne Lamy, has prepared even the most conservative Catholics to recognize the necessity and justice of labor legislation.¹¹ Perhaps Lamy is overly sanguine in his judgment. Occasionally some conservative raises his voice in protest against the tendency of the lecturers at the *Semaine Sociale* to criticize the existing economic order and to advocate labor legislation.¹² Nevertheless, the *Semaine* is rapidly popularizing, among the clergy and among the intellectuals of the rising generation, a strongly positive and constructive conception of social reform. Its aim is to equip Catholic leaders not merely with general theories but with specific knowledge, to the end that they may be prepared for intelligent action.

Space hardly permits any adequate survey of the numerous other organizations which have contributed and are contributing to the progress of Social Catholicism in France. Employers' associations, Catholic trade unions, workingmen's gardens, welfare institutions, the busy information-bureau which is called the *Action Populaire*, and a host of similar enterprises must be passed over in silence in order that at least brief consideration may be given to the political and intellectual influence of the Social Catholic Movement.

Unfortunately for itself, the Social Catholic Movement was at first associated in political life with Monarchism. When he entered the Chamber of Deputies, in 1876, Count Albert de Mun took his seat among the reactionary royalists and became one of the most conspicuous opponents of the Republican régime. By so doing, he undoubtedly strengthened the Legitimist Pretender's cause, at the expense of his own. The bourgeois Republicans who were then in power regarded him as a

¹¹ E. LAMY, in *Le Correspondant*, Aug. 25, 1909, vol. 236, pp. 625-653. The proceedings of the *Semaine Sociale* are published annually and are widely commented upon by French periodicals.

¹² For example, see EUGENE ROSTAND's article in *La Réforme Sociale*, vol. 58, pp. 606-612.

particularly dangerous type of Monarchist and Clerical, because he was so outspoken in his accusation that the Republic was deliberately refusing justice to the working classes. When, in the historic debate of 1883 on the Bill to legalize trade unions, de Mun appeared as an eloquent champion of the workingmen, the Republicans took him severely to task, insinuating that his declamations on the topic of social justice were merely a novel and insidious form of Monarchist-Clerical propaganda against the Republic." A few of his fellow-Catholics in the Chamber of Deputies supported his efforts, but more distrusted him as a Socialist in disguise.

Under such circumstances, de Mun could gain but little support for any proposals he might have to make with regard to labor legislation. The Bills which he introduced during the years 1886-1889 were doomed in advance. Nevertheless, his efforts were not entirely bootless. The criticisms which de Mun from his side of the Chamber and the Socialists from their side were incessantly leveling at the bourgeois Republican majority had the effect of goading the latter to action, and thus, indirectly, promoted social legislation.

Such was the situation when Pope Leo XIII issued his Encyclical "On the Condition of the Working Classes", in 1891. Interpreting the Papal message as a clear vindication of their own principles, the Social Catholics were enormously encouraged and strengthened. The Socialist Lafargue publicly invited the Clericals to cooperate with the Socialists in ameliorating the condition of the proletariat." An anti-clerical publicist, Eugène Spuller, frankly expressed his alarm at the manner in which the principles of economic individualism and capitalism were being assailed by both Marxian Socialism and, as he styled it, "Christian Socialism." Who could predict, he asked, what would happen if the Church should regain her hold on the masses by defending their economic interests? "

Thus far, the Social Catholics had been more or less seriously hampered by their connection with Monarchism. In 1892, however, Leo XIII issued a letter to the French people, exhorting

¹³ See the *Débats* of the *Chambre des députés* for June 12-19, 1883.

¹⁴ *Chambre des députés, session extraordinaire, 1891, Débats*, pp. 2487-2492.

¹⁵ EUGÈNE SPULLER, *L'Évolution politique et sociale de l'église* (Paris, 1893), *passim*.

all Catholics to refrain from conspiracies against the Republican form of government in France." Many Catholics, and among them Count Albert de Mun, now became *ralliés*, that is to say, ceased their efforts to restore the Monarchy and accepted the Republic as the existing and lawful government, though they might continue to cherish an intellectual preference for Monarchy. Henceforth, in public life, the Social Catholic Movement was no longer handicapped by alliance with the "lost cause" of Monarchism.

After a period of uncertain and shifting political combinations, there emerged in 1902 a new political party, the Action Libérale Populaire, which gave enhanced prominence to the economic program of the Social Catholic Movement. Jacques Piou, the founder of the party, could hardly have been called at that time a Social Catholic; his aim was to create a strong conservative party friendly to the Church and at least passively loyal to the Republic. It so happened, however, that the A. L. P., as the party is often called for convenience, drew into its ranks a number of Social Catholics, including Count Albert de Mun, who became vice-president. The Social Catholic members of the party alone possessed a positive social program, and their program was presently adopted by the party as a whole.

It would be interesting, were there no limitations of time and space, to follow the history of the A. L. P. in some detail, showing how its members voted on labor questions, analyzing the Bills they presented, and discussing their attitude toward Socialism.¹⁶ Suffice it to say, that the A. L. P. has proposed a remarkable series of reforms, constitutional and economic, based upon Social Catholic principles. The party has grown in strength until it now has a larger dues-paying membership and a considerably larger delegation to the Chamber of Deputies than the Unified Socialist Party can claim.

Important as the A. L. P. has become, it is only a part of the

¹⁶ *Acta sanctae sedis*, vol. xxiv, p. 529; cf. Spuller, *op. cit.*, pp. 267-276, and Dabry, *Les Catholiques républicains* (Paris, 1905).

¹⁷ For a less meagre description of the A. L. P. the reader may be referred to the chapter entitled "The Popular Liberal Party", in the author's forthcoming study of *The Labor Problem and the Social Catholic Movement in France* (Macmillan Co.).

Social Catholic Movement, and it does not represent the full measure of the movement's political influence. The Catholic vote has not been concentrated, and probably never will be concentrated, on a single party. Moreover, the members of the A. L. P., instead of continuing to sit as an isolated faction in the Chamber, have recently distributed themselves among various parliamentary groups, though still remaining loyal to their own program. Consequently, the influence of French Social Catholicism in the future will be discernible not so much in the growth of a separate party as in the penetration of several political groups by Social Catholic ideas.

Not in the Palais-Bourbon, however, nor in the Palais du Luxembourg, has the most important work of the Social Catholic Movement been accomplished, but, rather, in the lecture-rooms, the editorial offices, the private studies, where hundreds of professors, journalists, publicists, jurists, economists and priests have been engaged in the tasks of research, education, and propaganda. Ideas are the seed from which political achievements spring. The significant remark to make about the French Social Catholic Movement is not that it has had a considerable political influence, but that it has been prolific of ideas. It has been one of the important factors in breaking down opposition to labor legislation; in this respect, one might say, it has served as the ally of its enemy, Socialism. In demanding legislation against child-labor, the restriction of woman-labor, the shortening of the working day, the increase of wages, factory inspection, health insurance, accident compensation, old age pensions, and similar measures, it has anticipated and helped to accelerate the social program which the Third Republic has rather tardily and hesitantly carried into execution.

The measures just enumerated are regarded by Social Catholics as little better than palliatives for the disorders of a diseased economic system. One must go still deeper, if one would strike at the root of the malady. Count Albert de Mun and other Social Catholics have often declared that modern capitalistic society was suffering the evil effects of an un-Christian and materialistic doctrine of economic individualism. The conception of labor as a commodity subject to the law of supply and demand, the "iron law" of wages, the glorification of competition,

the opposition to trade-unionism, the reluctance to adopt social legislation, so characteristic of the nineteenth century, were part and parcel of this individualistic doctrine. What the world needed was a new social philosophy. †

In their endeavor to supply a new social conception, the Social Catholics of France have placed great emphasis on the principle of association or unionism, a principle which they seek to embody in a modernized guild régime. The guild, as they conceive it, would be a kind of super-union, comprising all the different human elements concerned in a given economic activity, whether agricultural, commercial, or industrial. For example, an industrial guild would include capitalists, technical experts, managers, clerks, and laborers. Each class might be and should be separately organized in unions, but the guild council would form a bond of union, representing all the classes. To the guild council would be entrusted, at first, the prevention of industrial disputes, the regulation of working conditions, the supervision of sanitary conditions and safety-devices, and control of vocational training. It would take over from the central government the administration of accident compensation, health insurance, old age pensions. It would propose, criticize, sanction, and apply future factory legislation. Ultimately, it would be given a voice in a national assembly, a sort of guild congress or vocational senate (the French call it a *sénat professionnel*), which would share with the Chamber of Deputies the responsibility for national economic legislation. Such an organization, it is claimed, would bridge the gap between capital and labor; it would give the workingman a certain participation in industrial management; it would revive the old-time pride of craftsmanship; it would provide a delicate and responsive mechanism for the administration of economic legislation; it would lead society not into the perils of socialistic bureaucracy, but towards a new régime in which social justice could be achieved without sacrificing liberty. It is not the task of the historian to judge the merits of these claims. The historian may be permitted, however, to observe that whereas two generations ago the very mention of such ideas was sufficient to provoke sneers in the French Chamber of Deputies, today the guild philosophy is gaining ground, and not in France alone.

As the old economic individualism retreats, the position of the Social Catholic Movement changes. Many of the principles of which the Social Catholics were among the earliest and most insistent advocates have now received general recognition. In the Treaty of Versailles the representatives of twenty-eight nations solemnly affirmed the principle that "labor should *not* be regarded merely as a commodity or article of commerce", and in the same treaty the eight-hour day, the living wage, trade-unionism, and international labor legislation are explicitly approved in principle.¹⁸ One could hardly ask a more impressive repudiation of economic individualism. The task of the Social Catholic Movement in France, therefore, will no longer be, primarily, to combat individualism. The period of negation is drawing to a close, and a period of social reconstruction seems to be at hand. In attempting to realize its own program of social reconstruction, the Social Catholic Movement will find itself opposed, one may venture to predict, not so much to the obsolescent doctrine of individualism as to the more aggressive forces of State Socialism, Syndicalism, and Bolshevism.

PARKER THOMAS MOON,
Columbia University,
New York City.

¹⁸ Article 427.

THE PERSONALITY AND CHARACTER OF GREGORY VII IN RECENT HISTORICAL RESEARCH¹

The interest attaching to the forceful personality of the great Hildebrand, Pope Gregory VII, and to the religious reform wrought by him in the eleventh century, seems perennial. On fewer figures of mediæval history has the research of recent years been more busily engaged, and on few has the result of critical study brought about so profound a change of opinion.

Gregory VII stands forth in his own day and in subsequent ages as a manifest sign of contradiction. No man, perhaps, has ever been so highly acclaimed by his friends, or so bitterly assailed by his foes. In the judgment of his personality and character, as in the historical estimate of his work, men have for the most part taken a partisan view, and opinions have varied widely even far down into our own day. The view which represented the great Pope as a self-seeking ecclesiastical tyrant aiming at universal dominion over Church and State, and none too scrupulous in the use of means to attain his ends, became for those who hated him, and detested the principles of which he was the most intrepid exponent, an accepted tradition.

It was only in more recent times that Hildebrand's true nobility and greatness of character found a fuller recognition. Succeeding generations looking at the past from different angles and seizing afresh some aspects of those who have passed, do somehow come to understand better the ideals of a bygone age and are able even to give to these some fair measure of sympathy. I doubt if the more tolerant attitude of the newer age can receive anywhere a better illustration than in the more noteworthy biographies of Gregory VII produced in the nineteenth century. The German Protestant historian, Johannes Voigt, in his "*Hildebrand als Papst Gregorius der Siebente und sein Zeitalter*" (1815, 2. Ed. 1846) was the first to sketch the career of Hildebrand with insight and sympathy. He was followed by Gfrörer, "*Papst Gregorius VII und sein Zeitalter*", (7 vols. 1859-64), in whose learned and laborious

¹ Paper read at the first annual meeting of the American Catholic Historical Association.

volumes, more lauded than explored, there breathed a profound admiration for the Pope who, in the estimation of the biographer, struggled valiantly to build up a new ecclesiastical state. Learning, sincerity and a deep sympathy with the spirit of Gregory VII characterized also the work of Bowden, "The Life and Pontificate of Gregory the Seventh", (2 vols. 1840). Villemain, whose "Histoire de Gregoire VII", (2 vols. 1873), proved rather a disappointment, was not so friendly a critic. Delarc's "Saint Gregoire VII et la reforme de l'Eglise au XIe siecle", (3 vols. 1889-1890) marked a great advance over the earlier biographies. Though a learned work and based on a wide knowledge of the sources it yet confined itself more to a detailed exposition of the remarkable reforming activity of Hildebrand in the period both before and after his accession. In the last decade of the century appeared the notable book of Martens, "Gregor VII: sein Leben und Wirken" (2 vols. 1894). The work cannot profess to be a biography proper; it attempts rather, in isolated sections, or groupings, a detailed critical investigation of the manifold aspects and activities of Gregory's life, on the basis of which it should be possible to form a sound and impartial judgment. It did not, perhaps, give us so clear a picture of Gregory, but it did away completely with the old and bitter partisan view of him which had been currently accepted as true for so long a time. The book had many faults. The author's positive, dogmatic manner, his wilful and arbitrary use of the sources, and his lack of urbanity, gave much offence. He goes too far at times in his criticism, and his conclusions are oftentimes fanciful; but in spite of its faults the work is even today one of our indispensable books on Gregory.

Martens looked upon Gregory as a man of heroic mould in whom the vehemence of the warrior was blended with the ardent faith of the austere Christian. He ascribes to him but a small measure of political success, and represents the great Pontiff in his efforts for ecclesiastical reform as following in the footsteps of his immediate predecessors whose policy and aims he pursued with a relentless vigor. In the creation of the hierocratic system Martens finds Gregory's unique claim to greatness.

The book of Martens illustrated very clearly the remarkable transformation which the study of history had undergone since the middle of the nineteenth century. After the days of Voigt and Gfrörer the scope of historical study had widened perceptibly. The development of the critical faculty had led to ~~a wider and more penetrating~~ study of the sources. The original authorities were used more confidently and with greater discrimination—they were read also in better texts and interpreted more intelligently. The industry and patient toil of generations of German scholars had made available for all historical workers that vast collection of carefully edited sources for mediæval history, the "*Monumenta Germaniae Historica*". The "*Regesta Pontificum Romanorum*" (2. Ed. 1888) had been edited by Jaffé, who also collected and published Gregory the Seventh's Register of Letters in the "*Monumenta Gregoriana*," which formed the second volume of his "*Bibliotheca Rerum Germanicarum*". The pamphlet literature and the polemical treatises which the conflict between the Pope and the emperor had called forth were laid down in the "*Libelli de Lite Imperatorum et Pontificum Saeculis XI et XII conscripti*", i-iii (*Monumenta Germaniae Historica* 1892-1897). We now also have the critical edition of the "*Liber Pontificalis*" by Duchesne, and since 1906 the magnificent volumes of Kehr's "*Regesta Pontificum Romanorum*". To realize the immense progress which historical scholarship has made in dealing with the difficult period of Gregory VII we need only point to such a work as Giesebrecht's "*Geschichte der Deutschen Kaiserzeit*", to the detailed and critical narrative in Meyer von Knonau's "*Jahrbücher des Deutschen Reiches unter Heinrich IV und Heinrich V*" (1889-1909), and to such of the larger ecclesiastical works as Hefele's "*Conciliengeschichte*" (in the French translation 1907 ff. with the learned notes of Leclercq) and Hauck's "*Kirchengeschichte Deutschlands*" (Vol. 3, 1906).

For the past twenty years the period of Gregory VII has engaged the attention of scholars in ever increasing numbers, and a flood of fresh research from many quarters has shed perhaps a more abundant light on the eleventh century than on any other period of mediæval history. I can here only

briefly allude to the brilliant work of the Jesuit scholar Wilhelm Peitz on the Register of Gregory, and to the studies of Blaul and Caspar in the same connection; to the investigations of Stutz and his school on the civil law and legal conceptions in the eleventh century; and to the penetrating studies of Paul Fournier on the canon law of the period, as laid in down his recent "Collections Canoniques Romaines de l'epoque de Gregoire VII", (1918) and in his earlier works.

Of the recent important contributions to the papal history of the eleventh century we may not overlook the remarkable book of Augustin Fliche on the pre-Gregorian, "Etudes sur la Polemique Religieuse a l'epoque de Gregoire VII" (Paris 1916) which contains (pp. 262-279) the finest character sketch of Gregory VII in recent literature; nor his study on Hildebrand in *Le Moyen Age*, January, 1919; the acute and penetrating studies of G. B. Borino on the reform of the Church in the eleventh century and on Hildebrand's earlier years, "Per la storia della riforma della Chiesa nel sec. XI" (Roma 1915), and "L'elezione e la deposizione di Gregorio VI". (Roma 1919, A cura della R. Societa Romana di storia patria); nor the excellent work of R. L. Poole on papal documents, the papal chancery, and papal administration, "Lectures on the History of the Papal Chancery" (1915), along with his later publications, "Imperial Influences on the Forms of Papal Documents", "Benedict IX and Gregory VI", (both in the Proceedings of the British Academy Vol. VIII), "Papal Chronology in the Eleventh Century" (Eng. Hist. Rev. April 1917), and "The Names and Numbers of Mediæval Popes", (Eng. Hist. Rev. Oct. 1917).

Obviously the first and most important source for the life and pontificate of Gregory VII is the Register of his letters preserved in the Vatican Archives. For thirty years controversy and an involved discussion centered about these letters. "It was difficult," says a recent writer, "to reconcile the view which they gave us of the Pope with that which had become traditional: the ambition, the scheming, and the lack of scruple upon which the accepted view laid stress were hardly to be found in the letters, with their hints of a deeply religious and a suffering soul; and many writers accordingly supposed them/

(to be a collection made as a defence of Gregory and as a contribution to the controversial literature of his time." (Whitney, *Eng. Hist. Rev.* April, 1919 p. 131). It is the merit of Father Wilhelm Peitz S. J., to have finally settled this controversy by establishing the fact, against the view of Giesebrecht, Jaffé, Mirbt and others, that the correspondence as we have it today is not a selection, but the original and actual Register of Gregory VII. (*Das Original Register Gregors VII.* Vienna 1911. See also Peitz's *Das Register Gregors I, Exkurs II Zum Original Register Gregors VII* p. 136 ff for his reply to Caspar). With the authenticity of the letters definitely settled, and their chronology fixed (Poole, *Papal Chancery*, p. 128), the main source for a trustworthy view of Gregory's life and reign may now be used without any hesitation or reserve.

After this hasty survey of the sources and literature, we may turn for a moment to consider the result of recent discussions on some problems connected with Hildebrand's personality. Of the startling theory advocated some years ago by an Italian Scholar, Signor Fedele, that Hildebrand was of Jewish extraction, it is unnecessary to say more than that it was trenchantly dismissed in the sharp discussion by Dr. Tangl. (*Neues Archiv*, XXXI, p. 161-179.) Lately however, R. L. Poole has hazarded the conjecture that John, surnamed Gratian (afterwards Gregory VI) may have been a son of Benedict the Christian, who was a converted Jew in Rome; and that Hildebrand was connected with Gregory VI through the marriage of an aunt with the latter's brother Leo.

It is generally believed that Hildebrand early in life made his religious profession as a monk, probably at Rome in the monastery on the Aventine Hill, of which his uncle was abbot. Against this prevailing opinion, Martens maintained with great persistence that Hildebrand never made his vows, and was not strictly a monk at all. That Hildebrand did however become a monk is now all the more clearly established by the learned discussions of Scheffer-Boichorst, Ursmer Berliere, Grisar, and Grauert. But though Hildebrand was a monk, he was not a monk of Cluny—still less prior of Cluny as Mabilon long since has shown;—and it can no longer be maintained that "to Odilo of Cluny belonged the honor of having formed

Gregory VII",—a statement still repeated by quite modern writers.

In fact the whole influence of Cluny on Gregory VII and on the reform movement in the Church is regarded by modern writers as having been exaggerated, while other influences have been overlooked. There seems to be no compelling evidence to show that Cluny was the pioneer of the Gregorian reform; her part in preparing for it was rather an indirect one. "The desire for the purification and freedom of the Church, is the mark of a movement within the Church, which did not arise from Cluny but sprang from the heart of the Church itself and extended itself where Cluny's sphere of influence ceased" (Kerker, Wilhelm der Selige, 1863, p. 109 quoted in Miss M. L. Smith's article *Cluny and Gregory VII*, Eng. Hist. Rev. January 1911). Cluny, of course, helped enormously to raise the standard of the spiritual life of the Church, but her main object was monastic reform; that she was not at first so thoroughly identified with the movement for the reform of the secular Church is perhaps clear from some of Gregory's letters. Sackur's investigations have disclosed that Cluny's later position was read into her earlier history.

The statement, repeated by almost every writer, that from the time of Leo the Ninth's accession to the Papacy in 1049, down to the year 1073, Hildebrand was the real power behind the papal throne, finds little support in the sources. That Hildebrand was an active, influential and even a powerful figure at Rome and that his power grew steadily under successive Pontiffs cannot in the least be doubted, but, as pointed out by Fliche in his admirable study on the pre-Gregorians already referred to, it is entirely misleading to ascribe to him the leading role at the Roman Court under such a vigorous Pontiff for instance as Leo IX. It is an error, furthermore, to deny all initiative to such Popes as Nicholas II and Alexander II. Instead of seeing in Hildebrand the inspirer and director of papal policies during all those years, it is perhaps more correct to look upon him as the ablest and most energetic co-laborer of his predecessors, whose policies he adopted, developed, elaborated and made operative.

Historical criticism has exploded the old partisan view of

Gregory VII; and the net result has been that men are now more able and more willing to do justice to his character. Many problems of minor import may still await the results of scholarly research, before a final and completely satisfactory judgment can be given upon the life and achievements of the great Pontiff, but the main lines for a just delineation of his character have been definitely traced.

In the light of recent studies then, as in that of his letters, Gregory VII stands forth a pure and lofty genius, a passionate lover of justice, and a devout servant of God. The Church has placed him on the Calendar of her Saints and none will be found to dispute that the homage is due him. An ardent faith illumined by a mystic piety is the dominant trait of his character. To a vivid sense of his own indignity he joined a deep confidence "that God who had called him to his post would give him strength and power to fulfil its responsibilities". In his private life he exhibited an austere virtue; but hardness was not a note of his character. If he is severely stern to the unrepentant and to the unjust, he has nothing but tender solicitude for his friends, inexhaustible charity for the poor, and habitual mercy for the repentant sinner.

It has become increasingly clear that an intimate acquaintance with Catholic thought and belief is fundamental for the proper understanding of Gregory's policies and aims. Unless we bear in mind some essential features of the Catholic system of thought, we miss the key to his ecclesiastical statemanship; and unless the program of the great Pope is studied in relation to the doctrines of the Church, it must appear "a tissue of absurdities, of preposterous ambitions and indefensible actions". (Davis, *Mediæval Europe*, N. Y., 1911, p. 131, 132).

Gregory's one great aim in life was to purify the Church, to free her from the bondage of the evil influences that fettered her in an age of violence and corruption, and to recover for her that influence for righteousness which alone could redeem Europe from anarchy. He did not nourish "a great scheme of theocratic Empire", nor dream of "a vast ideal of sacerdotal despotism". From the letters of Gregory it is plain "that the writer of them lived, as we all live, from day to day, dealing

with problems as they arose; dealing with them, like us, with reference to the exigencies of the time, the opportunities of the hour, the calculations, the inspirations of the moment; but unlike most of us, dealing with them too on clear and immutable principles, and with an eye unswervingly fixed upon a definite aim". (Lilly, *Christianity and Modern Civilization*, p. 192.)

How far removed we are in our views today from the position of those who held that "Hildebrand's desire to reform the Church was increasingly overlaid by the mad ambition to rule the world" is singularly clear from the fine appreciation of Gregory VII by the non-Catholic historian Whitney, who best summarizes for us the results of recent critical study: "Gregory", he says, "did not ascend the Papal throne, with any special plans of ecclesiastical ambition. But he had a deeply rooted belief in the duty of Christians in their several places to work out the righteousness of God, shown to them by the laws He had given. . . . He had a great power of managing men. . . . He was a man of affairs, but he was something more. He was a man of principles. He has often been described as merely a man of politics, and, perhaps, some modern statesmen have led us to regard politics and principles as too far apart. Gregory, all the same, had not a policy independent of men and of events. The course he took was that which, given the circumstances and the men he dealt with, was the most likely to bring his principles into practice. This is different from the commoner view which describes him as one who came to the Papal throne bent upon carrying out a high Papal policy; it is still more different from that which depicts him as an unscrupulous schemer. But the application of his principles depended upon circumstances, upon men, and upon localities. The differences which have been pointed out so often between the policy of Gregory in Germany, France and England imply no lack of principle, no unscrupulous readiness to make the most for the Church or himself out of varying conditions. They arose from the application of his general principles to varying circumstances". (Eng. Hist. Rev., Apr. 1919.)

Gregory the Seventh came to his Papacy more with a sense of mission than with a wish for power; "he ruled the Church

for Christ and not for worldly ambition"; and at his appointed task he wrought, even unto the end in exile—*pro tuenda Ecclesiae libertate*.

REV. THOMAS OESTREICH, O. S. B.,
Belmont Abbey College,
Belmont, N. C.

THE RISE OF THE PAPAL STATES UP TO CHARLEMAGNE'S CORONATION¹

It is always a pleasure to delve into the hoarded treasures of the past. No one enjoys it more than the fairminded historian. For him it is a pleasure that never grows stale. I hope I may inspire you with some of this same pleasure as I set out before you in brief fashion, the fascinating account of the Rise of the Papal States to the time of Charlemagne.

It is an old topic, and yet as fresh and new as this day's sunrise. What makes it so novel not only for Catholics, but for the sheep outside the fold, is the present position of the Pope, the Vicar of Christ, the "Prisoner of the Vatican," who once exercised a sovereign and civil rule over the Papal States, and who to this hour has never acquiesced in the "accomplished fact" of September 20, 1870. The "non possumus" of Benedict XV is as emphatic as was that of Pius IX.

It is beside my purpose to go into the burning "Roman Question." I merely refer to it in passing that you may appreciate better the importance of our subject. Were there no Papal States, there would be no "Prisoner of the Vatican."

What then are the Papal States? They are the states of the Church, varying in extent, as the times shifted, over which the Roman Pontiffs exercised a sovereign civil rule from the middle of the eighth century to the year 1870, when the last remnant was annexed to the United Kingdom of Italy.

Pius IX in his Encyclical Letter of June 18, 1859, speaks thus of the civil power of the Popes. "By a decidedly singular counsel of Divine Providence it happened that when the Roman Empire fell and was divided into several kingdoms, the Roman Pontiffs, whom Christ has constituted the head and centre of His whole church, acquired a civil principedom." And for this, "that they might enjoy the political liberty so necessary for them to exercise their spiritual power, authority and jurisdiction throughout the whole world, without any impediment."

¹Paper read at first annual meeting of the American Catholic Historical Association.

These words give our subject a good setting. The Roman Empire had fallen; new kingdoms had been built on its ruins, and in the fullness of time, by a singular providence of God, the secular principedom of the Holy See came into being.

The Papal States were formally established in the year 754, when Pepin, king of the Franks, bestowed upon the Roman Pontiff, Stephen II, free and independent sovereignty over twenty cities of Italy. From that year to this the Pope with varying vicissitudes, has been a temporal sovereign.

This position of his was not due, therefore, to any donation of Constantine. That donation was never made, save in the fancy of some unknown forger, who with his spurious documents, has long ago been ruled out of court by all historians. I need not waste time on it here. Suffice it to say that in the alleged deed Constantine is supposed to have granted to Pope Sylvester I and his successors, the city of Rome and the provinces of Italy. Neither Sylvester I nor any Pope after him ever laid claim to such a sovereignty as is assigned to him in this document. Nor has any Pope ever based his claim on this spurious deed. Hence we must look elsewhere for the rise of the Papal States. They had a very honest beginning. Their growth was gradual. Nor are the causes of this gradual growth hard to find. And sift these causes as he may the impartial historian will not discover in them, on the part of the Popes, any injustice nor any ambition, nor any false title whatsoever. Indeed, in the whole course of history no temporal sovereignty can be shown to be based more strictly on the principles of honor and justice than that of the Holy See. An examination of the facts will confirm this statement.

The causes leading to the formal establishment of the Papal States were partly civil, partly political. Foremost, at least in time, was the possession by the Roman Church of large landed estates. These estates, be it clearly understood, were not the private property of the Popes. They controlled the administration of them. The lands were the patrimony of the Church, or the patrimony of St. Peter. They were also frequently called the Patrimony of the Poor, and quite truly, for the revenues from them, were in very large part, devoted to the poor.

In the time of Gregory I (590-604), a scrupulously careful

administrator of the patrimony, and from whose letters we draw our information, these lands were very extensive. Most of them were in Italy and Sicily, while others were situated in Africa, Southern Gaul, Dalmatia, Illyricum, Africa, Corsica, and Sardinia. You may rightly suppose that the revenue from all this property was large. Those who love figures have estimated it at between \$15,000,000 and \$20,000,000. A vast sum of money for this period. Yet, vast as it was, it did not stretch far enough to cover all the needs of the Church of Rome and the poor. Gregory I, that watchful steward of Peter's Patrimony, tells us so in his correspondence, where it is of record as to how the revenues accruing from the Papal lands were spent. With this money the Papal Court, which had to keep in touch always with the clergy and laity of the whole Catholic world, was supported. It maintained the Papal embassies at Constantinople and elsewhere. With it hospitals, orphanages, hospices for pilgrims, housing for the poor, Churches and convents were built and kept going. It was the sinews of war for the missionaries laboring among the heathens, it was the ransom for hundreds of slaves and captives of war.

No doubt, while listening to all this you have been curious to know how such great stores of land came into the possession of the Popes. It was all honestly acquired. The Roman Church, like other local churches elsewhere, had little of this world's goods during the period of persecution. But the Edict of Milan emancipated the Church, and the Christian religion was accorded the privileges enjoyed by the old state religion. As a consequence, material gifts were lavished upon the Church and clergy. The Church of Rome, the centre of all others, fared best. No one was more generous than the emperor, Constantine. His example was catching, and during the succeeding generations the wealthier Christian families, including some of the Byzantine Emperors, were liberal in their grants of land and money. By the beginning of the seventh century, because of the impoverishment of the richer classes, due to the devastation wrought by the barbarian invaders, these gifts had almost ceased. In the meantime the Pope had become one of the richest land-owners in Italy. It was thus the Patrimony of St. Peter was acquired. And you have heard for what super-

natural and noble purposes it was used. For what Gregory I did, that his predecessors had done, and those too who came after him, were like unto him.

Keep it in mind, then, what you have just heard about the Patrimony of St. Peter is one of the great foundation stones upon which rose the Papal States. Together with the Pope's spiritual authority it was a strong contributing cause to the gradual growth of the power and influence of the Roman Pontiff in Italy. It forced the Popes to take a leading part in the affairs of the state. They had become by the time of Gregory I, to all intents and purposes, recognized temporal lords over vast domains. And because they disbursed the revenues from them to succor the poor, to relieve all kinds of distress, to defend the oppressed, to feed Rome, to ward off its enemies, they were regarded by the people not merely as their Fathers in God, but as their ever reliable champion leaders in the cause of their country.

Another cause that paved the way for the establishment of the Papal States was the ever increasing political importance of the Bishops of Rome. This importance was rather forced upon them, than sought for by them. The exercise of many regal powers, under the authority of the emperors, accustomed the people to see in the Popes the best protectors of their temporal interests.

Perhaps, it is not as well known as it should be, in these days of after-the-war reconstruction, that successive emperors found in the bishops of the Catholic Church the best of all coöperators in the work of forming and molding and guiding their myriads of untamed subjects. The reasons for it are manifest. Their character as bishops gave them a position and prestige that no others had. They were the best educated men of their day; the most experienced, the most conservative and the most prudent. They were the highest representatives of the mightiest moral and social power in the world, the only power that could and did command general reverence and obedience, the Christian religion. The moral power of the bishops was something tremendous.

Without the bishops, in those early days of world reconstruction, there was no possible civilizing of the barbarian hordes,

no molding of them, no ruling them possible. Without the bishops there could be no efficacious check on the frequent bribery and oppression of corrupt officials. For all this men of the loftiest principles, men who were above beaucocratic influence, were needed. These men were the bishops. It is to the credit of the emperors that they fully realized how much they needed them. Hence they took into partnership with themselves the bishops of the church, as the best of all cooperators in the work of civilizing and governing their people.

This is why the emperors were glad to bestow upon the bishops regal rights and privileges in the civil administration of the state. Thus the bishops were placed over the inspectors of weights and measures; it was their duty to keep a watchful eye on the merchants, lest they indulge in profiteering, it was theirs to inspect the prisons and protect their inmates from injustice and harsh treatment. They were the special guardians of the orphan and the slave, they were the court of appeal for all who were unfairly dealt with by the civil judges and governors, and their decision was final. The bishops in joint session with the provincial magnates elected the governor of each province, and they had a voice in the choosing of the city officials. (Pragmatic Sanction of Justinian, 554.) When cities and even whole provinces were in direst need and there was no relief from the civil and military authorities, owing to their lack of funds or their incompetency, or both, the bishops saved the populace from perishing. In this wise the administration of many cities passed more and more into the hands of the bishops.

You can easily see from all this how by force of conditions the political role of the bishops assumed a wider and wider importance. And of no bishop was this so true as the bishop of Rome, the Pope.

What the bishops were elsewhere in the cities of the empire, that the Popes were in Rome. Their powers indeed were more extensive, because of their more eminent position, and the superior importance of their city. Backed by their super-eminent spiritual authority, their civil and political influence was felt everywhere, but no where so profoundly as in Rome and Italy.

For here there was no redress against the rapacious greed and

injustice of the Byzantine governors, save through the Popes. The deplorable inefficiency of the imperial administration thrust upon them time and again the duty of intervening and of becoming in the highest sense of the word, the saviors of their people.

I need not rehearse for you how in the fifth century the barbarian hordes smashed to pieces the Roman Empire. Nor need I tell you of the havoc they wrought in the years that followed. Pope Gregory I sums it up with a stroke of the pen when he writes: "Lo, throughout Europe everything is in the hands of barbarians, cities are destroyed, provinces are depopulated. There is no one left to till the soil." And Cardinal Newman adds a few vivid touches to this picture. "First came the Goth, then the Hun, and the Lombard. The Goth took possession but he was of a noble nature, and soon lost his barbarism. The Hun came next; he was irreclaimable, but did not stay. The Lombard kept his savageness and his ground. He appropriated to himself the territory, but not the civilization of Italy: fierce as the Hun and powerful as the Goth, the most tremendous scourge of God." (*Rise and Progress of Universities*, p. 110.)

You have heard it. Italy was the prey for such invaders as these. The Lombards were indeed the scourge of God. The Italians were at their mercy and were left to their mercy. The efforts, such as they were, of the Eastern Emperors, failed to stem the tide of conquest and devastation. While the imperial power stood by helpless and incompetent, the Popes proved themselves the defenders of their country. Twice Leo the Great (440-461) saved Rome. Of another Pope, Gregory I, Gibbon, who cannot be suspected of any love for the Papacy, wrote these words: "The sword of the enemy (the Lombards) was suspended over Rome, it was averted by the mild eloquence and seasonable gifts of the Pontiff, who commanded the respect of heretics and barbarians. The merits of Gregory were treated by the Byzantine Court with reproach and insult, but in the attachment of a grateful people he found the purest reward of a citizen."

No; the Italian people were not ungrateful, and while they were rallying with greater zeal than ever about their Pontiffs, the Byzantine Emperors, who had already done so much to

alienate these subjects of theirs, estranged themselves more by their despotic treatment of the Papacy. Their aim was to crush it. In years gone by they had made Silverius, Vigilius, Pelagius and Martin victims of their tyranny. Justinian II would have added Pope Sergius to the list had not the grateful spirit of the people and the militia arisen to prevent the outrage. It was the same gratitude that preserved the life of Pope Gregory II from the plots of Leo the Isaurian—the image-breaking Emperor. Later outrages against their Popes were still fresh in the minds of the Romans.

It is remarkable to note that during the whole course of events, so damaging in their testimony to the failure and the weakness and the despotism of the imperial government, not once did the Popes waver in their allegiance to it. They still had faith in the unity of the empire, and they exerted their influence to maintain its authority and prestige. The Papal correspondence of the times proves this most amply.

It was only when neglect and abandonment and oppression and incompetence had destroyed absolutely all hope of ever getting protection from those whose duty it was to protect them and their people, that the Popes turned to the Franks. This was another step forward in the establishment of the Papal States. The Lombards, as you have just heard, had appropriated the territory of Italy, but not its civilization. They were the scourge of the land. Did time allow I would go through the many negotiations, which the Popes, left to their own resources, carried on with the leaders of this savage nation. Now with threats of God's anger, now with gifts, now with the prayers and concessions they placated Luitprand and Trausamund and Rachis and Aistulf and for a time held them off. But it was only for a time. The Lombard's love of conquest was insatiable. Beset on all sides, abandoned by their emperors, the Roman Pontiffs in self-defence and for the defence of the Italians, were compelled to seek for aid where there was hope of getting it. It was in this crisis that Pope Gregory III (731–741) appealed to the Franks. This nation was Catholic. Arianism had taken no root in it. It was in close relation with the Holy See. It looked formidable enough to prove more than a match for the Lombards. To the Franks, therefore, Gregory

III made suppliant plea for aid. It was of no avail. Charles Martel, the leader of this rapidly progressing race, and Mayor of the palace, was himself too dependent at this juncture on the assistance of the Lombards in his war against the Saracens, and he denied the request. Gregory died disappointed. His successor in the Chair of Peter, Zachary (741-752), a great Pope and a saint, and the only real representative of civil authority now in Italy, just and fearless, managed by tactful negotiations with the Lombards to postpone during his pontificate the inevitable.

Stephen II was bishop of Rome (752-757). Aistulf, who had replaced Rachis as king of the Lombards, was massing all his forces against the Duchy of Rome. Constantine V, Copronymus, Emperor of Constantinople, was impotent, too impotent to lift a hand in reply to Pope Stephen's cry for aid. Pippin was the *de facto* king of the Franks. The decision of Pope St. Zachary, given some years previously, had confirmed him beyond dispute in that well earned dignity. It was now Pippin's opportunity to show his gratitude. He quite measured up to the occasion. When Pope Stephen, who had crossed the Alps to implore him to take up the cause of Blessed Peter and the Romans, was near the royal residence at Ponthion; the king with his magnificent retinue went out to meet him and paid him the deepest reverence. He did more. His honor to the Vicar of Christ was not mere make-believe. Pepin heeded the prayer of Stephen and solemnly engaged himself to fulfill his wishes. That Pepin, during his negotiations with the Pope, had gone beyond mere words and had executed a deed of gift of the Exarchate and the duchy of Rome to Blessed Peter and his successors, provided of course he was victorious over the Lombards, appears certain from the letters of Stephen.

In March, 754, at the earnest prayer of the Pope, the King caused to be confirmed at a general assembly of the nobility at Quiercy, on the Oise, what he had already undertaken to do for Blessed Peter and his successors.

As all overtures for peace, and several had been offered to Aistulf, at Stephen's suggestion, were rejected by him, Pippin set his army in motion. His forces triumphantly won their way through the passes of the Alps, besieged Pavia, the Lom-

bard's capital, and compelled Aistulf to sue for peace. Pepin carried out his solemn promise to the Pope, and Aistulf, after giving hostages, swore to abide by it and do his part. This was in the year 754. The Papal States were a fact at least, if we may so say, on paper. It was hardly more than that. For the wily Lombard king, the moment Pepin had returned to France and the Pope was back in Rome, repudiated his agreement, and started on the war path. Once again he was thundering at the gates of Rome. In a letter to Pepin, Pope Stephen wrote: "From the day on which we parted Aistulf has endeavored to afflict us and to reduce the Church of God to such a depth of ignominy that the tongue of man cannot describe it. Not one inch of land has he restored to St. Peter. . . . Hasten to restore to St. Peter what under your hand and seal you promised for the good of your soul." In another letter the supplication of the Pope was still more pressing. Pippin did not delay. He was soon again in Italy to do battle, "Not to please man," as we read it in the king's own words in the *Liber Pontificalis*, "not to please man, but only for the love of the Blessed Peter, and to obtain pardon for my sins." By the autumn of 756, the second campaign was over. The Lombard kingdom had become tributary to the Franks. There was no chance for Aistulf to play false this time. Pepin saw to that by sending the Venerable Abbot Fuldrad, in company with representatives of the Lombard leader, from city to city to receive the keys in the name of the conqueror, and to bring them and the highest magistrates of these cities to Rome. And Fuldrad brought them. And Pepin executed a new deed of gift for the cities thus surrendered. This new deed together with the keys of the cities were laid upon the tomb of St. Peter. So the deed of gift of the year 754 was ratified and confirmed by the deed of Pepin in 756. The Papal States were an accomplished fact.

If you look at the map of Italy you may trace these original Papal States. They included the territory "bounded on the north by the Po, on the west by the Panaro and the Appennines, on the south by the Museo (or Musone) and on the east by the Adriatic."

Here is the history of how under the singular providence

of God, to quote again the words of Pius IX, the secular principedom of the Holy See came into being to give the Roman Pontiff that political liberty which is so necessary for the exercise of his spiritual authority and jurisdiction over his world-wide flock, without any impediment.

Let us add a few words about the Papal States and Charlemagne. The Lombards, as we have seen, lost out. They were hard losers. They cherished the hope of getting back what had been won from them. This hope burned intensely in the heart of Desiderius, the new chief of the Lombards. It was his ambition to become undisputed master of all Italy. For a time fortune seemed to favor him. A great international marriage was celebrated. Charlemagne, although somewhat married already, discarded his lawful wife, and took in her stead, Desiderata, the daughter of the Lombard king. This readiness of the as yet scarcely tamed new leaders of the nations in the melting pot, to become much married men was a source of severe trial to the Church. She never for an instant relaxed in her determined opposition to it, no matter who the culprits were. Pope Hadrian I (772-795) between whom and Charlemagne there was a warm friendship, would not countenance his taking unto himself one who could not be his lawful wife, even though she were a king's daughter and he who did it, a benefactor king and protector of the Church. It was the Pope's opposition to this attempted marriage, aided probably by reasons supplied by the would-be-queen of the Franks, Desiderata herself, that prevailed upon Charlemagne to send her back to her father. This broke all friendly relations between the king of the Lombards and the king of the Franks. Desiderius was blocked, but not check-mated. This set back made him more determined. Revenge too, and humbled pride for the insult as he saw it, offered to his daughter, whetted his appetite for power. He would carve his way to full mastery in Italy with his sword. The hope of Desiderius proved only a dream. He and his followers were no match for Charlemagne and his Franks. By the end of the year 774 the Lombard kingdom in Italy was no more. Charlemagne was king of the Franks and the Lombards, and Desiderius was on his way to atone for his sins as a monk in the Abbey of Corbey.

What has this to do with the Papal States? A great deal. For Charlemagne was master of Italy, as was his father, Pepin, before him. And he too even as Pepin had done, made the same gift of donation to St. Peter and his successors. Charlemagne did more. He added to it. How much it is not easy to say. But this much is certain. Pope Hadrian I received from Charlemagne as an addition to his temporal sovereignty, the cities of Imola, Bologna and Ferrara. The only document giving the details of this transaction, the *Vita Hadriani* in the *Liber Pontificalis*, mentions other countries also in the list. That these too were restored by Charlemagne is a disputed question. Be this as it may, the Papal States by the time of the crowning of Charlemagne, were an undisputed fact. Had there been any flaw in the deed of donation of Pippin, and there was none, it would have been fully healed by the grant of Charlemagne. The Papal States had come to stay.

The Byzantine Court protested. But the protest was vain, and without justice. Long ago it had forfeited all claims upon its Italian dependency by its neglect of the first and fundamental duty of sovereigns, the care of the people. The Lombards had become the possessors and the oppressors of what was once the subject territory of Constantinople. Pepin and his Franks, called upon by Pope Stephen in self-defence, the first law of nature, won it from those marauders in a just war. He was its lawful owner. Out of gratitude and for the love of St. Peter, and to obtain pardon for his sins, he laid a fair portion of his conquest on the tomb of the Holy Apostle, to be his forever, as the Papal States. With joyful hearts and full consent the Italian people and the Romans accepted thereafter as their sovereigns, the good men, so often the saviors of their country, the Bishops of Rome. The title of the Popes to their temporal principedom does rest truly upon every principle of honor and justice.

REV. JOSEPH M. WOODS, S.J.,

Woodstock College,

Woodstock, Md.

BENEDICT XV AND THE HISTORICAL BASIS FOR THOMISTIC STUDY ¹

The present Holy Father, Benedict XV, has shown on more than one occasion his sterling leadership in the most important matters of the Church discipline. In everything that makes for the efficiency of the Church and its recognition as a vital force in society he has been most assiduous. Especially has he been anxious that the Catholic clergy should stand on the firing line of modern problems and demonstrate to the world their ability to meet the questions of the day and solve for society the questions of human happiness. For this reason this worthy successor of St. Peter has been zealous for the education of the clergy, so that in meeting the issues of the day and in refuting false philosophy he might have that assuring help of a thoroughly trained clergy and a properly equipped laity. In the educational program of Benedict the Fifteenth the *Summa Theologica* of St. Thomas Aquinas has a most important place. The philosophy and theology of this hallowed intellectual giant of the 13th century are the foundation stones in the great clerically intellectual edifice that the Pontiff wishes to build. In the general legislation of the universal Church, in the decrees of the Congregation of Studies, and in the many encouraging private letters he has written, Benedict the Fifteenth has shown that the principles of the Angelic Doctor are the reliance on which he places his hope for the intellectual renovation of modern thinking. His commands and his advice on this most serious question have been taken with reverent obedience, and the philosophy and theology of St. Thomas have been called once again to the attention of the thinking world, both Catholic and unbelieving. The far-reaching results of this sanction placed on the study of the Angelic Doctor is not without its importance in the field of history and it is in this connection that the legislation of the Holy Father is considered in this paper.

The historical basis for the study of St. Thomas, which has

¹ Paper read at the first annual meeting of the American Catholic Historical Association.

been enjoined by Benedict the Fifteenth, may be understood in two ways. This command may be viewed in the light of the pronouncements made by other Popes and Councils of the Church in favor of the Angelic Doctor, and it may be considered in relation to the historical problems and situations that the study of St. Thomas entails. In either case it will be seen that the study of the *Summa Theologica*, or of the principles of Catholic theology and philosophy in the other works of St. Thomas involves historical ramifications that are consoling to those who would have the study of Catholic history increased.

An isolated consideration of the unstinted praise given to the Angel of the Schools and his works by Benedict the Fifteenth might lead one to think that this conduct was rather unusual. But to those who are in touch with the historical phases of the Thomistic revival, and who realize the force of the recommendations and commands formerly made, the enshrining of Thomistic principles and the sanctioning of Thomistic study by Benedict XV are not unprecedented. In fact the use of the principles, method, and doctrine of St. Thomas, as urged by the Pope in the Code, is but the climax of his own personal interest in this subject and the culmination of the great Thomistic movement begun by the great Leo XIII, and intensively carried on by the saintly Pius X. The encyclical, "Aeterni Patris" of the former, and the letter "Angelici Doctoris" of the latter, centered the attention of the philosophical and theological world on the monumental work of the Angelic Doctor, and paved the way for the stringent legislation of the present Holy Father. These three Popes have blazed a trail that has led to a steadily increasing appreciation of the value of the organization which St. Thomas gave to Catholic Theology nearly seven hundred years ago. They have been the means of inducing thinking men to study the sound philosophy which St. Thomas brought to the defence and explanation of revealed truth. But even these outstanding leaders of Christ's Church were not the pioneers in bringing before the world the value of the teachings of St. Thomas in the solution of the problems that mean intellectual, social, economic and religious happiness to mankind. Their predecessors in the chair of St. Peter for the last six and a half cen-

tures have manifested on many occasions a zeal for the extension of Thomistic study.

From the time that St. Thomas began to win recognition among the scholars of his own time for his tremendous service in the defence of Catholic teaching there have been about eighty Popes directing the destinies of the Church. Some of them occupied the Holy See for comparatively short periods, but it is exceptional to find any of those whose influence was ever felt, neglecting to recommend, either directly or indirectly, the study of the philosophy and theology of St. Thomas Aquinas. In fact, in this long procession of the vicars of Christ, there were only eight who did not add their voices in one way or another to the hymn of praise and recognition of the work of the Angelic Doctor. It must be kept in mind that, almost from the death of St. Thomas in 1274, the study of his teachings became the basis of the Dominicans' traditional process of learning, and that many of the encomiums passed by the Popes on the spirit and results of Dominican intellectual activity redound to the praise of the theological and philosophical system which St. Thomas organized and bequeathed to the Order of Preachers. But Papal sanction of the teachings of the Angel of the Schools went in most cases to greater and more defined heights.

These Papal expressions of approval range from simple recommendations to positive commands, that the principles and works of St. Thomas be made the bulwark of the teaching imparted to the future priests of the Church. This support of Thomistic teaching manifested by the highest authority of the Church for almost seven hundred years, this singling out of a general system of theology organized by one man rather than the selection of one special treatise that he wrote; especially the heroic self-sacrificing efforts of many of the Popes to establish and encourage Thomistic institutions of learning wherein their exhortations find concrete realization,—all these historical facts show that Benedict XV has followed the spirit of the Holy See in imitating his predecessors by insisting on loyalty to the principles, the method, and the doctrine of St. Thomas Aquinas.

This historical devotion of the Holy See to the teachings of St. Thomas is also reflected in the eight general councils of the Church that have been convoked since the time of the death of

St. Thomas. In each of these councils the influence of the Angelic Doctor has been felt, Thomistic theologians forming an important part of the discussions, Thomistic principles serving as the weapons of defence against the attacks of those unsympathetic, Thomistic terminology expressing the sentiments of the authorities of the Church in the decrees of the councils; and the very works of the Angelic Doctor serving, with the Bible, as the last source of enlightenment in the profound discussions of the day.

The importance attached to the study of St. Thomas by the Popes and the councils of the Church was not without its reaction from without the fold. The reliance placed by the teaching power of the Church in Thomistic teaching stimulated the translation of many of the works of St. Thomas into Greek, and of some into Hebrew, and drew many a word of praise from unbelievers who admired the overwhelming force of his logic, and the sublime extent of his organization.

The activity, therefore, of Benedict XV for the revival of a true and untainted Thomistic spirit is not so strange to the student of history as it may seem to others. There is an historical basis for the unqualified support which the present Holy Father has given to the movement. History reinforces his Thomistic propaganda, and in seeking the reasons for it we open up an absorbing feature of the life of the Church that is certain to stimulate the wider study of Catholic history.

The study of St. Thomas as advocated by our present Holy Father is sure to make for a deeper study of history in another way. I speak of the knowledge of historical situations presupposed in one who would hope to meet thoroughly and sympathetically the admonition of the Pope. The understanding and interpretation of a contemporary writer demands little if any historical investigation. But to throw oneself into the spirit of the writings of a genius who organized Catholic thought almost seven centuries ago necessitates some understanding of the conditions of his time. To know the formative influences that worked to produce so outstanding a character as that of St. Thomas means that the student must explore a trail of intellectual and spiritual monuments that leads back to the earliest days of the Church. To understand the reason for the method

that St. Thomas adopted forces the thorough investigator into the philosophical history of the past. To account for the extent of Thomistic literature awakens in the minds of many who had never thought of it before an historical curiosity about the religious, intellectual, sociological, political and economic situations of the wonderful and often baffling thirteenth century. It is through these direct and indirect contacts of the Angel of the Schools and through the study of them which cultured scholarship demands, that the science of history will profit from the Thomistic zeal of Benedict. Take for example some of these interesting problems which, though historical, must be familiar to the student who would have a sympathetic grasp on the philosophy and theology of St. Thomas. They are problems into which this busy traveler was constantly thrown and for which he was asked solutions. The student in Thomistic literature must have some understanding of these historical situations to thoroughly understand the wonderfully well organized solutions.

The intellectual contacts of St. Thomas were those influences that helped directly and indirectly to form the mental equipment that St. Thomas carried into his work. The historical student in searching for these will be brought into close touch with the intellectual giants of the thirteenth century—men like Albert the Great, Vincent of Beauvais, Peter Tarantasia, Alexander of Hales, and many others like Lombard and Abelard of an earlier date whose thinking and writing influenced his great work. He will also gain some insight into the university life of the thirteenth century, its development, its advantages and perils. He must necessarily be forced further back into history through the golden chain of the Fathers, each of whom stands as a record of the prevailing Catholic thought of his time. In tracing the sources of Thomistic philosophy and in analyzing the forces that united for its organization, the historical student will be carried along the Aristotelian trail that wandered through Spain, Arabia, Syria, and Greece, along which he will meet Greek and Saracen, Jew and Christian. Each of these carries historical contributions to the work of St. Thomas, either to be accepted or rejected according to the service they could or could not perform for the philosophizing of Christian revelation.

The economic environment in which St. Thomas lived must

also be known to the student of his writings if the principles enunciated by the Angelical are to be correctly interpreted for the needs of the present day. In this field the student must have recourse to the history of the middle ages to understand the means of production and distribution in the thirteenth century. He must give thought and study to the historical problems of the guilds in order to understand for present day needs the principles that St. Thomas formulated in this regard. The commerce, agriculture, and fishing of the time will also present themselves for investigation. The means of exchange, the coinage and the exchange of money and many allied economic topics must be explained by historians of thirteenth century life for the thorough Thomistic student of today.

The political contacts of St. Thomas undoubtedly explain the reasons for and the methods of many of his writings. St. Thomas was constantly traveling at the command of his religious superiors, and in answer to the requests of the Holy See. He was a close personal friend of King Louis IX and was in constant touch with many of the rulers of his age. As adviser to them he became associated with the great political movements of the thirteenth century, and, to understand many of his treatises, it is necessary for the student to call history to his aid. Thus the whole system of feudalism and its concurrent difficulties must be opened to the Thomistic sympathizer. The achievements and failures of the Crusades, with all their wealth of historical sidelights, must be also called from the historical records of the past. The constant bickerings between feudalistic lords, the jealous strife between nations, the diplomatic negotiations between the Papacy and the nations of the thirteenth century—all of these the historian can unfold for the better understanding of many of the principles on which St. Thomas persistently insists.

The field of religion in the thirteenth century must also be turned up by the historian so that the Thomistic scholar may be able to appreciate the practical reasons for many of the writings of the Angel of the Schools, and to interpret and apply them accordingly. He must have before him a history of the heresies of the time, he must be acquainted with the extensive missionary work carried on by the Church through the religious orders among the heathens, and he ought to have some knowledge of

the tremendous religious problems aroused by the Turks, the Greeks and the Jews. St. Thomas has been studied without all of these historical helps, but perhaps that is the reason why St. Thomas has been so often misunderstood. Perhaps that is the reason why some see so little in the writings of the Angelic Doctor, and why others expect to find too much.

In the sphere of sociology and social service the historian can also be of great service to the earnest philosopher and theologian who desires to see the command of Benedict realized as soon as possible. The social life of the thirteenth century certainly had its influence on the writings of a genius who wrote for practical purposes, and who despised the multiplication of useless questions. The sociological trend of present day scholarship makes the sympathetic understanding of St. Thomas' teachings in this matter especially desirable. And such an appreciation is impossible without some knowledge of the social conditions of his time. History must be called into service to give the philosopher and theologian some idea of the poverty and relief, disease and social service, slavery and the redemption of captives, travel and hospitality, beggary and almsgiving, brigandage, tournaments, superstition, magic and witchcraft of the thirteenth century. Historical research under the present discipline of Benedict becomes united with the study of St. Thomas, and the dead pages of the Angel of the Schools take on a new life when the absorbing social environment of the thirteenth century is thoroughly understood and appreciated.

This analysis represents, merely in a suggestive way, the historical basis of the legislation and encouragement of the present Holy Father in favor of the works of St. Thomas Aquinas. Much of the historical investigation postulated in this analysis has already been done, and on this the Thomistic student gratefully depends. Much remains to be done, and the historical literature of thirteenth century life is sure to be enriched by a wider and more comprehensive study of the Angelic Doctor.

REV. HENRY IGNATIUS SMITH, O.P., PH.D.
The Catholic University of America,
Washington, D. C.

MISCELLANY

AN HISTORICAL CENTENNIAL

The centenary of St. Mary's Cathedral, Halifax, Nova Scotia, was the occasion of a valuable commemorative *résumé* of the history of Catholicism in the Garrison City, which contains a great deal of documentary material gathered by Very Rev. William F. Foley, D.D., Rector of the Cathedral.

The early days of Halifax were woven of conflicts and triumphs, of sowings and harvests, of assaults and reprisals, of bitter strife and iniquitous legislation. The game of conquest was played by both French and English with varying results for many years. The French endeavored to make their dream of a far-flung American Empire a reality. The fleur de lys was carried in triumph from the Atlantic to the Mississippi, and we are well within the bounds of moderation when we say that Canada received its first lessons of nationality and civilization from the French explorers and missionaries who have left us for emulation and inspiration the memory of daring deed, bold adventure and heroic martyrdom. Lord Elgin, Governor General of Canada, called these beginnings of our history "the heroic days of Canada".

After the capture of Louisburg by the English, Father Antoine Mailard, the Vicar General, was invited to Halifax to assist in the pacification of the Indians. On his death in 1762 he was succeeded by Reverend Father Bailly, who said Holy Mass in a barn which was owned by Mr. Michael Tobin and stood on South Street, almost opposite Hillside Hall. Father Bailly was allowed to minister to the Acadians and Indians, but not to the Irish; and when the bigots responsible for the penal laws discovered that the Catholic Irish were taking advantage of the seal of Father Bailly they vented their bitterness in statements that are bewildering to this generation. Again, it was the cry of the New Englander who lived and had his being among the dank growths of the unreasoning and relentless hatred of the past. Writing from Halifax, 24th of April, 1771, Father Bailly says "that this opposition came from the Presbyterians and people of New England". The other inhabitants were well aware that Irish Catholics assisted at Holy Mass in Mr. Tobin's barn, but it evoked from them neither protest nor hostility. It appears that from the very infancy of Halifax, Haligonians found little room for discord and strife, or for those irreligious foibles that so often embittered social relations in other parts of Canada. Their example is as a light to the feet of our generation, to guide it in the path of mutual respect for each other's religious convictions. Father Bailly, nothing daunted by the bigots, set up his altar at Birch Cove. "A hole in the country", he called it, and thither went on Sunday mornings to hear Holy Mass, stealthily, we may imagine, to escape the cold eye of the New Englanders, pioneer Catholics such as William Meany, John Cody, James Kavanagh, John Muldowney, John Murphy, Michael Tobin and Constant Connor. These men and others chafed indeed under the laws which persecuted their faith, but they waited with admirable patience until they deemed themselves strong enough numerically to demand redress of their grievances. Governor Andrew Ham-

mond and his Council were favorable to their petition, and in 1783 Catholics were allowed to hold and acquire land and to worship in public. A site was accordingly selected on Barrington Street, West side, near Salter Street, and thereon was placed on Monday, July 19th, 1784, the frame of a small church, "in presence of a great concourse of gentlemen and other people". This church, St. Peter's, became the rallying ground of the Catholics of Halifax. Humble and unpretentious architecturally, yet it was a standard lifted up to mark a rendezvous for the armies of God and an outpost for an organisation that does not retreat.

Reverend James Jones, of Cork, a Capuchin, came to Halifax in 1785 to take charge of St. Peter's, and remained for fifteen years. After his departure, in 1801, Bishop Denaut of Quebec placed Father Burke in charge at Halifax, with the title of Superior of the Missions of Nova Scotia. The Catholics of Nova Scotia owe a great debt of gratitude to the Bishops of Quebec for the many signal proofs of their solicitude. These distinguished prelates bestowed their fatherly care upon the missions of Nova Scotia, supplied them with priests, insisting time and again upon the necessity of education. They were generous with their substance for poor churches, and in giving salutary advice to the Catholics in their perplexities and struggles. Thinking only of the interest of religion, they petitioned Rome to divide their immense diocese. Rome, however, deeming that the time was not opportune for this step, refused for many years to accede to their request.

One is tempted to linger on the career of Bishop Plessis who visited Halifax. He was a man for the times, zealous and sagacious, humble and tactful, firm in his measures of policy and applying himself with all the intensity of his soul to the duties of his position. He bound us by every tie of gratitude and service to a lasting remembrance of Quebec.

Father Burke, born at Maryborough, County Kildare, Ireland, in 1753, was destined to write history not in water. In Halifax the indomitable spirit evidenced by years of devotion to the things of the spirit among the Indian tribes and the sparsely settled villages of Detroit and Upper Canada, flamed forth anew for the upbuilding of the Church of God in Nova Scotia. A strong man, but tactful always, dominated by what is best in literature and art, and governed by a kindly and sympathetic heart that gained and retained the friendship of men of all creeds and parties, he must have been of amazing versatility, for we read in the chronicles of that day that the Duke of Kent and successive military commanders frequently consulted him on the subjects of engineering and fortification with which, judging from the number of works on these and kindred subjects in his library, with notes in his handwriting, he must have been quite familiar. In recognition of services among the Indians who were sincerely attached to him the Imperial Government granted Father Burke a yearly pension of three hundred pounds.

Father Burke was a stalwart combatant for the Faith and he entered the lists whenever challenged. His business was to stand foursquare for truth and like Catholic Bishops throughout the world he was affrighted neither by the menaces nor allured by the blandishments of the world, and he doubtless remembered the cry which has aroused Catholics in days of stress—"Peter is not dead"—and had before him in all its splendor the persistent phenomenon of the triumph of the Holy See over its enemies. Though jealous of the honor of the Church he maintained ever in discussions with Reverend Dr. McCulloch and Reverend Mr. Stanser, afterwards Bishop, and Bishop

Inglis, a dispassionate and judicial attitude. His fairness in controversy displayed in letter and pamphlet won respect and recognition from the best elements of Halifax society.

To safeguard and promote the interests of the Catholic Church in Halifax the Holy See appointed him Bishop of Sion and first Vicar Apostolic of Nova Scotia. Accordingly, on the 5th of July, 1818, he received Episcopal consecration at the hands of Bishop Pleassis of Quebec. With characteristic energy and despite the burden of sixty-six years, he bent himself to the task of placing his diocese on a solid foundation of learning and virtue. His letters to the clergy exhale the fragrance of Apostolic unction. The various scattered missions of Nova Scotia heard his words of direction and admonition, and, despite the labors of a missionary Bishop, he found time to draw up plans for a cathedral, whose cornerstone was laid on June 5th, 1820.

Doubtless on that day he wished to perpetuate the architectural glories of the Church, but his journeys by sea and land, his many and exacting duties which had taken toll of his splendid vitality, prevented the realization of his dreams. Having given of his best, he went over the borderland a victor on Wednesday, 29th of November, 1820. It was a finished life—a life in accordance with God's will. The acerbities of the past were forgotten, and men remembered only the noble personality scorning all pettiness and subterfuge and strong and fearless in right-doing. His body, laid to rest in God's Acre adjoining old St. Peter's, was exhumed and re-interred in the Cemetery of Holy Cross, May, 1846.

After the death of Bishop Burke, Rev. John Carroll was named Administrator of the Vicariate of Nova Scotia and the Province was without an episcopal head till the appointment of the Right Reverend William Fraser, under the title of Bishop of Tanes in *partibus*, on June 3, 1825. In February 1842 Halifax became a diocese, and the Very Reverend William Walsh, parish priest of Kingston, in the Archdiocese of Dublin was named coadjutor, evidently without the cognizance of Bishop Fraser. A protest against the manner of the appointment was made by the priests of the diocese:

Princeps Eminentissime.

Nobis infrascriptis in Vicariatu Apostolico Novae Scotiae missionariis, ad Tuam Eminentissimam suppliciter accedere liceat.

Non dubitamus quin notitia eorum quae anno proximo elapso, in Ecclesia Halifaxiensi evenerunt, ad Tuam Eminentiam, jam pervenerit. Per litteras enim ad Tuam Eminentiam nuper missas, Sacram Congr. de Propaganda Fide, de origine, progressu et statu presenti rerum perturbatarum illius Ecclesiae, certiores facere conati sumus; quare quin eadem his repetamus, satis impresentiarum ducimus unanimi voce ea confirmare et testificari, statum perturbatum illius Ecclesiae perpaucis rerum novarum cupidis, inter primarios illius civitatis Catholicos, omnino esse tribuendum.

Nos non latet, pacis perturbatores, nihil quo Vicarii Apostolici administrationem odiosam et parum acceptam non solum apud Episcopos circumvicinos, sed etiam apud ipsam Sedem Apostolicam redderent, intentatum relinquere. Qua vero calliditate, haec sua nefaria contra Vicarii Ap. auctoritatem conata sint praesenti, manifeste patet ex is qua nuper nobis ex litteris ab Hibernia acceptis facta sunt nota. Ecclesiae Halifaxiensis perturbatores, praeter alia ordinis Ecclesiasticae summa injuria dicta, palam gloriarum sunt velit—nolit Ordinarium loci, brevi Episcopum ex Hibernia habituros.

Cum autem hiæ in adjunctis rerum Sedes Apostolica maximeque inconsulto Ordinario Episcopi Coadjutoris electionem canxerit; ipso facto, horum perturbatorum vota implere, Vicarii autem Apostolici administrationem penitus reprobare videtur.

Hinc factum est quos, aliis rerum adjunctis religioni et rei Catholice summo esset bono, nobisque maximæ lætitiæ, nunc omnes quibus nomen religionis est cordi summo dolore affecerit. Quare magnopere est timendum ne animorum commotio quæ extra civitatem Halifaxiensem non est egressa, nunc alio licet sensu, per totam coloniam, longe lateque sit evagatura.

Non est inficiandum, tam Vicario Apostolico, quam omnibus nobis, mirum omnino visum esse, Tuam Eminentiam in litteris die 8 Februarii datis, ne minimam quidem de electione Episcopi Coadjutoris mentionem fecisse; eoque gravius hoc nobis visum est, cum nullam aliam propter causam, nisi ob accusationes contra Vicarium Ap. allatas, hoc evenire potuit. Cum autem hæ accusationes veritati nullo modo sint consentaneæ, non est mirandum quod nos, consideratis adjunctis ægre feramus, nostrum Episcopum, de re Catholica tam optime meritum, coram Sacra Congregatione ita despectum fuisse, ut in re tanti momenti, quæque, cum bonum religionis, tum ipsius honorem, intime spectabat, dignus non sit habitus quin consuleretur.

Quapropter, haud contra observantiam mandatis Sedis Apostolicæ debitam, nos acturos credimus, si Tuæ Eminentie, episcopum electum tanquam coadjutorem loci Ordinario, nos non habituros, significamus, donec ejus electionis sanctio, nostro Vicario Apostolico per litteras Sacræ Congregationis, plane innotescat.

Quare, ad Tuam Eminentiam supplices confugimus humiliterque imploramus, ut, re iterum considerata, noster Episcopus consulatur cum hoc sit unicum nobis cognitum medium quo dira tempestas, quo ecclesiæ tranquillitas in hac Colonia, nunc minuitur, penitus dissipetur. Denique tanquam filii observantissimi, Deum precamur ut Tuam Eminentiam diu sospiter servet.

Datum Halifaxiæ, in Nova Scotia, die 27 Maii, A.D. 1842.

(Sig)

J. Loughnan, V.G.; J. Sigogne, Miss.; D. Geary, Miss.; J. B. Mirault, Miss.; J. Courteau, Miss.; M. McDonald, Miss.; H. O'Reilly, Miss.; C. F. McKinnon, Miss.; N. McLeod, Miss.; E. Doyle, Miss.; P. McKeagney, Miss.; J. Ansart, Miss.; J. D. Drummond, Miss.; A. McLeod, Miss.; J. Godet, Miss.; Z. Levesque, Miss.; R. J. Meighan, Miss.; J. Grant, Miss.; M. McKeagney, Miss.¹

The announcement of Bishop Walsh's appointment to Halifax was communicated to Bishop Fraser by the Archbishop of Dublin:

Dublin, 3rd May, 1842.

My Dear and Hon'd. Lord:

In virtue of Apostolic Letters received here, appointing the Reverend William Walsh, of this Diocese, Coadjutor to your Lord and Bishop of Minneapolis, I conferred Episcopal Consecration on that excellent Ecclesiastic yesterday, and I hasten to congratulate your Lordship on the important aid you are about to receive by the acquisition of his valuable services.

This Diocese will sustain a heavy loss by his departure; but I am con-

¹ *Archives de l'Évêché, Québec.* • *Nouvelle Écossé, Carton, G.*

soled by the thought that the Church which is one, will continue to profit by his useful labors. He is talented, prudent, zealous and conciliating. From the moment he entered the Sacred Ministry he gave his whole mind to the efficient discharge of his clerical duties; and he did so with the happiest effect.

He was assiduous in giving instruction to that portion of the flock with which he was connected, and his edifying life added persuasion to his words. He was at all times most dutiful to me, and I have no doubt but he will be equally so to your Lordship. I have great pleasure, therefore, in recommending him to your Lordship's paternal care, and I have the honor to remain,

My Dear and Honored Lord,

Your Lordship's faithful Servant,
and Brother in Christ,

Rt. Rev. Dr. Fraser.

(Sgd.) D. MURRAY.

On the division of the Diocese of Halifax, by a decree of September 2, 1844, Bishop Fraser was transferred to Arichat, and Dr. Walsh became Bishop of Halifax.

The new Bishop brought to his responsible position much of the garnered learning of centuries. Continental culture had opened his mind and given it power over its own faculties, application, flexibility, method, critical exactness, resource, eloquent expression. He acquired indeed the technical knowledge of the seminary, but his contact with powerful intellects, with exacting methods, and with men trained in vital ideas enabled him to take a commanding position in a world that resounded with the clash of hostile thought. And all his powers were devoted to vindicate the fascination of Christian Faith and to clothe in exquisite diction the profound heart-satisfying philosophy of Catholic Truth.

Dr. Foley gives us a very important note on an event which has been the subject of some discussion by historians of the American Church, in the following extract from Bishop Walsh's Diary:

I received Minor Orders on the 23rd of September, 1826, and Subdeaconship on the third of March, 1828, both for my native Diocese of Waterford and from the hands of Dr. Kelly in the Cathedral of the Holy Trinity at Waterford. Dr. Kelly, originally of the Diocese of Ossory, had studied in Portugal, was President of Birchfield College, near Kilkenny, and was appointed first Bishop of Richmond in Virginia. He was consecrated, I think, in the year 1819 at Kilkenny by Archbishop Troy of Dublin. He suffered much in America in consequence of some misunderstanding about the dismemberment of the See of Baltimore, from which the New See of Richmond had been cut off, and in 1823 he was translated to the Diocese of Waterford and Lismore which had been vacant since the death of Doctor Robert Walsh at Rome. In consequence of the unhappy disputes which grew up during that Prelate's brief administration and which ended in appeals to Rome, the clergy of the diocese were deplorably divided. It was deemed prudent to send a strange prelate to supply the vacancy in the person of Doctor Kelly, who was thus relieved from his very unpleasant position in America.

On the 2nd day of March, 1828, I obtained an *Exeat* from Dr. Kelly and was affiliated by the Archbishop of Dublin.

At the request of Doctor Murray I was ordained, by Doctor Kelly, deacon on the 22nd of March, Feast of St. Frigidan, and priest at a Pontif-

ical High Mass on the Feast of the Annunciation, March 25, in the same Cathedral of the Holy Trinity. Bishop Walsh was, like Bishop Burke, a man of high intellectual attainments:

His erudition together with his courtly grace and affability of manner enshrined him in the affection of men who were kings in the world of thought and action. Letters in our diocesan archives addressed to him range over many and dissimilar topics and are betimes of grave importance and at others sparkling with wit and humor.

Archbishop Hughes of New York, he of a clear vision and indomitable heart, tells him, "To you I throw the shutters of my heart more open than I would to others". He touches in many letters upon the efforts of the "Knownothings" to thwart him in his ecclesiastical administrations. But these blustering worthies were but whetstones for the steel of Catholic courage.

Bishop Kenrick of Philadelphia and, later on, Archbishop of Baltimore consulted him frequently on points of Biblical criticism. "It would gratify me much", he writes October 19th, 1849, "to enjoy your Lordship's society . . . and to avail yourself of your aid in revising the versions of the Gospel. Your written criticism on the text and notes would be deemed a great favor as I am anxious to give an improved edition".

Another interesting extract from Bishop Walsh's Diary relates to the Bishop of Charleston:

About the year 1840 Right Reverend John England, Bishop of Charleston, in passing through Halifax preached in St. Mary's Church. The Sermon, which was on the Infallibility of the Church, lasted three hours. Lady Falkland, the wife of the Governor and daughter of William IV, was present at the sermon, and I believe Doctor England dined with Lord Falkland at Government House before his departure.

Of Archbishop Connolly, who succeeded Archbishop Walsh, Dr. Foley says:

He was a Celt to the core, impetuous and sincere, like all thoroughbreds, with a store of Irish wit and eloquence. The lives of some Bishops flow on silently to the ocean of eternity, but Doctor Connolly's years surged on like a foam-crested torrent. Men had to take notice of his personality and to admire its vivacity and strength. They might, as they did, oppose his views as a statesman, but they could not refrain from appreciative tribute to his virility, his disregard of opposition and fearless avowal of his convictions. His post was on the firing line and there he asked no favor from any antagonist. Though, however, he could freeze an adversary, he could also warm him with the affection of a compassionate heart.

His great work in Halifax was to show that the doctrines of the Catholic Church were in harmony with anything that could contribute to the betterment of Canada. And he taught insistently that permanent national stability is based, not on the conquests of commerce and art, but on virtue of men and women and the administration of the law. An old doctrine, but one that needs repetition in the days when glamor of material prosperity blinds many to the essential constituents of civilization. He made it clear to all that the Church is a fostering Mother of loyalty to our institutions, and seeks but to give of her wisdom for the solution of our problems and the upbuilding of our national fabric.

We are reaping the harvest sown by Doctor Connolly and are binding the

good-will and amity, of which he was the husbandman, into golden sheaves for our own comfort and the glory of our city. But, though he played a colorful part on our public stage, he remembered with Saint Augustine that though a Bishop's office is difficult and perilous, "yet nothing is more pleasing in God's sight if the work be so performed as our Heavenly Commander enjoins". Hence we find him building convents, fostering education, safeguarding the orphan and becoming by his constructive ability a tower of strength to his brother Bishops.

Archbishop Hannan who succeeded Archbishop Connolly was a worthy successor to the militant Franciscan:

In his time tact and sagacity were indispensable for success in a mixed community. Political opponents were assailed with a wealth of invective and denunciation. There were giants then, doubtless, but giants who, taking little heed of the canons of social amenities, rushed into battle intent upon the annihilation of their adversaries. Lay and clerical snipers stood hard by the fringe of the battle, keenly observant, and disposed to see in every forward step of the Church an encroachment upon their liberties. Dr. Hannan was a part of this history which flowed on swiftly and hotly. But though the waters of acrid controversy swirled about him, his solid judgment was an impassable barrier to personal antagonism and unpleasant words. And when he was promoted to the Archbishopric, conservative Haligonians, eulogising him in no uncertain terms, pointed out that his calm and equable temper and patient tact, had though he swerved never from the straight road of principle and was zealous for the advancement of his Church, gained him universal respect.

From the day that Dr. Hannan began his career as Archbishop all the energies of his being were devoted to the work which God had given him. Parishes were formed, churches arose, the St. Vincent de Paul Society, which he had established while a priest, flourished, and plans were made for the building of St. Patrick's. He, "a high-priest who in his life propped up the house and in his days fortified the temple", died on April 17th, 1882, mourned by all. Father Wissell, C. S. R. R., who was finishing a mission in St. Mary's as the bells tolled out that the kind and compassionate heart of Archbishop Hannan was throbbing on to the great silence paid a fine tribute to his work and virtues at the Requiem Mass, April 22nd.

Dr. Foley writes of Archbishop O'Brien with a knowledge of intimacy, as he was an assistant at the Church of which he is now Rector during the early days of the Archbishop's incumbency:

When the son of Sirach looked over his life, he thanked God that he had sought wisdom openly in his prayer: "My heart delighteth in her; my foot walked in the right way, from my youth I sought after her".

These words may be applied to the career of Archbishop O'Brien. The holy fear and love which possessed his heart from the beginning ran like a line of gold through the years of his episcopacy. His pastoral letters, his habitual tenderness for souls, his guardianship of our hopes and spiritual destinies reveal that wisdom which had a just appreciation of value. It impelled him to labor mightily for the extension of God's kingdom on earth and when his skies were grey it sustained him with its invigorating consolation.

Perhaps his chief work was the re-establishment of St. Mary's College.

Knowing well that the Church was founded on the principles of education, that her children had preserved the literatures of Greece and Rome and leavened the seething mass of barbarism that fell upon the Roman Empire and built for the descendants of Goth and Hun the great universities that dotted the plains of Europe, he determined to perpetuate in Halifax the traditional policy of the Church.

Hence, we find him at first lending his energetic aid to the authorities for the perfecting of the common schools. We may add, by the way, that our city schools give a more than adequate return for the money expended upon them. The curriculum might be abbreviated, since a multiplicity of subjects tends to a confusion of ideas and mental anæmia, but the teachers, scholarly, devoted to their work and ill-paid, deserve the gratitude of every citizen.

Naturally, the Archbishop interested himself in their welfare, and for many reasons. One reason was that a strong common school begets a strong college. As to this, there is not a dissentient voice among educators of repute. Intellectually honest, he admitted that a collegiate institution that could not hold its own with secular competitors was but masquerading as a home of higher education, and was warmly persuaded of the fact that its ability to command the confidence of the public and to meet the exacting requirements of the age depended upon a well-organised and efficient common school system.

Despite the many calls on his time and strength he published several works which elicited warm commendation from competent critics and won for him national recognition in an election to the Royal Society of Canada. These literary productions may evoke no memory, but the inspiration of his encouragement and his enlightened advice are cherished in the diocese even as his stimulating talks on Sunday mornings in the Cathedral are remembered by St. Mary's parishioners. His priests co-operated with him to the utmost in his labors for the glory of God,—poor men, but rich in zeal, standing guard, many of them at the outposts of civilisation, for Christ, with sick-calls over weary distances, taking heavy toll of their vitality but priestly gentlemen all, with whom it is both an honor and a privilege to be associated. And these men made possible the successful administration of Archbishop O'Brien. They respected him for his justness and his absolute devotion to God, and many of them can recall Confirmation tours when the curtains of his reserve parted, and they saw the heart of a boy, who loved little children and the poor, and abhorred what was not in harmony with straight dealing and manly conduct.

Men differed with him betimes, when he stood boldly for Catholic rights, averse to compromise and peremptory in his demands for justice, but they always admired his sincerity and strength of character. And when his eyes closed in death they remembered only his urbanity, his saintliness, and rendered testimony to his achievements, both as citizen and Archbishop.

Of the present beloved Archbishop of Halifax Dr. Foley says:

His career is an open book to the diocese. In the early days of his priesthood he manifested that zeal which spared neither time nor toil for the things of spirit and which is the crowning glory of his Episcopate. Like his illustrious predecessors, he knew what labor in parishes covering a wide extent of territory entailed, and with them also he shared the consciousness of devotion

to duty, of pact well and carefully kept with the Captain Christ. Wherever stationed he became one of the moulders of public opinion to the joy of Catholics who were proud that Dr. McCarthy was well qualified to promote and safeguard their interests, both temporal and eternal.

Our Acadian brethren, especially in the County of Yarmouth, treasure his memory. The elders remember still his graciousness, his affection made visible by word and work, and his unremitting efforts for their welfare. He turned their faces from the tragic past and bitter memories were changed by his tact and wisdom into remembrance of steadfast devotion to the Church and of proofs given on sea and field and forest of love of and loyalty to their faith. They have good reason to be firmly attached to Archbishop McCarthy, for he made them understand that their influence would be commensurate with the quality of their citizenship and to this end encouraged them to insist upon the necessity of education. Writing this fact out of knowledge gleaned during our association with him as his curate, we can truly say that the prosperity, both material and moral, of our Acadian brethren must be credited in large measure to the vision of the Archbishop. And the chronicler of the next hundred years of St. Mary's life will, noting this policy in all its far-reaching significance, be able to point out how it shaped the destinies of a race that will be an ever increasing source of strength to Canada. Even now its children walk in honor our broad open spaces, permeating them with loyalty to our institutions and testifying by their conduct that they are not unmindful of the wealth of heroic tenacity to the faith, bequeathed to them by their fathers.

THE CATHOLIC PRESS IN THE UNITED STATES

Napoleon was wont to speak of the Press as the Sixth European Power. It has long since ceased to occupy this place; for it is now one of the greatest human agencies. Its influence is paramount; it has no geographical limitations; recognises no authority save public opinion, and this only because avid readers furnish the shakels to drive the wheels of production. In the mid-fifteenth century when Henne Gänsefleisch sur Laden invented the art of printing and issued the "42-line Bible" Pontiffs and Bishops proclaimed the discovery as "the greatest blessing in the natural order". Today it has become in the hands of evil agencies, the Moloch of civilisation, and one of the great factors in the demoralisation of the world. Its baneful effects upon national life are too patent to be disregarded. To offset its malign influence the Sovereign Pontiffs have within recent years made urgent appeals to the Catholic Hierarchy throughout the world to safeguard the interests of religion and morality by a vigorous and capable Catholic Press. Recently, the Holy Father issued a letter from which we quote the following:

In view of the spreading of perverse doctrines, in view of the snares which the enemies of the Church set particularly for inexperienced youth to snatch from their hearts the ancient and sublime heritage of faith, today, more than ever, it is necessary that the defenders of the Catholic faith grow in number.

Oh, as often as we hear of the present need of promoting "Catholic action" we think that in order to meet this pressing need it is indispensable there be an army of propagators of Catholic truth.

Let us consider the activity of sectarian masters and we shall easily understand the necessity of opposing school to school, newspapers and reviews

to reviews and newspapers, conferences to conferences, in order to prevent the seed of evil from bearing fruit. It is indispensable to act against these emissaries of evil; it is necessary that a phalanx of Catholic propagandists set themselves against the enormous evil that in towns and country is caused by the propagandists of error and impiety. (Jan., 1921.)

The response of the Hierarchy, notably in America, has been generous and enthusiastic, and Catholic Press Month gave it expression by an active campaign for an enlarged circulation and greater support of Catholic newspapers and periodicals.

The prelude of the campaign was voiced by Archbishop Dowling of St. Paul in an address before the Archdiocesan Union of Holy Name Societies in Chicago, on January 21:

The literary expression of Catholic thought . . . is desultory, uneven, inadequate. Nobody who examined the publications which appear on the tables of the public libraries of Chicago or any other large American city in whose vicinities millions of Catholics live, would judge that the Catholic body was anything but a timid, touchy and surely negligible group of citizens who were not yet acclimated. He would never guess from the papers or periodicals that were being read or from the books that were being called for that there were twenty millions or more of Catholics in the country. . . . Without an adequate literary expression, how can we be sure that our present caste of mind will be that of the next generation. The childlike faith of the first generation of the immigrants' children is not a heritage that will pass without contest to succeeding generations who have no race consciousness save that of the country of their birth. Now the dominant thought of the land is not Catholic, but materialistic.

Every member of the American Hierarchy endorsed the campaign, and the clergy entered into it with heart and soul. Bishop Gannon, of Erie, in a Letter to the pastors of his diocese wrote:

The waves of infidelity, sweeping over the Nation, are set in motion by a materialistic and infidelic Press and a corrupted literature. They threaten, at times, to engulf what is left of Christianity. We must fight back with the same weapon. It, therefore, becomes the moral duty of the Shepherd of the Diocese and the Pastors of souls to make every effort possible to re-enforce our people with Catholic reading matter, so that they may discover that there is a Catholic side to all these social and political and educational questions, in the hope that their consciences might be aroused and that they might be prompted to stand guard over the Church and holy religion in the face of attacks by anti-Catholic writers and unfriendly legislators.

Bishop Shahan, Rector of the Catholic University of America, in opening the campaign for a wider circulation of the *Baltimore Catholic Review* at Gonsaga Hall, in Washington, on Sunday, March 6, said:

We ought to pay more attention to the power of the printed page. The Catholic Press is an amplifier of Catholic teaching. It brings to many persons doctrines which they often were not in a position to hear from the pulpit. It is a continuator of the school, and is a valuable defence against attacks which are not always malicious, but often based upon ignorance.

A survey of the activities of the Catholic Press throughout the world reveals the fact that the United States is by no means so advanced in this direction as it

should be. With a Catholic population numbering over 13,000,000 it has fewer subscribers to Catholic newspapers and magazines than other less favored countries.

The following list of Catholic publications in the United States is as complete as possible, and includes all publications except parish bulletins.

LIST OF CATHOLIC PERIODICALS, MAGAZINES AND NEWSPAPERS IN THE UNITED STATES

(December 31, 1900)

ALABAMA	<i>The Catholic Transcript.</i>
Birmingham:	DELAWARE
<i>Catholic Monthly.</i>	Clayton:
ARKANSAS	<i>St. Anthony's Monthly.</i>
Little Rock:	DISTRICT OF COLUMBIA
<i>Arkansas Echo.</i>	Washington:
<i>The Guardian.</i>	<i>The Bangor.</i>
CALIFORNIA	<i>The Catholic Charities Review.</i>
Berkeley:	<i>The Catholic Educational Review.</i>
<i>Newman Hall Review.</i>	<i>The Catholic Historical Review.</i>
Los Angeles:	<i>The Catholic University Bulletin.</i>
<i>The Tidings.</i>	<i>St. Francis's Almanac.</i>
Oakland:	<i>Democrat.</i>
<i>Institute Journal.</i>	<i>The Indian Sentinel.</i>
Sacramento:	<i>International Federation of Catholic</i>
<i>The Catholic Herald.</i>	<i>Almanac.</i>
San Diego:	<i>Konkordia K. sporen.</i>
<i>Southern Cross.</i>	<i>Der Kreuzfahrer Kalender.</i>
San Francisco:	<i>The Marvel Messenger.</i>
<i>L'Imparciale. Viso della Verità.</i>	<i>La Messenger Murate.</i>
<i>The Leader.</i>	<i>The Missionary.</i>
<i>Il Messaggero di San Bonif.</i>	<i>The National Catholic.</i>
<i>The Monitor.</i>	<i>The New Century.</i>
<i>L'Unione.</i>	<i>Saint Helena.</i>
COLORADO	<i>The Spruce Bow.</i>
Denver:	GEORGIA
<i>The Denver Catholic Register.</i>	Macon:
Fort Morgan:	<i>The Macon Catholic.</i>
<i>The Catholic's Shield.</i>	ILLINOIS
CONNECTICUT	Belleville:
Danbury:	<i>The Messenger.</i>
<i>Catholic Temperance Advocate of Amer.</i>	<i>School Mate.</i>
Hartford:	Berwyn:
<i>Bulletin of the Missionaries of La Salette.</i>	<i>Boyer.</i>

¹ Those who are interested in earlier records will find a complete list of Catholic and semi-Catholic periodicals published in the United States from the earliest years down to the close of the year 1898 in an article by Rev. Dr. Middleton, O.S.A., in records of the American Catholic Historical Society, of Philadelphia, Vol. iv (1898). This list gives the number of Catholic publications published in 1898 as 457.

Chicago:

Ave Maria (Slovenian).
The Chicago Citizen.
Columbian and Western Catholic.
Draugas.
Deiennik Chicagoski.
Edinost.
Extension Magazine.
Gosc Niedzielny.
Hospodarske Lisby.
Illinois Catholic Historical Review.
Katholisches Wochenblatt.
Katolicke Slovenske Noviny.
Katolik.
Narod.
The New World.
Organ.
Pritel Ditek.
Sloga.
Vestnik.
The Waif's Messenger.

Evanston:

Katholischer Jugendfreund.

Joliet:

Amerikaniski Slovenec.

Mount Morris:

C. M. B. A. Advocate.

Pekin:

The Beehive.

Quincy:

Bulletin of the Catholic Federation of the United States.
Catholic Record.
The Western Catholic.

Rockford:

The Rockford Catholic Monthly.

Techny:

Amerikanisches Familienblatt and Missionsbote.
Christian Family.
The Little Missionary.
Our Missions.

Teutopolis:

Franciscan Herald.

INDIANA**Brasil:**

Y. M. I. Journal.

Collegeville:

Der Botschafter Vom Kostaren Blute.
The Messenger of the Most Precious Blood.

Huntington:

Our Sunday Visitor.

Indianapolis:

Eternal Light.
The Indiana Catholic and Record.

Notre Dame:

The American Midland Naturalist.
The Annals of Our Lady of Lourdes.
The Ave Maria.

St. Meinrad:

The Grail.
Paradieses Fruechte.

IOWA**Davenport:**

The Catholic Messenger.

Des Moines:

The Western World.

Dubuque:

The Daily American.

KANSAS**Wichita:**

Catholic Advance.

KENTUCKY**Louisville:**

Good of the Order.
Katholischer Glaubensbote.
Kentucky Irish American.
The Record.

LOUISVILLE**Lafayette:**

The Colored Man's Friend.
Der Negerfreund.

New Orleans:

The Morning Star.
The Messenger of Our Lady of Prompt Succor.

MAINE**Lewiston:**

Le Petit Journal

MARYLAND**Baltimore:**

The Baltimore Catholic Review.

The Colored Harvest.

MASSACHUSETTS

Boston:

L'Ami de L'Orphelin.
Darbininkas.
The North American Teacher.
The Orphan's Friend.
The Pilot.
The Republic.
The Working Boy.

Chelsea:

Catholic Citizen.

Lynn:

Lynnois.

Springfield:

Springfield Tribune.

Worcester:

The Catholic Messenger.
L'Opinion Publique.

MICHIGAN

Calumet:

Hrvatska.

Detroit:

The Angelus.
Katolicki Sokol.
The Michigan Catholic.
Ogniako Domowe.
La Voce de Populo.

Grand Rapids:

The Light of Truth.

Kalamazoo:

The Augustinian.

Pontiac:

The Catholic Guardian.

MINNESOTA

Minneapolis:

Echo de l'Ouest.
The Irish Standard.

St. Cloud:

My Message.
Der Nordstern.

St. Paul:

The Catholic Bulletin.
Northwestern Chronicle.
Der Wanderer.

Winona:

The Winona Courier.

MISSOURI

Clyde:

Tabernacle and Purgatory.
Tabernakel und Peggfeuer.

Kansas City:

The Catholic Register.

St. Joseph:

The Catholic Tribune.

St. Louis:

Die Amerika.
Central-Blatt and Social Justice.
Ceska Zena.
The Church Progress.
Father Dunne's Newsboy's Journal.
The Fortnightly Review.
Der Herold des Glaubens.
Hlas.
The Junior.
The Negro Child.
Pastoral-Blatt.
The Queen's Work.
St. Louis Catholic Historical Review.
The Sunday Watchman.
Western Watchman.

Sedalia:

The Monthly Visitor.

Starkenburg:

Der Pilger.
The Pilgrim.

NEBRASKA

Omaha:

The Far East.
Gwiazda Zachodu.
The True Voice.

NEW HAMPSHIRE

Manchester:

The Magnificat.

NEW JERSEY

Arlington:

The Sacred Heart Union.

Harrison:

Prawda—The Truth.

Hoboken:

The Columbiad.

Jersey City:

*The Orphan's Messenger and Advocate
of the Blind.*

Newark:

The Monitor.

New Brunswick:

A Kereszt.

Plainfield:

Plainfield Messenger.

Ramsey:

Poslaniec Ks Bosko.

NEW YORK

Albany:

The Catholic Chronicle.

Brooklyn:

Garaas.

The Tablet.

Buffalo:

Aurora und Christliche Woche.

Der Buffalo Volksfreund.

Catholic Union and Times.

Le Couteulx Leader.

The Echo.

Gabriels:

Forest Leaves.

Garrison:

The Lamp.

Lackawanna:

*The Annals of the Association of Our
Blessed Lady of Victory.*

The Victorian.

New York:

The Advocate.

America.

*Annals of the Propagation of the Faith
Anno Domini.*

Benziger's Magazine.

Catholic Book News.

The Catholic Mind.

Catholic Missions.

The Catholic News.

The Catholic Review (for the Blind).

The Catholic Theatre Movement.

Catholic Transcript for the Blind.

Catholic World.

Chaplains Aid Association Bulletin.

Die Christliche Mutter.

The Common Cause.

Emmanuel.

Ephpheta.

The Gaelic American.

The Good Work.

*Historical Records and Studies by the
U. S. Catholic Historical Society, New
York.*

The Holy Name Journal.

*The Homiletic Monthly and Pastoral
Review.*

The Irish World.

L'Italiano in America.

The Leader.

The Messenger of the Sacred Heart.

Our Colored Missions.

Ozanam Bulletin.

The Paraclete.

The Pilgrim of Our Lady of Martyrs.

The Register.

The Rosary Magazine.

The Sentinel of the Blessed Sacrament.

Seraphic Chronicle.

The Sunday Companion.

Truth.

Tydenny Zprawy.

Ossining:

The Field Afar.

The Maryknoll Junior.

Peekskill:

The Antidote.

Prince Bay, S. I.:

The Mount Loretto Messenger.

Rensselaer:

The Evangelist.

Richmond Hill, L. I.:

The Catholic Deaf Mute.

Rochester:

The Catholic Journal.

Syracuse:

The Catholic Sun.

NORTH CAROLINA

Nazareth:

Our Lady Orphan Boy.

NORTH DAKOTA

Dickinson:

Nord-Dakota Herald.

Richardton:

Der Volksfreund.

SOUTH DAKOTA

The Dakota Catholic.

OHIO

Canton:

The Catholic News:
Revista Bisericeasca.

Cincinnati:

The C. K. of A. Journal.
The Catholic Telegraph.
St. Anthony's Messenger.
Der Sendbote des goettlichen Herzens
Jesu.
The Silent Advocate.
The Sodalist.
Der Sodalist.

Cleveland:

The Catholic Bulletin (Regular Edition).
The Catholic Bulletin (North Ohio, Edition).
The Catholic Bulletin (National Edition).
C. K. of O. Messenger.
The Catholic Universe.
Farnik.
Gwiazda Zjednoczenia.
Magyarok Vasirnapja.
Polania W. Ameryce.

Columbus:

The Catholic Columbian.
Catholic Educational Association Bulletin.
Catholic Forester.
The Josephinum Weekly.
Knight of St. John.
Ohio Waisenfreund.

Dayton:

Young Catholic Messenger.

Toledo:

Kurjer Katolicki.

Youngstown:

Americai Hirlap.
Youngtownske Slovenske Noviny.

OKLAHOMA

Oklahoma City:

The Orphan's Record.

OREGON

Portland:

The Catholic Sentinel for the Northwest.

St. Benedict:

Armen Seelen Freund.
The Mount Angel Magazine.

PENNSYLVANIA

Altoona:

The Altoona Monthly.
New Guide.

Erie:

Christian Home and School.
Skarb Rodziny.

Homestead:

Amerikansky Russky Vistnik (Russian)
Amerikansky Russky Vistnik (Slovak)
Sokol Sojedinenija.
Srit Dilej.

McKeesport:

Prosvita.

Philadelphia:

The American Catholic Quarterly.
Catholic Abstainer.
The Annals of the Association of Perpetual Adoration.
The Catholic Choirmaster.
The Catholic Standard and Times.
The Don Bosco Messenger.
The Ecclesiastical Review.
The Irish Press.
Italica Gente.
Miciohap.
Die Nord Amerika.
Records of the American Catholic Historical Society of Philadelphia.
Zvazede.

Pittsburg:

Annalen des Kindheit Jesu Verein.
Annals of the Holy Childhood.
The Pittsburg Catholic.
The Pittsburg Observer.
Pittsburg Beobachter.
Seraphic Home Journal.
Seraphischer Kinderfreund.
Wielkopolanin.

Scranton:

The Catholic Light.

RHODE ISLAND

Providence:
The Providence Visitor.

Woonsocket:
Union.

SOUTH CAROLINA

Florence:
The Saint Anthony Guild.

TENNESSEE

Memphis:
The Catholic Journal of the New South.

TEXAS

El Paso:
Revista Catolica.

Hallettsville:
Novy Domov.

San Antonio:
The Southern Messenger.

Taylor:
Nasinec.

UTAH

Salt Lake City:
The Intermountain Catholic.

WASHINGTON

Seattle:
The Catholic Northwest Progress.

WEST VIRGINIA

Wheeling:
The Church Calendar of West Virginia.

WISCONSIN

De Pere:
Annals of St. Joseph.

La Crosse:
Vlastenec

Milwaukee:
The Catholic Citizen.
The Catholic School Journal.
Columbia.
Excelsior.

Der Landmann.
Nowiny Polskie.
Our Young People (The Deaf Mute Friend).
Der Seebote.
Der Sonntagsbote.

Oconomowoc:
The Liguorian.

Pulaski:
Miesiecznik Franciszanski.
Postanec Sw. Franciszka.

St. Francis:
Caecilia:

St. Nazians:
Manna.

LIST OF PERIODICALS PUBLISHED IN THE UNITED STATES, BY CATHOLIC UNIVERSITIES, COLLEGES AND ACADEMIES.

Abbey Student, St. Benedict College, Atchison, Kansas.

Academic, St. Mary's College and Academy, Portland, Oregon.

The Academy News, St. Ann's Academy, New York, N. Y.

The Alumnae Record, College of Mt. St. Vincent, St. Vincent-on-Hudson, N. Y.

The Alburnia, St. Francis College, Loretto, Pa.

The Anselmian, St. Anselm's College, Manchester, N. H.

The Apostle of Mary, Mount St. John Normal School, Dayton, Ohio.

The Arena, Canisius High School, Buffalo, N. Y.

Ariston, College of St. Catherine, St. Paul, Minn.

The Aurora, St. Mary-of-the-Woods Institute, St. Mary-of-the-Woods, Ind.

The Billiken, St. Louis University, St. Louis, Mo.

Borromean, St. Charles College, Grand Coteau, La.

The Boston College Stylus, Boston College, Boston, Mass.

The Champion, Champion College, Prairie du Chien, Wisc.

The Championette, Champion College, Prairie du Chien, Wisc.

Canisius Monthly, Canisius College, Buffalo, N. Y.

- Catholic University Bulletin*, Catholic University, Washington, D. C.
- The Chimes*, Cathedral College, New York, N. Y.
- The College Spokesman*, Dubuque College, Dubuque, Iowa.
- The Collegian*, St. Mary's College, Oakland, California.
- Columbiad*, Columbia University, Portland, Oregon.
- Creighton Chronicle*, Creighton University, Omaha, Nebr.
- The Creighton Courier*, Creighton University, Omaha, Nebr.
- Dallas Quarterly*, University of Dallas, Dallas, Texas.
- De Paul Minerval*, *De Paul University*, Chicago, Ill.
- The Dial*, St. Mary's College, St. Mary's, Kansas.
- Duquesne Monthly*, Duquesne University, Pittsburgh, Pa.
- Echoes*, Holy Angel's High School, Fort Lee, N. J.
- The Elizabethan News Letter*, College of St. Elizabeth, Convent Station, N. J.
- Envoy*, Catholic University of Oklahoma, Shawnee, Okla.
- The Exponent*, St. Mary's College, Dayton, Ohio.
- Fordham Monthly*, Fordham University, New York, N. Y.
- Georgetown College Journal*, Georgetown University, Washington, D. C.
- Georgetown Law Journal*, Georgetown University, Washington, D. C.
- The Gonzaga*, Gonzaga University, Spokane, Wash.
- The Hilltopper*, Georgetown University, Washington, D. C.
- Holy Cross Purple*, Holy Cross College, Worcester, Mass.
- The Hour Glass*, St. Mary's College, St. Mary's, Kan.
- The Labarum*, Mount St. Joseph College, Dubuque, Iowa.
- The Laurel*, St. Bonaventure's College, St. Bonaventure, N. Y.
- The Loretine*, Loretto College, St. Louis, Missouri.
- Loyola Prep.*, St. Ignatius College, Chicago, Ill.
- Loyola University Magazine*, Loyola University, Chicago, Ill.
- The Nazarene*, Nazareth Academy, Nazareth, Mich.
- Niagara Index*, Niagara University, Niagara University P. O., N. Y.
- The Notre Dame Scholastic*, Notre Dame University, Notre Dame, Indiana.
- The Pacific Star*, Mt. Angel College, St. Benedict, Oregon.
- Petriculanian*, Little Rock College, Little Rock, Arkansas.
- The Redwood*, Santa Clara University, Santa Clara, Calif.
- St. Angela's Echo*, Ursuline Academy, Dallas, Texas.
- The Saint Francis*, St. Francis College, Brooklyn, N. Y.
- St. John Concordia*, St. John's Prep. College, Danvers, Mass.
- St. John's University Record*, St. John's University, Collegeville, Minnesota.
- St. Leo Cadet*, St. Leo College, St. Leo, Florida.
- St. Mary's Chimes*, St. Mary's College, Notre Dame, Ind.
- St. Mary's Messenger*, St. Mary's College, Monroe, Mich.
- The Morning Star*, Conception College, Conception, Mo.
- St. Peter's College Journal*, St. Peter's College, Jersey City, N. J.
- The St. Thomas Purple and Gray*, College of St. Thomas, St. Paul, Minnesota.
- St. Vincent's College Journal*, St. Vincent College, Beatty, Pa.
- St. Xavier's Journal*, St. Xavier's Academy, Beatty, Pa.
- The Salesianum*, St. Francis Seminary, St. Francis, Wis.
- Sextant*, Columbus College, Chamberlain, South Dakota.
- Springhillian*, Spring Hill College, Mobile, Alabama.
- The Student*, St. Francis College, Brooklyn, N. Y.
- Studentske Listy*, St. Procopius College, Lisle, Ill.

- | | |
|---|---|
| <i>The Symposium</i> , Catholic University,
Washington, D. C. | <i>Vencentian</i> , St. Vincent's Academy,
Newark, N. J. |
| <i>Trinity College Record</i> , Trinity College,
Washington, D. C. | <i>Visitation Record</i> , Visitation Academy,
St. Paul, Minn. |
| <i>The Viatorian (The Purple)</i> , St. Viator's
College, Bourbonnais, Ill. | <i>Xavier Athenaeum</i> , St. Xavier's College,
Cincinnati, Ohio. |
| <i>The Villanovan</i> , Villanova College, Villa-
nova, Pa. | <i>The Xavierian News</i> , St. Xavier's Uni-
versity, Cincinnati, Ohio. |
| <i>Villa Santa Scholastica Quarterly</i> , College
St. Scholastica, Duluth, Minnesota. | <i>Young Eagle</i> , St. Clara College, Sin-
sinawa, Wisconsin. |

The honor of initiating Catholic journalism in the United States belongs to the great Sulpician, Father Gabriel Richard, the "Apostle of the Michigan Peninsula". Father Richard during a visit to Baltimore in the early days of 1809 purchased a hand-press and a font of type and had it conveyed overland to Detroit. With James M. Miller as publisher there appeared on August 31 of the same year the *Essai du Michigan ou Impartial Observer*. It was a sixteen-page newspaper, four columns to the page, of which a column and a half was French. The subscription price was \$5.00 in Detroit, \$4.50 in Upper Canada and Michigan, and \$4.00 elsewhere. It had a brief existence and seems to have ceased publication after its third issue. The printing press, however, continued to publish Catholic tracts and prayer books; and when General Brock took possession of Detroit in 1812, his proclamation was published by "Father Richard's Press" which was located at Springwells, at the residence of Jacques Lasalle. This residence was a very remarkable establishment; a part of the house was used as a chapel, another part served as a school, while other parts were used as a printing office and bindery. The type used at this printing establishment passed through several hands and finally became, by gift of Bishop Lefèvre, the property of Messrs. Girardin and Lacroix who founded the *Ami de la Jeunesse*.²

The pioneer of the distinctively Catholic journal in America was Bishop England of Charleston, S. C., who established the *Catholic Miscellany* in 1822. Writing to Judge Gaston under date February 22, 1822, Bishop England thus outlined the scope of his proposed periodical:

Amongst the various wants of the Catholics of these states, I do not know a greater temporal one than the want of some common organ of communication, to remedy which I have determined to make an effort by establishing in this city a weekly paper the principal scope of which will be the fair and simple statement of Catholic doctrine from authentic documents, plain and correct views of the grounds and consequences of those doctrines, inoffensively exhibited, refutation of calumnies, examination and illustration of misrepresented facts of history—biography of eminent ecclesiastics and others connected with the Church—reviews of books for and against Catholicity—events connected with religion in all parts of the world, etc.

The price to be three and a half dollars yearly in advance—the size, from four to eight pages, three columns each page—the paper good. I should hope we will have many subscribers who are not Catholics—and I calculate the circulation through the state (or states) will be pretty extensive.

The Miscellany wants about 300 subscribers to meet its expenses. It cost

² Cfr. DIONNE, *Gabriel Richard*, pp. 87ff. Québec, 1911.

Bishop England \$500 to make up the deficit of the first year. The venture had to be given up soon after for want of support.

Prior to Bishop England's venture, Thomas O'Connor, grandson of Charles O'Connor, the famous antiquarian of Mount Allen, County Roscommon, Ireland, published in New York a weekly called the *Shawrock or Hibernian Chronicle*. In editing the *Shawrock*, O'Connor had the active literary support of several distinguished Irish exiles, among whom were Thomas Addis Emmett, William Sampson, and James MacNeven, the only Catholic in the group. The *Shawrock* had an interesting career. One of its most eventful years occurred when Rufus King was defeated for the governorship of New York by the overwhelming force of Thomas Addis Emmett's opposition to King, which found expression in its columns.

In April 1825 the *Truth-Teller*, a weekly paper, appeared in New York, which supplied an organ of public opinion for the fast-growing Catholic colony. It was published at first by W. E. Addison and Co., but subsequently passed into the hands of George Pardow and William Denman. Amongst those who contributed to its columns were Rev. Dr. John O'Brien, V. G., pastor of St. Peter's Church, the Rev. Thomas C. Levin, the Rev. Joseph A. Schneller, Dr. William MacNeven, Thomas S. Brady, and Patrick Sarsfield Casserly whose *Latin Proseody* and *Greek Reader* were formerly widely used in our Catholic schools.

The *Truth-Teller* became infected with "trusteeism" which was very prevalent at the time in various sections of the United States; and in October, 1835, Fathers Schneller and Levins established the *Weekly Register* and *Catholic Diary*. They were aided in their labors by Rev. Dr. Felix Varela, a Cuban refugee, and former member of the Spanish Cortes as delegate from Cuba, then resident in New York.

This paper was absorbed by the *Freesman's Journal* which was for a time owned by Archbishop Hughes, who subsequently turned it over to the erratic James A. McMaster.

In 1829 a Catholic paper was published in Boston under the auspices of Bishop Fenwick. It bore the title of *The Jesuit or Catholic Sentinel*. The name was afterwards changed to *Catholic Intelligencer*, but after a brief period it resumed its original title. It lasted eight years and was supplanted by the *Boston Pilot*, founded by Patrick Donahoe. Thomas D'Arcy McGee was editor of the *Pilot* for some time but he was set adrift by Donahoe owing to lax opinions. Brownson writes thus of McGee's attitude at the time: "If our friend McGee who is now doing such noble service in a good cause, had not been brought up a Gallican and taught to believe that his religion had no concern with his politics, he had never occasioned the scandals which nobody deplures more than he does".

In later life McGee went to Canada, and he was assassinated by a fellow-countryman while on his way to the House of Commons in Ottawa, of which he was then a member.

The first Catholic magazine, the *Metropolitan*, appeared in 1830. It was published in Baltimore under the editorship of Rev. Constantine Pise. It had a brief career, however, though "it had all the claims to immortality but one—patronage".

The earliest juvenile paper, the *Expostulator*, or *Young Catholic's Guide* was started in Boston on March 1, 1830. It lasted but one year.

The oldest surviving Catholic newspaper in the United States is the *Catholic Telegraph* of Cincinnati, established by Bishop Fenwick, in 1831. It was an eight page paper, twelve by nine inches in size, closely printed and without advertisements. Its first editor was Father Mullin, one of the priests of the Cathedral. He

and problems in the light of experience which the Church has gathered through centuries, and it points the surest way to a solution that will advance our common interests.

The unselfish zeal displayed by Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialized, and, within the limitations thus imposed, they are doing what no other agency could accomplish or attempt, in behalf of our homes, societies and schools.

In order to obtain the larger results and the wider appreciation which their efforts deserve and which we most earnestly desire, steps must be taken to coördinate the various lines of publicity and secure for each a higher degree of usefulness.

When the first report of the Press Department was read at the meeting of the Hierarchy in September, 1920, it was received with marked favor. As proof of the worth of this institution the Bishops unanimously set aside a whole month as Catholic Press Month, and March was chosen as the most fitting to begin a campaign for greater support and coöperation on the part of the laity. The campaign was a huge success, and concrete evidence of it is found in the circulating departments of the Catholic newspapers. It has set the seal of approval on the slogan "in every Catholic home a Catholic paper".

Whatever reasons might have existed in the past to explain the apathy of the Catholic public towards the Catholic press, they have in a large measure ceased to exist. The cause of the failure of Catholic press activities in the past was lack of support, so we are told by many unsuccessful editors. Is this not a result rather than a cause? Have not certain Catholic editors in the past, and are there not some to-day who are more interested in the solution of the personal equation than the furtherance of the great cause of religion? Are not major issues too often obscured by petty discussions? Are there not many who are grasping at the shadow and losing sight of the substance? If activity in the fertile field of the press is to bear fruit abundantly, and, like the mustard seed, grow into the strong and mighty tree under whose shadow souls thirsting after truth will gather, we must eliminate the personal equation and stand loyally behind the Hierarchy who have raised the standard and taken an advanced position on the field of action.

CHRONICLE

CARDINAL DOUGHERTY

The action of the Holy See in raising Archbishop Dougherty to the Cardinalate is a tribute to the venerable See of Philadelphia and a well merited honor bestowed upon a distinguished member of the American Hierarchy. It is a recognition of faithful service to the church and extraordinary success in the field of spiritual achievement. Called from a professor's desk to accept the burden of the episcopate in the Philippines fifteen years ago, Cardinal Dougherty manifested a high degree of ability in administration under very trying conditions. During the twelve years spent there he demonstrated the worth of zeal and resourcefulness. Recalled to fill the vacant See of Buffalo he again illustrated the keenness of his mind and ability to adjust serious problems; and since he assumed charge of the great Archdiocese of Philadelphia he has shown rare intelligence and accomplished things that have constituted a genuine claim upon the attention of the Holy See.

The secret of his success lies in his remarkable personality. He is a man of superior intellectual resource and boundless mental power. His keen vision embraces the embarrassing details of every situation that confronts him, and he applies himself persistently to the accomplishment of any task that presents itself. His capacity for arduous work knows no bounds; and in the fulfilment of his duties he reckons personal comfort as naught. Unfinished business is a thing unknown to him, and procrastination finds no place in his vocabulary.

The larger diocesan cares do not prevent him from bestowing fatherly solicitude on the needs of those who have been entrusted to his charge. Never is he beyond the reach of the humblest of his flock; and he delights particularly in watching the progress of its younger members and in encouraging their efforts. He is a beneficent father to the orphans, and he seeks by wisdom and prudence to lead the erring back to the paths of righteousness. The progress of aspirants to the priesthood is a matter of special concern to him; and he often snatches a few hours from a particularly burdened horarium to visit Over-

brook and spend a while with his students. Under his auspices diocesan charities have been reorganized and set on a firm basis; and he often has come to the rescue of charitable institutions that were in danger of being crushed by financial burdens.

The growth of the Archdiocese under his direction has been extraordinary, as appears from the following table:

	1918	1920	Gain
Number of Priests in Diocese.....	779	807	28
Philadelphia Ecclesiastical Students.....	252	299	47
Number of Churches.....	327	358	31
Religious Orders of Women.....	28	31	3
Religious Women, Novices and Postulants.....	3,814	3,650	
High Schools for Boys.....	1	2	1
High School Annexes for Boys.....		6	6
High Schools for Girls.....	1	1	
Parochial Schools.....	180	188	8
Total Number of Pupils.....	82,064	97,627	15,563
Orphan Asylums.....	15	15	
Hospitals.....	7	7	
Other Institutions.....	17	18	1
Conferences of St. Vincent de Paul.....	92	103	11

The appointment of the Cardinal is a deserved tribute to the great Archdiocese which has had such phenomenal development, and it sheds added lustre upon a See that ranks among the foremost episcopal sees of the world. His splendid qualities of leadership are of distinct value at the present hour, for America, like the rest of the world, is looking forward to the future with anxiety. Great wisdom will be needed in the immediate future to guide the spiritual activities in this favored land.

Cardinal Dougherty's titular Church of S.S. Nereus and Achilleus, which he took possession of on Palm Sunday, is one of the most historic in the Eternal City.

The church is of the latter part of the fourth century; it is a three-naved basilica, and was discovered by de Rossi in the Catacomb of St. Domitilla. It stands in the Via Ardeatina. Among the numerous objects found in the ruins were two pillars which supported the giborium ornamented with sculptures representing the death of the two saints by decapitation. Nereus and Achilleus were soldiers, who, confessing the faith, were martyred. One of the pillars is preserved with the name Achilleus carved on it.

Pope Leo III rebuilt the church in the eighth century. It was destroyed subsequently by inundation and the task of rebuilding it was undertaken by Cardinal Baronius in 1597, who restored and remodernated it, preserving, however, its ancient basilica form.

The interior is of imposing dimensions and lofty character brought about by the basilica form of the edifice. At the end of the middle aisle on the left is an ancient ambon, octangular and of white marble. On the other side is seen a marble candelabrum ornamented with arabesques, a fifteenth century work. Over the arch of the tribune are some mosaics of Leo III's period, representing Moses, Elijah and the Apostles, the Virgin Annunciata and the Virgin with the Infant Jesus surrounded by angels. The marble balustrade is a fine work of the Middle Ages. The pavement is an "Opus Alexandrinum". The canopy is borne by four African marble columns.

CARDINAL GIBBONS

Cardinal Gibbons was for nearly fifty years a figure of world-wide importance, and his utterances, religious and secular, commanded universal respect and admiration. He had become in a way the mentor of American mankind, regardless of creed, a wise and trusted guide in the fundamentals of religion, morality and patriotism, such a voice as may not again be heard within the memory of the living. But amid his general activities and services he was ever the chief pastor of our oldest Catholic See, the successor of saintly, learned and zealous predecessors, the native of a great progressive city, and of an American commonwealth second to none in national merit or honor. This son of Baltimore and citizen of Maryland was brought up on the original happy traditions of American Catholicism and amid the scenes and the monuments of that American patriotism which created the most successful of the world's great political documents, the Constitution of the United States, to which he was particularly devoted, and to whose defence and honor he gave the last hours of his patriarchal life. Nowhere so happy or so active as in his own city and among the people whom he knew and loved so well, he moved among them at all times as an exemplary priest of

God, just such as when he left the seminary sixty years ago. In due time every honor came to him which Holy Church could bestow, and all the distinctions which an American citizen could care for in the way of approval and praise, those modest but imperishable laurels which alone American democracy considers worthy of the best citizenship.

Cardinal Gibbons was indeed a gentleman of the old school, and a sincere Democrat in the broadest sense, but he was in a higher and supernatural way a Catholic priest, and to his intense consciousness of this divine calling are owing the most distinctive merits of his long life. It was precisely the priestly quality of his daily life which most attracted the men and women who came into frequent contact with him, and were spiritually comforted and encouraged by the religious and other worldly temper of his mind. From his sense of priestly duty came that deep and happy grasp of the Scriptures which, coupled with a clear, simple and direct speech, made him an admirable preacher of the Word of God. To his priestly charity he owed the kindly attractive and tactful manner of presenting Catholic truth which made him one of the most successful of the modern apostles of our holy religion. Again, it was this priestly concern for the sad religious ignorance of many non-Catholics which made him the most persuasive writer of his time, and opened to many thousands of converts a happy way of return to the religious unity and peace they were vainly seeking. He had only priestly interests, and his life was spent within the shadows of his cathedral and his seminary. He never had any higher ambition than to show forth in his own person the truth he taught in the Cathedral and the priestly discipline of life which he administered in the seminary. Not in vain did he ordain thousands of priests to the service of the Catholic people, for something of his own sacerdotal genius, so to speak, must have entered the hearts of these young Levites. To him, indeed, the American Catholic people are largely indebted for their native priesthood, as well as for a long line of active and successful Bishops, to whom in Baltimore Cathedral the Holy Spirit communicated in its fulness the apostolic ardor which inflamed the heart of their consecrator.

Sole survivor of the 767 Bishops who attended the Vatican Council in 1870 and sole survivor of the 75 Bishops of the Third

Plenary Council of Baltimore, he resumed in himself all the typical qualities of the Catholic priest as he was called to deal with the conditions of our American life in the last fifty years. Humble and modest in his manner and surroundings, gentle and courteous and democratic in all his dealings with men, without guile or suspicion, but brave and resolute when occasion demanded, sociable and friendly in secular relations when the interests of religion suggested, he made himself all things to all men, nor ever spared himself inconveniences or sacrifices when they could serve a good cause, religious or civil.

Priestlike, his heart was with the plain people at all times, nor will his brave and successful intervention with the Holy See in favor of the Knights of Labor be easily forgotten. The Catholic laity saw in him always the kindly, sympathetic and sensible priest, who appreciated rightly their faith, devotion and generosity, and was ever helpful with counsel and encouragement. In gratitude to him the Knights of Columbus created a rich endowment of scholarships in the Catholic University, and ever held him in the highest esteem. The jubilees and anniversaries of the closing decade of his life brought out in a striking way the affection of the American Catholic laity for one who had always espoused their best interest. Cardinal Gibbons has left to his beloved people many a legacy of honor and respect, and has enriched the annals of the Archdiocese of Baltimore until the record of his great deeds has taken on an international character and claims a large place in the world-wide history of the Christian religion as it pursued its divinely-set way amid the obstacles and trials of the nineteenth century.

It was, however, as a minister of Jesus Christ, as an humble, unselfish and zealous priest, concerned chiefly about the divine and eternal interests of his people and his country that he went about his beloved city and state, teaching in the name of his Divine Master, charity and tolerance, mutual respect and mutual service, and emphasizing at all times the ties which bind us in unity rather than the lines which denote our separate or particular interests. From the inner citadel of his Catholic faith he looked out upon our common American life with the eyes of the Good Samaritan, and was ever more concerned with the duty of healing its ills and its woes than with a sternly righteous denun-

ciation of their causes and conditions. To the end he was faithful to the high priestly task of healing and consoling, of comforting and guiding a society whose defects and errors he well knew were rooted in spiritual ignorance rather than in malice. For this principally he was beloved by the American people during his long and beneficent life, and for this will he be equally remembered and praised in coming generations.—*Right Rev. Thomas J. Shahan, D.D., Rector, Catholic University of America.*

REV. THOMAS EDWARD SHIELDS, PH. D.

The death on February 15, 1921, of Rev. Dr. Shields, removes from the life of the Catholic University of America one of the most active professors and leaves a gap not easily filled. Dr. Shields had been in failing health for two or three years but it was hoped that with care and prudence his valuable life might be prolonged indefinitely. It was not to be, and he succumbed, after an immediate illness of two weeks, to a combination of heart trouble and influenza.

Dr. Shields came to the University in 1902 from the Seminary of St. Paul, where he had distinguished himself in the teaching of psychology and education. He had previously graduated from Johns Hopkins University in biology, and he thus early qualified to bring to bear on all the problems of education a mind thoroughly prepared, not only according to the immemorial teachings of the Church, but also according to the best methods of psychology and biology as applied to modern education. The dominant preoccupation of Dr. Shields was ever the more perfect training of our Catholic teaching sisterhoods for the stupendous task of forming the minds and hearts of so large a proportion of our American Catholic youth. His earnest efforts eventually took shape in the Catholic Sisters College, an affiliated institution of the University, which the generosity of a great-hearted family enabled the University to open in the fall of 1914. A Summer School for our Catholic Teaching Sisters, held at the University since 1911, had prepared the way for this great undertaking. The academic and material labors entailed by the opening of the new College, unique in the United States, made a steady drain upon the

intellectual and physical resources of Dr. Shields, while the curriculum of the College, the creation of a teaching staff, the preparation of the site, and the erection of the buildings, demanded his close attention. As it now stands in the center of its hundred acres, the Catholic Sisters College is a monument to the enlightened zeal, the unflinching courage, and the prophetic vision of the good priest who literally spent himself upon it, and dying left it the heir of all his inspiring dreams for the improvement of Catholic education. Dr. Shields was equally devoted to the creation of a system of educational texts for the children of our Catholic schools, and was a pioneer in the application of the best psychological principles to the training of our Catholic youth in every phase of mental development. His pedagogical principles old in their philosophical content and new in their application, were capable of universal service, particularly in the neglected field of musical training. To no small extent he set forth in the *Catholic Educational Review*, a periodical founded by him, the principles and the practice, the history and the spirit of Catholic education, as a rich heirloom of the past and our chief legacy to the coming generations. Though he passed away in the maturity of his age and his powers, his memory will long survive in the University, more particularly, however, among the grateful and devoted religious women whom he drew to the Catholic Sisters College from every section of the country, and to whom he was at all times a guide and a light, an encouraging friend and a paternal teacher.

MONSEIGNEUR LINDSAY

A la mort de Mgr. D'Hulst on a dit de l'illustre prélat qu'il était "le premier prêtre de France." Je serais tenté de faire la même affirmation au sujet de Monseigneur Saint-George Lionel Lindsay, prélat de la maison du pape, primicier du Chapitre Métropolitain de Québec, décédé à l'Hotel-Dieu de cette ville le 10 février dernier.

Oui Mgr. Lindsay fut, sinon le premier, certainement l'un des premiers prêtres du Canada Français. Il fut l'un des premiers prêtres du Canada Français d'abord par sa distinction

naturelle. C'était le type du gentilhomme. Son urbanité, sa politesse étaient proverbiales. En lui s'alliaient admirablement les qualités sociales des deux grandes races auxquelles il appartenait la race écossaise et la race canadienne-française. Il était encore l'un des premiers prêtres du Canada Français par sa haute culture intellectuelle. Son érudition n'avait pas de bornes. Il causait censément sur tous les sujets. Aussi bien, aimait-on à le consulter sur différentes questions. Enfin il était l'un des premiers prêtres du Canada Français par sa vertu. Avant tout, Mgr. Lindsay fut un prêtre, prêtre *jusqu'au bout des ongles!* Son caractère sacerdotal et les obligations qu'il entraîne, il les mettait en vedette partout et toujours. Et dans les différents postes qu'il a occupés il n'a cessé d'avoir le scrupuleux souci de se montrer vrai ministre de Jésus-Christ.

Il est donc juste de dire que, par la mort de ce distingué prélat, l'Eglise du Canada, et spécialement, l'Eglise de Québec, a subi une lourde perte. Les lettres Canadiennes aussi voient disparaître avec regret un des écrivains les plus consciencieux et les plus érudits qu'ait produits notre cher pays.

Ce qui a caractérisé avant tout Mgr. Lindsay c'est son goût prononcé pour notre histoire. Durant plusieurs années, archiviste de l'Archevêché de Québec, il avait de multiples occasions de satisfaire son insatiable curiosité des choses, des menues choses de notre vie religieuse et nationale. Lui seul, presque, était au courant des petits événements historiques qui passent inaperçus aux chercheurs un peu hâtifs, petits événements si gros de conséquences lorsqu'il s'agit d'apprécier un homme ou une époque. Avec une exactitude que les personnes distraites seraient tentées de trouver exagérée, il compulsait les documents, il les dégustait, pour ainsi dire; et lorsqu'il avait trouvé ce qu'il cherchait, c'était avec une joie visible, avec un tact parfait et une exquise délicatesse qu'il faisait bénéficier les autres de ses troupailles. Son humilité l'empêchait de crier sur tous les toits les découvertes nombreuses et précieuses qui couronnaient ses efforts de bénédictin. Mais sa grande charité et le plaisir que naturellement il trouva à être agréable aux autres le poussaient instinctivement à en faire profiter ceux qui s'intéressent à notre histoire. Et plus d'un pourraient confesser la bonne grace avec laquelle il se prêtait aux nombreuses demandes de renseignements venant de toutes parts, demandes parfois importunes

qui auraient eu le don d'incommoder de moins vertueux que lui.

Ses recherches, ses découvertes, il ne les gardait donc pas pour lui. Nous en avons eu encore la preuve tout récemment. Le *Canada-Français*, notre revue universitaire—livraison de février 1921—sous la rubrique de *Glanes Historiques*, publie les documents qui ont trait au livre faux et mensonger de l'abbé Brasseur de Bourbourg, qui a pour titre *Histoire du Canada, de son Eglise et de ses missions*. Ces pages signées par l'illustre défunt projettent une lumière nouvelle sur cet incident regrettable de notre vie religieuse.

En 1900, Mgr. Lindsay a publié *Notre Dame de la Jeune Lorette en la Nouvelle France*. Dans cet ouvrage il se révèle historien averti, qui a un culte de la précision et du détail, et qui n'affirme rien sans l'appuyer sur un document éprouvé. Le regretté chanoine fut l'un des membres fondateurs de *La Nouvelle France* dont il a été de 1902 à 1918 le Directeur et la cheville ouvrière. De cette revue est né le *Canada-Français*, organe actuel de l'Université Laval. Dans la *Nouvelle France* il a écrit une série de lettres de voyage où se montrent sous leur vrai jour les qualités de son style et la finesse de son esprit.

Oh! de l'esprit, il en avait, et beaucoup. Ses intimes en savent quelque chose. Sa vertu bien connue l'empêchait de s'en servir jusqu'à la malice, cependant que de fois il l'employait pour égayer ses confrères, jamais tout de même aux dépens de la charité sacerdotale.

Mgr. Lindsay fut encore un éducateur émérite. C'est lui qui, pendant son séjour à Lévis, organisa le cours classique du collège de cette ville. Et les Directeurs actuels de cette grand institution admettent sans ambages que le cher défunt les a dotés de programmes scolaires qu'ils suivent scrupuleusement et qui est une des raisons de la force de leurs études.

Ancien élève des Universités Romaines où il prit ses degrés en philosophie et en théologie, Mgr. Lindsay avait reçu une forte éducation scolastique. Aussi bien, les nouveautés modernistes et modernisantes le laissaient bien calme. Rome était son guide doctrinal. Et toute cette littérature fiévreuse, ces volumes fades faits à renfort de documents qui suintent la prétention où de prétendus défenseurs de nos dogmes croient

exposer sous un jour nouveau ce qu'ils appellent la *valeur sociale* du catholicisme le laissaient plutôt sceptique. Et avec un *humour* capable de dérider les plus flegmatiques, il coiffait tous ces faiseurs avec des épithètes très appropriées.

Mgr. Lindsay est mort agé de près de soixante douze ans. Il était né à Montréal le 1er mai 1849. Sa forte constitution aurait dû normalement le conduire jusqu'à la quatre-vingtième année. Mais en vrai prêtre de Jésus-Christ il s'est dépensé tant et plus.

Sur le tombe à peine fermée de prêtre vénéré, de ce patriote sincère, de "ce demi français par le sang" de ce "canadien français tout entier par le coeur"—son père était écossais et sa mère canadienne-française—je dépose l'hommage de ma respectueuse admiration.

ARTHUR ROBERT,
Professeur à l'Université Laval.

REVIEWS AND NOTICES

Sister Mary of St. Philip. 1825-1904. By a Sister of Notre Dame.
New York: Longmans, Green and Co., 1920. 2 Vols.

Blessed be the instrument—book, music, picture, landscape, stretch of sky, sound of voice, clasp of hand—that even in late middle age lets one

“recapture
The first fine careless rapture”

of the enthusiasms of one's youth.

Such an instrument will be for thousands of readers, the *Life of Sister Mary of St. Philip*, now given to an expectant host of friends and admirers by a Sister of Notre Dame who was privileged to work with her over forty years. This almost anonymous biographer, has not only intimate knowledge of her subject, adequate materials to select from, but also a charm of literary style and a sense of values which make her work a treasure-house of precious memories and a life-like portrayal of a character such as God gives not twice to any country in a century. We think the book will stand the sharp test of satisfying all friends and admirers of both subject and author.

Sister Mary of St. Philip was one of the most prominent figures in the world of Catholic education in England in the second half of the nineteenth century. For nearly fifty years she was engaged in the work of training teachers at Mount Pleasant College, Liverpool, which she founded in 1856. His Grace, the Archbishop of Liverpool, says of her in his Introduction:

“It is well—lest Catholics forget—that one aspect of the life of Sister Mary of St. Philip should be emphasized, and it is this: To her, and with her we identify the Training College, Mount Pleasant, of which she was for nearly fifty years the life and soul, is due in large measure the present numerical strength of Catholics in England. And it may be justly claimed for her that in the greatest crisis through which the Catholic Church

has passed since Catholic emancipation she was the one person given to us by Divine Providence to enable the Church to exist and to flourish in this land."

High praise, indeed; but even in the cold print of a life-record one feels its truth; how faithfully is it echoed by the thousands who can say on reading.

"All of which I saw, and part of which I was."

Frances Mary Lescher, Sister Mary of St. Philip, was born in London, May 8, 1825, of Alsatian and Swiss ancestry, though both father and mother were natives of England. Traditions of faith and loyalty to Church and State were a proud inheritance, to which William and Mary Lescher added a noble share. Of the seven children born of their union, two daughters became Sisters of Notre Dame, two others entered the Order of St. Benedict, and one son, Edward, became a priest, and, later, joined the Oblates of St. Charles, at Bayswater.

Frances and her sister Annie, only a year younger, were sent to school at Newhall after their mother's early death. In two years Frances had finished the course of studies there and taken the gold medal, the highest distinction awarded. The Canonesses advised her father that it was useless to leave her longer at school. Both girls, therefore, came home, and from that time continued their studies under their father's guidance. Three delightful chapters tell the story of their home life, their social and parish activities, and their first continental travel, the prime objective being a visit to their brother William, who was in the Seminary at Fribourg. The quotations from letters and journals show unusual powers of observation in girls so young, and intelligent appreciation of music, art, and social conditions in France, Germany, and Switzerland. The strict, if loving, father could be a perfect companion to his lively daughters.

Then came the call of Christ, to Annie first, who entered the Novitiate of the Sisters of Notre Dame, at Namur, Belgium, in 1850, and in due time made her profession there as Sister Mary of St. Michael. Frances followed her there three years later, after a hard struggle with her own heart to leave the dear father and younger brothers and sisters to whom, as eldest daughter of the house, she had been so dear and neces-

sary. She received the habit of Notre Dame, with the name of her choice, on September 17, 1853, and in the September of 1855 she made her vows.

Her great life work was waiting for her. Six months before, Mr. T. W. Allies, as Secretary of the Catholic Poor School Committee of England, had visited the Reverend Mother-General at Namur to lay before her a proposal that the Sisters of Notre Dame should undertake the foundation and direction of a training school for Catholic school-mistresses in England. The conditions were hard—State examination for the nuns, large expenditure, much publicity—but, on the other hand, it was the work of predilection of Blessed Julie Billiart, the education of the children of the poor, the saving of their faith by the saving of the Catholic schools. So Mother Constantine, great daughter of a great foundress, accepted the proposal and agreed to begin at once the erection of new and suitable buildings at Liverpool, where the Sisters had opened both a boarding school and a middle school in 1851.

Just one month after her profession, October 17, 1855, Sister Mary of St. Philip returned to England with three companions to begin the great undertaking. Even her friends, much as they esteemed her, little dreamt of the work she was destined to accomplish for Catholic education.

It is to show forth this accomplishment that this Life has been written; obeying the injunction of the Psalmist: Let these things be written for another generation: And the people that shall be created shall praise the Lord.

Sister Mary of St. Philip and her companions lost no time in beginning their immediate preparation for the teacher's certificate examination. All were successful in obtaining it, three of the four being named in the first division. The examiners praised all the work, and especially Miss Lescher's whose essay on *Medieval Architecture* they pronounced to be "more fit for a review than for an examination paper."

At the Feast of the Purification, 1856, twenty-one young girls gathered together in the largest room of the Provisional Convent to hear Sister Mary of St. Philip's opening address. The biographer tells us, and we can well believe, that there was a peculiar fragrance about the early days of

the college, as is so often the case in the beginning of a great and noble enterprise, conducted by a capable and sympathetic leader. And this was the beginning not only of the college, but of the very business for which the college had been created. Hence there was a sense of pioneership in both teachers and taught, which stimulated courage and enthusiasm and fostered the spirit of fraternity; hence, too, an ever present and sustaining ideal of a spiritual mission. Sister Mary of St. Philip had breathed a spark of her own apostolic fire into the hearts of her students; she fanned it into flame by her conferences and exhortations, and yet more by her example.

In December, 1858, the first band of students obtained their teacher's certificates. They were so brilliantly successful in the examination that Mr. (afterwards Sir) Francis Sandford, Chief Secretary of the Education Department, wrote a personal letter of congratulation to Sister Mary of St. Philip. As he learned to know her better his admiration of her intellectual and administrative powers increased. "Miss Lescher", he once said, "is a woman who might fearlessly place her hand on the helm of the State". (Government officials seem never to have recognized the nuns' religious names.)

There were two periods of crises in the history of Catholic elementary education in England. For about thirty years the Catholic voluntary schools had had a few miserable grants doled out to them. In 1863 the Revised Code established the principle of payment by results in elementary schools. The extension of the same system to training colleges involved considerable modification in their financial position, thus giving serious cause for apprehension as to their future upkeep. Panic seized upon the managers of Catholic schools, and they lifted up their voices to protest against connection with the State. Sister Mary of St. Philip thought, with the Catholic Poor School Committee, that Catholics could not afford to give up State aid. But let it not be thought that either she or they ever upheld the principle of "payment by results". They felt it was essentially an evil, though a less one than the risk of having to close their schools.

The crisis passed. Sister Mary of St. Philip redoubled her vigilance and her zeal. She lost no opportunity of warning her students against the danger of looking upon their pupils as

grant-earning machines, and she implored them not to measure success by the number of "passes". "I know one teacher", she laments, "whose children all pass in reading, writing, and arithmetic, but the manager comes to me in despair about their lack of religious knowledge. That is not success. It is failure, and very bad failure. I hope none of you will seek success of that kind". Happily such cases were few.

A far greater crisis than that of 1863 was caused by the Education Act of 1870. To many the passing of that bill seemed the death-knell of Catholic ideals in education. For the Conscience Clause relegated religious instruction and observances to stated times: the beginning and end of each of the two daily sessions. The ground of fear was the theoretic boundary line drawn by the bill between religious and secular education. No Catholic so draws the line; but had Catholics assumed a *non possumus* attitude with regard to the bill, elementary education would have passed almost entirely out of their hands. By accepting aid from the State, they could hope to keep pace with schools built and maintained from the public taxes; while the conscience clause left the whole tone and atmosphere of their own schools essentially Catholic. No one was more alive than Sister Mary of St. Philip to the dangers of the bill, and she constantly pointed them out to students and teachers, urging caution and generosity, while rejoicing in the opportunity of teaching Catholic truth to the future men and women of England.

A long chapter of the book "On His Majesty's Service", is given to outlining the more important changes in elementary education in England during the long years in which Sister Mary of St. Philip guided the destiny of Our Lady's Training College; and in showing, successfully indeed, the wisdom and prudence of her action. Perhaps this is best epitomized in the words of the devoted chaplain of the college, the Rev. T. J. Welshe, who wrote thus to her: "If I may anticipate what will be said of you in time to come, I feel it will be this—that whilst you were ever most careful to be on the high side, to use your strength and influence for the safeguarding of the Faith and Virtue, you were at the same time broad and generous in your view, with the result of a far greater increase of God's glory and the

strengthening of the bonds of charity". To this high tribute the biographer adds that it describes one who spent all her powers, all her talents, nay, her very self, in extending Christ's Kingdom on Earth. In the noblest sense of the phrase, her life was passed "On His Majesty's Service".

Would that this review might include some of the precious words and significant anecdotes which make up the chapters entitled: Education for Life Eternal; A Great Teacher; College Days and College Ways; Sunshine and Shower. They must be read in their entirety "for human delight". It cannot even touch upon the record of growth and expansion necessitated by the thousands of teachers who have been trained within the walls of Mount Pleasant; nor, unfortunately, of the great religious, who, during seventeen years as Superior of the house, guided a large community in the path of perfection. Sister Mary of St. Philip had never been so great an educationist if she were not so holy a religious. It is under this double aspect that her beloved co-laborer and biographer has succeeded admirably in portraying a powerful and charming personality.

S. M. P.

The I. W. W. A Study of American Syndicalism. By Paul Frederick Brissenden, Ph.D. New York: The Columbia University Press, 1920. Second Edition. 432 pages.

It is a remarkable tribute to the author of this book that the first edition received favorable reviews from both the "capitalistic" and the radical press of Butte, one of the storm countries of I. W. W. activities. Another indication of the completely objective and unbiased character of the volume is that the *Nation's* book reviewer declared that it lacked strong human interest, while the man who reviewed the book for the *Review* said it was too colorless. Dr. Brissenden spent more than 10 years in gathering material and writing the book. The result is a work which deserves in a high degree the characterizations, unbiased, adequate, and scholarly.

The sub-title gives one indication of the comprehensive manner in which the author has done his work. For the book is not

merely a history of the I. W. W., but a description of its industrial philosophy, and of its relation to the European movement of Syndicalism. The book is divided into three parts. In the first part, entitled "Beginnings," three chapters deal with the forerunners of the I. W. W., its birth, and its attitude toward the American Federation of Labor. The second part treats of "The First Phase" and describes at length the events which led to the split between the "Doctrinaire" and the "Direct Actionist" factions in the organization. Part third is devoted to "the Anarcho-Syndicalists," or the "Direct Actionists," and presents the history of their fight for free speech and in favor of *sabotage*, describes their performances in Lawrence in 1912, and closes with an account of the recent tendencies of the movement. The final section of the book contains 10 appendices, mostly documents pertaining to the movement.

The schism between the two branches of the organization, known generally as the Detroit and the Chicago factions, respectively, occupies a considerable portion of the volume. In the history of this dissension we see one more illustration of the fact that when men formulate a far-reaching plan of Utopia, they become so insistent upon the details of their hoped-for society that they cannot continue long in agreement. In the case of the I. W. W., there was a peculiar reason for disagreement, in the fact that it embraced two greatly different classes of members, the intellectuals and the real wage-earners of radical tendencies. The latter group insisted upon "direct action" as a necessary policy.

The I. W. W. has never been strong numerically. In 1917 it had only 60,000 paid-up members. At present the organization may possibly contain 100,000 adherents.

Two facts give the I. W. W. an importance that is far beyond that suggested by their restricted membership. The first is that they have always represented the underpaid and the unskilled in the labor world, those who have for one reason or another been neglected by the American Federation of Labor. The I. W. W. regard themselves as the "proletariat", in contrast with the aristocracy of labor which composes the Federation. Until the Federation makes greater headway than it has made in the past in organizing this underpaid and unskilled element,

the I. W. W. and kindred organizations will continue to obtain a foothold. The second noteworthy fact is that the I. W. W. organization is syndicalist rather than socialist. That is, it does not believe in a centralized ownership and management of industry by the State. It is more akin to the French Syndicalists or even the English National Guildsmen. Whatever its excesses of doctrine and of conduct, it does raise an important problem which must some time and somehow be solved: it is the problem of enabling the worker to participate in a more vital way than at present in the conditions of production and the disposition of the product.

Dr. Brissenden's book will probably remain for a long time a model for those who attempt to write the history of any industrial movement in America.

JOHN A. RYAN.

Dr. Andrew Turnbull and the New Smyrna Colony of Florida.

By Carita Doggett, A. M., Jacksonville, Fla.: the Drew Press.
Pp. viii + 212.

This excellent monograph should not escape the attention of those who are interested in that aspect of historical research which seeks fuller light on all our colonial problems. Dr. Turnbull has always been held up in execration as one of the cruelest masters the Colonial South has seen. The story, told so entertainingly by Miss Doggett, centers around the most interesting page in Florida history—the colony of New Smyrna founded by Dr. Turnbull in 1768. Turnbull was the heart and soul of an association in which the Prime Minister of England at the time, George Grenville, was a partner. The object of the association was to bring to Florida a group of colonists from some part of Europe which would find the climate and the conditions of that state similar to their own. Dr. Turnbull had lived for some years in Asia Minor and other Mediterranean countries, had married the daughter of a Greek merchant, of Symrna, Asia Minor, and had settled down in London in the practice of his profession. He visited St. Augustine and its vicinity in 1767, and decided upon Mosquito Inlet, the first large harbour south of St. Augustine, as the place for his colony. The English Govern-

ment entered heartily into the scheme, furnished Turnbull with a sloop of war, which was to be used as a transport, and early in 1767, the English physician set out for the Mediterranean. He collected in all 1,403 men, women and children—"a heterogenous company: mostly Greek tribesmen of a strange language and different religion from the others, devout Roman Catholics, farmers (from the island of Minorca, then an English possession), and a small, but turbulent band of Italians (from Leghorn)". (p. 36). When the colonists left Gibraltar, they were convoyed part of the way, by a British frigate. They were divided among eight ships. There is no doubt that the four months' voyage across the Atlantic was a severe test to their pluck and endurance. Many old and feeble people died during the voyage. Twenty-eight are reported to have been buried at sea from one vessel alone. By August 10, 1768, the survivors were all located on farms at New Smyrna, the colony being named after the birthplace of Mrs. Turnbull.

Naturally, many mistakes occurred during the first months of the colony, and perhaps Dr. Turnbull's chief blunder was to import from the North overseers who "made themselves unpopular by their arbitrary manner and impatience at what they claimed was the stupidity and laziness of some of the settlers. Also the colonists had all come, as generations before and after them, with dreams of ease and plenty, to be enjoyed without work in Florida. So it was not long before peremptory commands and the strict discipline necessary to preserve order in the new colony brought a clash between the unruly element and their directors" (p. 47).

An uprising of the Greeks and Italians occurred in August, 1768, and it is noteworthy that the Minorcans, all devout Catholics, refused to join in the conspiracy to wreck the colony. James Grant, the hero of Havana, was then the colonial governor of Florida, and his interest in the progress of the colony never waned. His resignation in 1770, was the beginning of the chain which eventually overtook Dr. Turnbull's project. His successor, Colonel Tonyn, had received orders from the Government to save Florida to the empire at all costs. He was anxious to prove to the anxious ministers that he was not a traitor (of the American Revolution), and

he proceeded to issue more proclamations of violent condemnation against the Revolutionists" (Pp. 109-110). Turnbull's offence in the eyes of the new governor was that he was the popular choice for the position after Grant's retirement. The rest of the story is easily told: Tonym and the Lieutenant-Governor Moultrie decided to crush Turnbull and his friend William Drayton. The home government was too busy striving to stem the rising tide of the American Revolution, and during Turnbull's absence in England, Tonym succeeded in forcing the Minorcans to leave New Smyrna, and to come to St. Augustine. On his return, Dr. Turnbull found his property deserted and the work of years destroyed. He retired to Charleston, S. C., where Drayton had already taken refuge, and died there on March 13, 1792. He is said to be buried near his wife, in St. Philip's churchyard, at Charleston.

Two points of special interest to Catholic readers are discussed in Miss Doggett's excellent study—the charge of cruelty which has clung to Turnbull's name ever since, and the curious anomaly of Catholic settlers being allowed by the English Government of the day the rights and privileges of their faith. Shea, for example, says: "The treatment of these settlers was cruel and oppressive in the extreme, and though some writers now endeavor to palliate the conduct of Turnbull, the evidence against him is overwhelming. Nine hundred perished in nine years. Although the baptisms show a natural increase, indicative of general health" (*Hist. Cath. Church in U. S.*, Vol. ii, p. 93; see also pp. 192-193 for these charges). We can have no hesitation now, with Miss Doggett's study before us, of stating that Shea's estimate must be changed. Her account is based, not on secondary material, such as Bernard Romans' *Concise History of East and West Florida*, the main source of all the frightful tales accepted by subsequent historians, but upon authoritative documents taken from the British Colonial office. Copies of all the documents used in this volume—a complete list is given on pages 197-210—have been filed with the Florida Historical Society. Turnbull's vindication has come over a century after his death, but not too late to do justice to a man who displayed throughout his whole career a magnanimity and humaneness which were, in those days of hard colonial life, exceptional in the extreme.

When Turnbull's sloop weighed anchor in Port Mahon, the capital of Minorca, the news of his project took the little island by storm. The dock was soon covered by crowds of people who were slowly being starved to death by England's blind and obstinate colonial policy, and the kind hearted physician was induced to take three times as many of the islanders as he had planned. This difficulty was aggravated by the colonial religious question, then been discussed in England. The Treaty of Paris of 1763, granted freedom of worship to Florida as it did in New France. But England had no intention of keeping her promises in this regard, unless she saw no way out of the difficulty. Turnbull allowed the Minorcans to bring two priests with them—one, a rather unique figure in American Church history, Dr. Peter Camps, and the other a Franciscan, from Minorca, Father Bartholomew Casanovas. These two priests received their faculties from the Vicar-General of Minorca. In her chapter, entitled *Spanish Intrigue*, Miss Doggett tells us that in October, 1769, Father Camps managed secretly to give a letter to the master of a Spanish fishing vessel, lying off the Mosquitoes, addressed to the Bishop of Santiago de Cuba. "The substance of the letter was that upon sailing from Minorca, Don Campos had received from the Pope authority as parish priest for three years at New Smyrna, and now that this term had expired, he wished an extension of this time for himself and for Father Casanovas, the monk who had accompanied him; he also asked for Holy Oil and two assistant priests for conducting divine service. The secrecy and apparent difficulty with which the letter was sent created a real stir in Catholic circles. According to subsequent letters, it seems that Don Campos was a good, laborious priest, who had been with the Minorcans three years before they sailed from home, and his secret method of communication with his Bishop was caused by previous experience with the policy of the English Government in Minorca and Florida, of preventing correspondence between Catholic priests". The secret correspondence continued for five years, when it was discovered. Miss Doggett says that "a priest and several Minorcans were convicted of high treason and executed". The transfer of Florida to Spain in 1783 brought the little Catholic colony into direct

relations with their ordinary in Cuba, and Dr. Camps was empowered to confer the Sacrament of Confirmation for twenty years. Dr. Camps died at St. Augustine on May 19, 1790. His place in early American history is unique, since he was the only one before the appointment of Dr. Carroll, who had the power of conferring the Sacrament of Confirmation in what became the United States.

Miss Doggett's volume is written in a fascinating style, with a few anachronisms which only add to the charm of the book. An Index will no doubt be added to the next edition.

PETER GUILDAY.

The Right Rev. Edward Dominic Fenwick, O.P., Founder of the Dominicans in the United States. Pioneer Missionary in Kentucky, Apostle of Ohio, First Bishop of Cincinnati.
By Very Rev. V. F. O'Daniel, O.P., S.T.M. New York: Frederick Pustet Co.

This is a royal octavo volume of 473 pages, with 13 full page illustrations, a copious and precious bibliography, and an index so ample as to be almost a concordance. The introductory chapters are a free hand sketch of the English Catholic Pilgrims to the Land of Sanctuary, and the founding of the Province of Maryland; following them is a very valuable summary of events and a series of character sketches of persons in the Maryland Catholic settlements in Kentucky, during the last decade of the 18th century and the first decade of the 19th.

Edward Dominic Fenwick, born in Maryland and trained in Belgium, soon after his return home, joined this westward movement as a Dominican Missionary. He was nephew of the first English speaking American to enter the Dominican Order, and he began his missionary life by founding the first American priory of his Order; it was located in Kentucky, and became the cradle from which the Order of Preachers has developed into its present very magnificent proportions.

The Providence of God soon placed the present State of Ohio within the sphere of Father Fenwick's zealous activity, and it was within its limits that nearly his entire life was passed, first as missionary priest and then as bishop, in labors amply

deserving the title heroic. His was a highly attractive personality. From childhood he was remarkable for guilelessness, candor, brightness of mind, and, especially, seriousness of nature and those aspirations towards holiness which were crowned with the great missionary career rightly termed by his biographer the apostolate of Ohio. The quest for souls was the passion of his life—eager, diligent, affectionate, guided by the interior influences of matured spirituality, developed and disciplined by pastoral and community experience of the most trying nature.

The reader will thank the author of this book for a perfect description of the pioneer religious conditions of our Middle West. Especially valuable are first the missionary's ceaseless itineraries throughout his diocese, in the period whilst all its present glorious farmlands were rude "clearings", its many great cities and its innumerable busy towns little groupings of log cabins, and its Catholicity but the sparsely sown mustard seed of its present splendid maturity.

His earlier associate missionaries were men of such sacred fame as Badin, Nerinckx, Flaget, Brute and Richard; and in the latter part of his life—he died very prematurely, in 1834—his co-laborers were priests whose subsequent careers form a large part of the history of our Western American Church. Consider those among them who founded dioceses: Baraga, Rappe, Rese, Lamy, Macheboeuf, Henni, De Goesbriand and Timon.

During the three months and a half preceding the day of his death, though in a feeble state of health, the bishop traversed more than two thousand miles, ranging between upper Michigan and the Ohio River, engaged in visiting and heartening his priests, and preaching incessantly to pioneer congregations, making not a few converts to the faith. He was a willing missionary victim to the plague of cholera which swept across this country in 1834.

WALTER ELLIOTT, C.S.P.

Rural Reconstruction in Ireland: A Record of Cooperative Organization, by Lionel Smith-Gordon, M.A. (Oxon), Assistant Secretary, Irish Agricultural Organization Society, and Laurence C. Staples, A.M., sometime Parker Traveling Fellow, Harvard University, with Preface by George W. Russell ("A.E"). New Haven: The Yale University Press, 1919. Pp. 301.

Mr. George W. Russell, than whom no man is more competent to speak on the subject of the coöperative agricultural movement in Ireland, says in his Preface that, "This volume contains the most complete and accurate history of a movement which has come to be of the highest importance to Ireland". Without questioning, for a moment, the good faith or the accuracy of Mr. Russell's statement in regard to the character of the volume, we may be permitted to ask whether any work purporting to treat of the history of the agricultural movement in Ireland can be called accurate or complete which, apparently of set purpose, slurs over the history of the Land Agitation in Ireland. It is no derogation of the excellence of the work accomplished by Sir Horace Plunkett and his active and enthusiastic colleagues at Plunkett House to venture the assertion that without the reforms brought about by Mr. Parnell there could have been no Irish Agricultural Organization Society. The authors are aware of this fact for they admit that "The application of a reasonable system of land tenure was undoubtedly essential to the development of agriculture". This reasonable system of land tenure had its inception in the Land Acts of Mr. Gladstone, and Mr. Gladstone, himself, is our witness that his reforms were due to the agitation carried on under the able direction of Mr. Parnell and the politicians whom the apologists of the coöperative movement affect to despise. Speaking on this subject, Mr. Gladstone said: "I must make one admission, and that is, that without the Land League the Acts of 1881 would not at this moment be on the statute books".

Any survey of the efforts to revive the economic life of Ireland must take into account the deplorable political conditions which had brought about the stagnation of work and effort and had choked the industrial efficiency of the entire population. The work which Sir Horace Plunkett set out to accomplish would have been meaningless and futile from its beginning if the Land League had not prepared the ground. It is on the general

background of the political progress in Ireland that the work of Rural Reconstruction becomes intelligible. It may happen that, since Sir Horace Plunkett has become a convert to the views and the projects of Mr. Parnell, he may not see fit in the future to exclude all reference to the results achieved in the field of politics. It may even happen that Sir Horace will be logical enough to follow the light which has been vouchsafed to him and that he will accept the program of the Sinn Fein Party as the surest means of making Coöperation and Reconstruction really effective and permanent.

One other objection which may be taken to this otherwise fair and honest effort to present an account of the labors of a band of enlightened workers, is that it contains too many of the shop-worn catch-words of the ascendancy party in Ireland. There are frequent references to the *North* of Ireland and to the *South* of Ireland, to the differences of religion, to the evil effects of political agitation, to the predominant part played in Irish life by the "gombeen men" (the local money-lenders), and throughout the book there is a tendency to exalt the virtues of English statesmen in their dealings with the Irish. To anybody who has made a study of the recent history of Ireland, or to any person who knows the actual conditions in Ireland, all these little euphemisms for covering the brutal efforts to exterminate the Irish people or to hold them in a condition of perpetual serfdom tend to raise the question whether the writers have made an independent investigation or whether they are merely the mouth-pieces of a class that desires to hang on to what it has and to exclude the majority of the people of the island from elementary justice. It is distressing, to say the least, to find in such a book as this the statement that Sir Horace Plunkett was hampered in his work by his antecedents. "How a person of his politics and religion and class could be unselfishly interested in the welfare of Ireland and the Irish peasantry was beyond comprehension". Not beyond the comprehension of the most ordinary peasant in Ireland, but beyond the comprehension of the class of jobbers and landlords and Junkers who had been bleeding the peasants for generations. The authors, before attempting to make their book serve as a means of informing the public on a subject of interest to all the world, should have made them-

selves acquainted with the most elementary things in the psychology and the politics of Ireland.

It has been necessary, perhaps, to advert to these shortcomings in a work which fills a very necessary place in the mass of literature which has been pouring from the press on the subject of Ireland in the last two years. As the authors are no doubt aware, the enemies of Ireland have taken this coöperative movement, for which they have so much justifiable admiration, as an argument against allowing to the Irish people a larger share in the management of their affairs. There are some benighted Americans, whose ill-placed affection for England has led them to see in the coöperative efforts of Irish farmers an indication that something was going on that could not attract the support of Americans. This exposition of the work of such men as George W. Russell ought to be reassuring and ought to act as a new source of sympathy for all those who are striving to deal with evils which had their source in the selfish policy of a class who were fastened on Ireland in circumstances which have passed away everywhere except under the government of England.

P. J. HEALY, D.D.

The Italian Emigration of Our Times. By Robert F. Foerster, Ph.D. Cambridge, Mass.: Harvard University Press.

A distinct contribution to our knowledge of Italian emigration in its causes and consequences is the remarkable work: "Italian Emigration of our Times" by Professor Robert F. Foerster, Ph.D., Assistant Professor of Social Ethics in Harvard University. It were difficult indeed to find a more readable survey of a subject which in the hands of a routine statistician or dry-as-dust economist might easily have become a dreary waste of figures assembled and assorted with the imagination of an automaton. Professor Foerster foresaw this perilous temptation as is evident from these words of the preface: "A book, Walt Whitman has said, should 'go as lightly as the bird flies in the air or a fish swims in the sea'. I have made mine carry much luggage, footnotes apologetic or bibliographical". We would recommend this work to all who desire to have a sober,

sympathetic, scientific account of Italian emigration set forth in a style that is companionably learned and uniformly interesting; it forms, we believe, a solid, serious addition to the Harvard Economic series.

Italian emigration which, in the period from 1876 to 1914, has assumed the gigantic proportions of fourteen millions, constitutes one of the most extraordinary phenomena in the history of mankind. In a series of introductory chapters the author discusses and analyzes the various factors, both natural and of man's making, which have practically necessitated this huge exodus: deforestation, conditions of soil and drainage, disease, particularly malaria, the agricultural question, and social conditions, with their historical background. From all these factors he singles out excessive taxation as the *causa movens* of emigration. He next takes up the countries one by one which have been the destination of the Italian emigrant: France, where they have become the most numerous foreigner; Germany, Switzerland, England, North Africa, the Argentine Republic, Brazil, and finally, which concerns us most, the United States.

America was discovered by an Italian, Christopher Columbus. John Cabot, the first navigator to reach the North American Coast, as well as Amerigo Vespucci, who gave to America his name, and Verrazzano, the discoverer of the Hudson River and of New York Bay, were likewise Italians. These men could hardly have realized what an important role the New World was to play in the fortunes and destinies of millions of their descendants! Prior to 1850, to quote Professor Foerster, "their immigration had none of the marks of a mass movement . . . by 1880, the formative years of Italian immigration may be said to have been completed. A heavy immigration after 1880 left a population of 182,580 in 1890. In 1900, the Italians were a population of 484,027, or nearly three times their number of ten years before. Between 1900 and 1910, 2,104,309 Italians arrived. So many, however, had gone home again that the enumeration of 1910 found only 1,343,125. Having been less than 5 per cent of the foreign population, they had become 10 per cent. Together with their American born children they now numbered 2,098,360. Among the foreign-born Italians two in three were men. In 1910 they were distributed as follows

in the several groups of states: New England, 13.2; East North Central, 10.8; Middle Atlantic, 58.6; West North Central, 2.6; South Atlantic, 2.6; Mountain, 2.4; East South Central, 0.7; Pacific, 6.0; West South Central, 3.0.

"In 1910, in the state of New York, were about as many Italians as the whole country had contained ten years earlier. Two out of five of all the newcomers, in some recent years, have gone thither. Of those in the state in 1910, nearly two-thirds dwelt in its metropolis, 340,770. Professor Foerster has not brought his statistics beyond 1910. From 1910 to 1918, 1,012,495 emigrated to this country. In the year 1914 alone, 324,000 arrived, of whom 84 per cent were from Southern Italy and Sicily; in the early days the great majority were from the North. These figures tell their own tale and show how things have changed since the time when Howells in his *"Italian Journeys"* could write: "It is difficult to tempt from home any of the home-keeping Italian race".

Why, we may ask, did the Italian remain at home under Bourbon and Austrian oppression, and then abandon it after it had become a united kingdom? Two answers are commonly given: Luigi Vilari contends that the Italians considered it treason and cowardice to forsake their country in its hour of need; there is an historical reason too. As Professor Foerster puts it, "the new-born kingdom of Italy developed a voracious appetite". From 1876 on, particularly under the premierships of De Pretis and Crispi taxation increased by leaps and bounds, occasioning no little suffering and misery among the peasants. We must bear in mind that the present kingdom of Italy was created out of eight distinct states within the short space of eleven years (1859-1870). To the intense patriotism of the people, and above all to the constructive genius of Cavour, is it due that Italy became a single state at all and not a federation of petty states. The natural outcome of the centralization of power in a country for centuries split up into states not infrequently being played off one against another and whose economic and social conditions were totally diverse, was that the new government had to face an economic unification problem in comparison with which the political unification was but child's play. For example, southern Italy which had for centuries been bled and ex-

plotted by the Spanish Bourbons, was obliged under the new government to pay the same percentage of taxes as the rich and fertile regions of Piedmont and Lombardy. As Professor Foerster remarked: "The Mezzogiorno was promptly regarded more as a conquered region than as a participating entity in the new government. As a result of this crushing burden of taxes the peasants, particularly in southern Italy and Sicily, had either to emigrate or perish. The obligation of military service together with improved conditions in travelling gradually accustomed the peasants to a change of habitation at first in Italy, next from Italy to France and Germany and finally, as we have seen, to South and North America. The history of political opinion in Italy in reference to emigration may, according to Professor Foerster, be divided into three periods: "In the first, men deplored emigration; in the second they deemed it necessary and, upon some grounds, positively advantageous (as it relieved the evils of congestion in population); in the third, regarding it as not the less necessary they accumulated concrete evidence of gains at home and discerned it to be a manageable instrument to expansion abroad. In the first period they sought to curb it; in the second to protect and encourage—without stimulating it; in the third to cherish it and give it direction". Professor Foerster has made a very thorough study of the various types of immigrants. One reason why the majority of them are unskilled laborers is because, as Professor Foerster points out: "The consuls have not ceased to discourage professional immigration. In the most prosperous epoch of the Italian coming, the Labor Information Office, with its seat in New York, said of teachers, under-officials, accountants, and others in liberal professions: All of them meet bitter disillusionment and are often forced to take up humble and arduous occupations, not always well paid". Despite many fluctuations a persistent decrease in the professional element has taken place. In the immigration of 1910 it had relatively only one-fifteenth the importance it had had in 1875". The professor shows, however, that the prodigious emigration from Italy has not lessened the total population, on the contrary it has increased annually even in the great period of emigration (1880-1910). Among the most interesting chapters in the book are those entitled: United

States: The Wage-Earning Majority, the Agricultural Situation, the Italian Experience.

The usual charges brought against the Italians are that they are indolent, criminal; that they form the dregs of society, are menaces to our civilization, etc. Some statistics dealing with these various questions should, therefore, prove interesting. In 1904, the Italian population of New York was about 450,000; of these only 16 asked admission to the almshouse on Blackwell Island. In 1905, only 92 Italians were arrested on the charge of vagrancy. In 1905, in the charitable institutions of the country, the Italians constituted but 8 per cent of the inmates. Professor Foerster writes: "In the matter of dependency the burden thus far, at least, has been less than low earnings and unemployment might lead one to expect. I believe it to be true that the breaking-point is reached later by the Italians than by many other groups in our population. Though starving, they often continue at work—at any work they can find". He adds this interesting observation: "There are indications that the repugnance to asking aid which exists among the newcomers wears away somewhat with the lapse of time, and it is quite possible that when a larger fraction of the Italians have reached old age they, like so many of their predecessors in immigration, will frequently fall a burden upon charitable institutions". We hear much about crime among the Italians. The report of the Industrial Commission in 1901 had this to say: "Taking the United States as a whole, the whites of foreign birth are a trifle less criminal than the total number of whites of native birth". The Italians would seem to go in for the picturesque in their crimes, as a result attracting great publicity and consequently the average person concludes that the perpetrators of notorious crimes are confined to the Italians. According to the reports of the New York Prison Association 75 per cent of the Italian crimes are committed in the open and about the same percentage of crimes committed by Italians are detected and punished; 75 per cent of all the crimes committed in the United States go unpunished. Professor Foerster writes: "Disproportionately, perhaps, yet surely, some part of the American attitude toward the Italian has been determined by their record in crime. If this history has in it less that is characteristic it might indeed count for less. For it is

not so much the number of offences that has fashioned public opinion as the evidence they appear to give of an uncanny and fearsome disposition. Elemental natures seem to be at work. Abduction, kidnapping, rape, stand forth—and the newspapers glory in the details”. It may be mortifying to know that the morals of many Italians degenerate after coming to this country, as Professor Foerster aptly remarks: “Undoubtedly those South Italians who stay in the country will, as they take on American ways, rise in estimation. When they lose their sobriety, habits of economy, devotion to their customs and traditions and attachment to their kind, one student has ironically observed, they tend to come more into favor”. A queer commentary this on our “Americanisation”. The Italians, at least when they arrive here, usually excel in the domestic virtues. They are honest, thrifty, industrious and have great attachment to their families. They are not cursed with race-suicide; in fact this is one of the complaints commonly made: they have so many children. Of the Italian immigrant the Industrial Commission has the following to say: “The Italian has an elastic character. He can easily change his habits and modes of work and adapt himself to different conditions; he is energetic and thrifty, and will work hard with little regard for the number of hours. Professor Foerster writes: Everywhere the incessant beaver-like industry of the Italian has been remarked. He works much more and much harder than many other immigrants. He is up and about early in the day, and nightfall does not seal his labors. Under his touch the Argentine prairie or the New York abandoned farm blooms”.

Professor Foerster observes: “Life in the South (Italy) exalts the family. It has been said of Sicily that the family sentiment is perhaps the only deeply rooted altruistic sentiment that prevails. Gallant to his wife, the husband has almost complete power over the members of the family, the wife’s affection tends to be slavish. Concubinage is relatively common—is something left of Greek and Saracen traditions”. We are not so sure Professor Foerster could prove this last statement. All in all, the Italians, and particularly the Sicilians, are as faithful to the marriage vow as any people in Europe, excepting the Irish. Neither can we give our assent to the following: “Religion is

half festivity and half superstition . . . There is a Church whose secular might is as real and as irresistible as the secular might of sea and burning mountain, as truly a part of the nature of things. The eager control of the priest has reached into the major decisions of the life of the communicant. To understand the tragedy of the result one must remember that the priesthood has been corrupt and immoral and the enemy of educational and economic reform". These are the stock charges of the anti-clericals. Again, speaking of the Italians in this country, he writes: "Those who abandon the Church altogether are the majority, but an impressive minority go over to the various evangelical denominations forming Italian congregations even in many small communities of the country. This extraordinary movement away from a secular religion is proceeding as quietly as it is extensively and most of what we would like to know about the psychology of it is still enshrouded in darkness". We do not quite grasp what the Professor means by calling the Catholic Church in the United States a secular religion. Does he mean to say that it is the State Church? The only alternative is that the Catholic Church is worldly and that the evangelical denominations by contrast are obviously spiritual! Moreover, the majority of the Italians do not abandon the Church altogether. They may become negligent and careless; they never at heart become Protestant. Even many of the Professor's "impressive minority" that join the evangelical denominations will send for a priest when they find themselves on their death-bed, for then the enticements and advantages held out to them by the evangelical denominations vanish. We know from history that the Protestant Reformation exerted little or no influence on religious thought in Italy. The Italian mind being Latin, and therefore both extraordinarily lucid and inexorably logical, either adheres to Catholicism or lapses into skepticism. If the faith of his blood cannot satisfy the Italian then no evangelical denomination can hope to take its place. To what may this indifference on the part of Italians to their religious duties be ascribed? In Italy the Catholic Church is the State Church, and is supported (meagrely enough) out of the taxes. When, therefore, the uneducated Italians come to America they cannot, or will not,

appreciate the fact that the Church in this country must depend for its support on the voluntary contributions of the faithful. Again, in Italy, owing to the number of churches and the frequency of Divine service the Italians do not accustom themselves to going to Mass at a definite hour as they must in this country. The Italians have never had to make sacrifices for their faith as have had the Irish and the Poles. The edifying example of the other nationalities is having its effect on the Italians. They see how American Catholics, though fervently devoted to their faith, yield to none in patriotism; religion and patriotism go hand in hand. If it be difficult oftentimes for even Catholics to understand the attitude of the Italians in Church matters, an attitude which is the result of a people with Church traditions and policies centuries old coming to a country where conditions are entirely different, what probability is there that Professor Foerster with what he calls "the historical background of Protestantism, even of Puritanism" will be able to pass judgment on them so dogmatically? In answer to the charge frequently heard that the Italians do not take religion seriously, I would quote the following very sane and eminently just observation of Father O'Keefe, C.S.P., writing on this question in *America*: "Because the Italians take their religion genially it must not always be concluded that they are not seriously spiritual. One must be quick to see what is of the core and what is the manifestation of national and religious temperament".

With the exception of these few statements, which can be excused in an author who is manifestly striving to be fair and impartial, we believe this book will serve its purpose very well. We cannot, however, rise from the reading of a book of this kind in which of necessity the sordid, seamy side of life seems to be emphasized, without feeling that unless our reading be supplemented by a work on the history of Italy we cannot but have a very one-sided, erroneous notion of Italy and of the Italians. If we limit our knowledge of Italy to this sort of book we may easily come to regard the Italians as somewhat of a necessary evil; they may be tolerated for the work they do; they have everything to gain from coming to America, and have nothing in turn to contribute to our civilization. After the glorious

war-record of the Italians and other "foreigners" one would think that the "Americans" would have a more wholesome respect for them and study up their history. One has only to read "Who are Americans" in the August number of the *Atlantic Monthly* to be swiftly disillusioned. One will there find that the Irish and Germans and Italians and Scandinavians are to be considered Americans only "when they join the native element in the effort to preserve the Anglo-Saxon ideals of law, order, and wise freedom". To be an agitator or a menace one must be a foreigner; treason cannot be plotted in English. The Italians, as all the other so-called foreigners, may well be proud of the showing they made in the United States Army and of their generous and whole-hearted support of the Liberty Loans; and still Mr. Rossiter can write "the American native stock with its assimilated early additions is the greatest Anglo-Saxon element in the world. . . . The real America, like his distant British forebears, is undemonstrative. . . . It was this element that aroused itself when America entered the great war. . . . When General Haig, in his famous appeal to the British armies in the dark days of 1918, told his men that their "backs were against the wall" a thrill went through listening America. The Anglo-Saxon stock understood. . . . Talk of serious disagreement between Great Britain and the United States is preposterous. Were Irish agitators to attempt to precipitate trouble, the great Anglo-Saxon bulk of the nation would be heard from in no uncertain terms. Meanwhile it is hard—especially for foreign observers—to realize that, just as the waves break and roar upon the surface over untroubled deeps, so on the surface of the great body of the American people, nearly fifty-five millions strong, Irish agitators roar and the restless and frothy of other nationalities shout and intrigue. "With us, patient endurance is part of the great task of assimilation". I have quoted enough to show the strange distorted mentality of the "real Americans," of those descendants of the *Mayflower* who have monopolized the word *American* simply because they took an earlier boat from Europe than did the poor Italian immigrant. If we could only Americanize some of these Americans!

Have the Italians any contribution to make to our nation?

Any one that has studied the history of civilization in Europe knows that Italy was the nursing mother of culture and civilization. To enumerate Italy's achievements in literature, art and science would take volumes. Do we remember that English literature is under a great debt of gratitude to Italy? Chaucer, the father of English poetry, drew his inspiration from Boccaccio; it was to Italy Milton went to study the classic forms of poetry. The names of Byron, Shelley, Keats, and Browning are inseparably associated with Italy. All admit Italy's predominance in painting, sculpture, architecture and music; her record of achievement in the domain of science and invention is not so well known, and yet the Italians have been pioneers in medicine, surgery and scientific inventions. Dr. James Walsh has written a most interesting book entitled "The Popes and Science" which is a mine of information. Many of the Popes, Italians, were scientists; they were all patrons of science. The first work in dissection was done at the Medical School of Salerno by Mondino and continued by him later on at Bologna. The Roman University numbered among its professors Eustachio and Varolio, pioneer anatomists; Colombo and Caesalpino—the latter had written on the pulmonary and general circulation of the blood a century before Harvey. Is it any wonder that in the sixteenth century eminent physicians flocked to Italy from all over Europe to take post-graduate work? Malpighi demonstrated the existence of the capillaries. The first work in surgery was done at the University of Bologna; Lancisi is the father of modern clinical medicine. The first hospital in Europe was built by Pope Innocent III, in Rome, as Doctor James Walsh assures us in his other golden work, "The Thirteenth, the Greatest of Centuries". In astronomy we have the name of Galileo, who revolutionized that science; in the history of electricity the names of Volta and Galvani come to our minds. In modern times the telephone, the typewriter, and incandescent lamps have been invented by Italians and perfected by others; the Italians, by reason of their poverty, not being able to reap the fruit of their discoveries. Wireless telegraphy is the work of Marconi, the hydroscope of Pino; the aeroplane has benefited much by the discoveries of Caproni; Schiaparelli is the greatest living authority on earography. The Vatican Observatory

ranks among the finest in the world; it was here that Father Secchi, S.J., the Italian Jesuit, made his celebrated observations of Mars. The Italians have no rivals in seismology and vulcanism. Italy is first in electric traction. Pacinotti discovered the magnetic ring as applied to the electric dynamo; the first electric turbines used at Niagara Falls were from Italy. Owing to the lack of coal the Italians have been forced to utilize their water-courses for power; so successful have they been in this that they call water white coal. Two of the greatest living experts in telegraphy and telephoning are Bruni and Turchi, professors at the Technical Institute of Ferrara. The Officina Galileo in Florence leads the world in the production of telescopes and military instruments calling for extreme delicacy and precision. The Japanese made use of these instruments in their bombardment of Port Arthur during the Russian Japanese War. The helioscope was invented by the Barnabite, Father Colzi. With the above wholly inadequate summary, given in catalogue fashion of what the Italians have accomplished in scientific inventions alone, can anyone deny that they have laid the world under a great debt of gratitude? Did not a recent writer in the *Contemporary Review* have good grounds for his assertion that the Italians are the most intellectual people in Europe?

If we appreciate more what the Italians, as well as other "foreigners" have done; if we realized that they have their own proper, priceless contributions to make to our civilization and culture, we should not assume so much of the patronizing, better-than-thou attitude towards them; we should realize that only in proportion as we appeal to their sense of national pride can we expect to make of them true Americans.

J. P. CHRISTOPHER, A.M.

The Quit-Rent System in the American Colonies. By Beverley W. Bond, Jr., Associate Professor of History in Purdue University. With an introduction by Chas. M. Andrews. Yale University Press, 1919. 492 pages.

Probably few Americans are aware of the extent to which certain feudal institutions, or remnants of feudalism, existed in the American colonies. Smaller still is the number of those who

realize that these feudalistic remnants were not insignificant among the grievances which led to the American Revolution. In his introduction to Professor Bond's volume, Professor Andrews declares that for more than a century and a half, "lords and gentlemen of rank tried to obtain a footing on American soil and to introduce there the feudal rights and privileges which they exercised upon their own franchises at home". He also reminds us that "throughout the entire colonial period, the government at home enforced in America principles of law and methods of control that were at bottom monarchical, aristocratic, and feudal". Among these methods of control was that involved in the collection of quit-rents.

The quit-rent is a derivation or survival of the personal services and the contributions of food which were in the early Middle Ages universally rendered in Europe by the serf to the lord of the manor. Gradually these services and contributions were commuted into fixed payments of money. Hence the term "quit-rents", to indicate that the holder of land was "quit" of all other feudal charges. These quit-rents were payable both to the colonial proprietors of the land and in many instances to the crown. Hence the system emphasized the feudal dependence of the American colonies.

It was likewise rather important as a source of royal revenue. In the colonial period quit-rents to the crown prevailed rather generally in Pennsylvania and in all the colonies to the South. They existed to only a slight degree in New Jersey and New York, and not at all in New England. The amount collected by the crown in Virginia was quite considerable. The machinery for collecting and turning over the quit-rent to the king was more effective in Maryland than in any of the other colonies. Nowhere was the tribute collected without opposition, and in time the opposition became so general as to constitute a large part of the dissatisfaction and grievances which moved the colonies to throw off the yoke of the mother country.

In his introduction Professor Andrews says that the present volume "gives to the quit-rent for the first time its proper place not only as a feature of colonial land tenure and legislation, but as a contributory cause also to the discontent which brought on the Revolution". The book contains fifteen chapters. In the

first chapter the author traces the origin of quit-rents; in the second he deals with colonies in which there were no quit-rents; in the next five chapters he discusses proprietary quit-rents; and in the last eight he treats of royal quit-rents in the different colonies. It must be observed that the quit-rent system included not only payments to the crown by the companies and proprietors holding charters, but also payments to these companies and proprietors by the individual tenant or land holder. A good illustration of the system in both aspects is found in the grant of land by the Carolina proprietors to Sir Robert Montgomery in 1717. Had Montgomery's intentions been carried out, the settlers would have held their land of Montgomery, he would have held of the Carolina proprietors, and they of the king, thus constituting "three rungs of the feudal ladder"; there would have been paid three different kinds of quit-rents.

For all those to whom history means something more than a record of wars and changes of political administrations, Professor Bond's book will be of great interest; for it presents history in terms of social institutions, and this is one very significant and fruitful method of writing history.

JOHN A. RYAN.

NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

A Century of Education in Missouri. C. A. Phillips (*Missouri Historical Review*, January).

Collegiate Churches. Rev. E. W. Watson (*Church Quarterly Review*, January).

A Consecration at Canton. Rev. J. E. Walsh (*Field Afar*, April).

An Historical Museum. Carl Russell Fish (*Wisconsin Magazine of History*, March).

Asceticism: An Unpopular Apology. John Keating Cartwright, D.D. (*Catholic World*, March).

Benedict XV. H. E. Hope (*Blackfriars*, March).

Blood Prodigies. Herbert Thurston, S.J. (*Studies*, March).

Catholics and the Y.M.C.A. J. Harding Fisher, S.J. (*America*, February 26).

Causes of the Collapse of the Brazilian Empire. Percy Alvin Martin (*Hispanic American Historical Review*, February).

"Free Catholicism". A Hilliard Atteridge (*America*, April 2).
Glanes Historiques. Mgr. Lindsay (*Le Canada-Français, Février*).

Good Friday and Classical Professors. Stark Young (*North American Review*, April).

Henry VIII and St. Thomas Becket. J. H. Pollen, S.J. (*The Month*, February).

Mortal and Venial Sin in the Early Church. Rev. B. V. Miller (*Irish Ecclesiastical Record*, March).

Mutations in Human Progress. John Candee Dean, Sc.D. (*Forum*, March).

Papal Supremacy during the First Three Centuries. Rev. St. G. K. Hyland (*Irish Ecclesiastical Record*, February).

Palestinian Customs as Illustrating the Bible. Edmund Power, S.J. (*Studies*, March).

Parish Charity Organizations. Rev. Joseph J. Kroha (*Catholic Charities Review*, February).

Pastor et Grex in Palestina Antiqua et Moderna. E. Power, S.I. (*Verbum Domini*, January).

Political Zionism. Albert T. Clay (*Atlantic Monthly*, March).

St. Elizabeth of Schoenau. W. F. Whitman (*Anglican Theological Review*, March).

The Bible of St. Jerome. Henry Woods, S.J. (*Ecclesiastical Review*, April).

The Bishops and our Press. Michael Williams (*Catholic World*, March).

The Church in the United States, 1870-1920. Rev. Peter Guilday, Ph.D. (*Catholic Historical Review*, January).

The Czecho-Slovak Republic. R. W. Seton-Watson (*Contemporary Review*, March).

The Legend of the Phoenix. Lawrence N. Lienhauser (*Catholic Educational Review*, March).

The Nature of Old Testament Prophecy. Rev. James Flynn (*Irish Ecclesiastical Record*, March).

The Peasants' Crusade. Frederick Duncalf (*American Historical Review*, April).

The Pilgrim and the Melting Pot. Carl Russell Fish (*Mississippi Valley Historical Review*, December).

The Purpose of the State. John A. Ryan (*Catholic World*, March).

The Way of the Cross in Jerusalem. Alan J. Palmer (*Rosary Magazine*, March).

Une Dernière Chanoinesse. M. de Villermont (*La Femme Belge*, Février).

Why Study Far Eastern History—and How? Prof. E. Griffin (*The Historical Outlook*, March).

NOTES AND COMMENT

The origin and development of the Catechism.—Dr. MacEachen, Instructor in Catechetics at the Catholic University of America, discusses the origin and development of the catechism in the February number of the *Catholic University Bulletin*. The catechism is comparatively a modern device, brought into requisition after the doctrinal upheaval of the sixteenth century.

The Council of Trent gave impetus to the general adoption of the catechism, as a means for preserving the purity of doctrine among the faithful and guarding them against doctrinal error. It was with this idea in view that the Holy Synod ordered the compilation of the Roman Catechism.

The first catechisms to come into general use were those of the Saint Peter Canisius, S. J. His large catechism or "Summa doctrinae christianae" was published in 1554, and the small catechism, an excerpt from the Summa, was published in 1561. Before the texts of Canisius were published many catechisms had appeared, much to the confusion of teachers. The catechisms of Canisius, however, established uniformity, becoming the recognised texts for all Germany where they remained in general use for practically two centuries and a half.

An idea of the doctrine that is compressed in Canisius' large catechism can be obtained from a review of the two quarto tomes (about 1,000 pages each) which preserve the materials used in its compilation.

Cardinal Hosius of Krakow wrote an important catechetical work: *Profession of Catholic Faith* (1553). The character and influence of the Roman Catechism are well known. The Provincial Council of Peru edited and published two catechisms in 1858. These are the first catechisms printed on the American continent. An original copy of these catechisms exists in the Casanatense Library (Dominican), Rome, printed in Spanish and two Indian dialects, Quichua and Aymara.

About the same time the Ven. Luis de Granada published his remarkable catechism in Spain. It is a four volume work, the first volume of which deals with the material world. There are chapters respectively on the ants, the bees, the spider, the silk-worm and the like. It is a splendid treatise intending to show the love of God as manifested in the material world about us.

Another interesting work is the *Introduction to the Catechism*, by L. Carbo, published in 1596. Mention must also be made of Card. Bellarmine's catechism (1597) and of Bossuet's catechism (1687). Other interesting texts are: Croquet's *Catecheses* (1693), Turlot's *Treasury of Christian Doctrine* (1646), the *Catechism of Montpellier* (5 vol. 1705) by Bishop Colbert, the larger catechism issued by order of the Mexican Provincial Council (1772), Dancs' *Catechism* (Louvain, 1742). Then there is the "Catechism or Christian Doctrine by way of questions and answers, drawn chiefly from the express word of God, and other pure sources", printed in Irish and in English (1742) to which is added: "The Elements of the Irish Language". The work was compiled by Rev. Andrew Donlevy. Fleury's *Historical Catechism* (1786) and Napoleon's *Catechism* (1807) offer a special interest. The latter is described as the "Catechism of all the Churches of the French Empire, published by order of Mgr. Charrier, first chaplain to his Imperial Majesty".

A great number of catechisms exist throughout the world today; in fact, they are almost innumerable. There are, for instance, one hundred and ten catechisms in the French language that are officially adopted in diverse dioceses and provinces. In other languages the official catechisms are distributed about as follows: English 25, Spanish 20, Italian 20, German 20, Portuguese 15, Hungarian 3, Polish 3, Illyrian, Bohemian, etc., 4. These do not include the many unofficial texts. The texts used in the Orient and on the foreign missions in general, are, so far as we have been able to ascertain, translations from among those enumerated.

Dr. MacEachen is the possessor of what is supposed to be the best collection of catechisms in the world. This collection of 4,000 volumes contains copies of all the catechisms in use in various countries today and some of the first books of the kind known to the Church. Not only do these catechisms show the substance and the form of the Church's teaching in centuries long past, but they also throw a strong light on the historical development of catechetical instruction.

When abroad last year, Dr. MacEachen found in Rome a copy of the first catechism printed and used in the Western Hemisphere. This is a reprint of a volume issued by order of the Provincial Synod of Lima, Peru, in 1582—hardly a hundred years after the discovery of America and less than two decades after the close of the Council of Trent which had commanded the compilation of a catechism and decreed its employment for the instruction of the people in all parts of the world.

A Valuable Work.—The Bollandist Society has for sale, at the price of \$1,000, a complete set of the *Acta Sanctorum*, of which complete sets are not easily to be procured. The purchase money will of course be a sensible aid to the work of this famous company of scholars, whose resources have been very seriously affected by the war. Any American library which desires to purchase it may address the president of the society, Father Hippolyte Delehaye, Boulevard Saint-Michel, 22, Brussels, Belgium.

"France and the Vatican" is the title of an article contributed to the *Political Science Quarterly* for March, by Raymond L. Buell. After tracing the influence of the Vatican upon the course of European diplomacy, especially during and after the war, the conclusion reached is that "the dispatch of a French representative to the Vatican does not involve granting the Church additional privileges; it is not concerned with the more or less academic discussions of the temporal power or theological polemics relating to Papal infallibility. But it is a purely political move internationally and internally, upon the favorable issue of which the happy future of the Third Republic may depend". A different point of view is taken by Abbé Félix Klein in his article on "Breaking and Renewing Diplomatic Relations between France and the Holy See" (*Catholic World*, February). That it is not solely a political move this writer shows from the correspondence in the matter.

Words of Commendation.—The *American Historical Review* of which Dr. J. Franklin Jameson is editor says some very kind things of THE CATHOLIC HISTORICAL REVIEW in its latest issue. Dr. Jameson has been one of our best friends from the beginning, and we appreciate his substantial support and encouragement. Few men in America have done so much to foster historical research as this distinguished scholar; he has been identified with every movement in this direction for a long period.

Conference of History Professors.—The University of London will hold in the week commencing July 11, an Anglo-American Conference of Professors of History. Last year this University held a Conference of Professors of English which resulted in the establishment of an International Committee.

The Right Reverend Rector of the Catholic University of America has received from the Registrar of the University of London an invitation to send three delegates to the Conference, and it is probable that some member of the History Department will find it convenient to attend. The Conference will deal particularly with matters relating to historical research.

The Value of the Catholic Historical Review.—THE CATHOLIC HISTORICAL REVIEW has on several occasions been instrumental in solving difficulties for students of history and others, such as librarians, who have to deal with historical records. The latest evidence of this comes from Dr. Fauteux, Librarian of the *Bibliothèque Saint-Sulpice*, Montreal, Canada. Dr. Fauteux had come into the possession of an Italian translation of Bishop England's *History of the Catholic Church in the United States* published originally in Vienna, but he could not locate the original. He referred the matter to Dr. Guilday, the former editor of THE CATHOLIC HISTORICAL REVIEW who is quite familiar with Bishop England's works and has published several articles and documents relating to them, with the result which Dr. Fauteux records in the following letter:

Vous aviez assez bien deviné, en soupçonnant le petit livre dont je vous ai parlé d'être la traduction italienne de l'Histoire ecclésiastique des Etats-Unis, publiée d'abord en allemand sous le nom de l'évêque England. Nous n'avons, à notre bibliothèque, que l'édition originale des oeuvres de Mgr. England, publiée à Baltimore en 1849. Cette édition contient une courte histoire de l'église des Etats-Unis, sous forme de lettres à la Propagation de la Foi; mais elle ne contient pas l'histoire publiée à l'occasion de son voyage en Europe, en 1832. Cependant, grâce à la CATHOLIC HISTORICAL REVIEW, numéro d'avril 1915, j'ai pu établir suffisamment la comparaison entre l'ouvrage italien que j'ai en mains et celui qui doit être reproduit en anglais dans l'édition de Cleveland des oeuvres de Mgr. England. En effet, la CATHOLIC HISTORICAL REVIEW d'avril 1915 donne la table des matières des Annales de l'Association Léopoldine pour les années 1831 à 1842 et je vois que le 6e Rapport (1833) contient: "A survey of the Conditions and Progress of Catholicity in the United States of America", by Bishop England, Vienna, March 1833. La liste détaillée des chapitres est absolument la même et suivant le même ordre que dans l'ouvrage italien. Les chapitres paraissent aussi de même longueur, d'après la pagination donnée.

Il faudrait naturellement avoir sous les yeux les deux textes pour voir les différences de détail. Je pense bien que l'éditeur italien a ajouté quelques mots ici et là et en a retranché ailleurs. Je constate, par exemple, dans le chapitre sur Charleston, un éloge mérité de Mgr. England qui ne doit pas se trouver dans le texte allemand publié sous le nom du même évêque.

Le chapitre 1er est intitulé: "Sventura de' Cattolici: Origine delle Diocesi", ce qui doit correspondre au premier titre des Berichte: "Catholicity in the United States".

Le chapitre IIe est intitulé: "Descrizione particolare delle Diocesi" et comprend dix subdivisions pour chacun des diocèses de Baltimore, Boston,

New York, Philadelphia, Bardstown, Nouvelle-Orléans, Charleston, Cincinnati, Saint-Louis et Mobile.

A la suite du chapitre IIe, se trouve un tableau synoptique des diocèses des États-Unis en 1832. Les chiffres de la population qui s'y trouvent, en étant additionnés, sont les mêmes que ceux donnés en note à la page 55 de la *CATHOLIC HISTORICAL REVIEW*, avril 1915. Dans la publication allemande, ce tableau se trouverait placé plus loin, à la fin des suppléments.

Le chapitre IIIe est intitulé: "Di ciò che ritarda ed avanza le conversioni degl' Indiani e progressi del Cattolocismo", et doit correspondre à l'item suivant des Berichte: "Missionary Works among the Indians".

A la suite de ce troisième chapitre se trouvent les quatre premiers tableaux mentionnés sous l'entête Supplements, à la page 56 de la *CATHOLIC HISTORICAL REVIEW*, avril 1915.

Un quatrième chapitre est intitulé: "Saggio di lettere edificanti de' Missionari" et comprend dix lettres de Missionnaires. Six de ces lettres ont été publiées dans les Berichte: ce sont les numéros 3 et 4 du 4e Rapport (1832), deux lettres du Père Baraga; les numéros 3, 4, 7 et 8 du 5e Rapport (1833), deux autres lettres du Père Baraga, une du Révérend Saenderl et une du Révérend Hätscher; enfin les numéros 7, 8 et 9 du 7e Rapport (1834), une lettre du Révérend Hätscher et deux lettres du Père Saenderl.

La dixième lettre, écrite par le Père Baraga à la Société Léopoldine de Vienne, en date du 12 octobre 1833, Sault Sainte-Marie, ne me paraît pas avoir été publiée dans les Berichte, du moins d'après le détail qu'en donne la *CATHOLIC HISTORICAL REVIEW*.

Un cinquième chapitre me paraît également nouveau. Il est intitulé: "Della Società o Fondazione Leopoldina in particolare". Ce chapitre contient surtout les règles de la Société.

Suivent plusieurs pages d'appendice contenant des nouvelles sur les missions américaines d'après les Berichte (fascicule 8), et des résumés de lettres de missionnaires écrites en 1834.

J'ajouterai que le livre s'ouvre par une dédicace des éditeurs à Mgr. Grasser, évêque de Vérone, en date du 12 février 1835, et par une préface où je note que l'Association Léopoldine a été ainsi nommée en l'honneur de l'impératrice du Brésil, Léopoldine, qui appartenait à la maison d'Autriche et qui venait de mourir, en 1826, lorsque s'agita à Vienne la question de secourir les catholiques Américains.

■ Je pense qu'avec cela vous en avez suffisamment pour vous renseigner.

■ Quant à la lettre du Père Baraga, qui n'apparaît pas dans les Berichte, je n'ai pas encore eu le temps de constater si elle est publiée dans Verwyst. Elle comprend à peu près quatre pages. Si elle n'est pas en Verwyst et qu'elle vous intéresse, je vous en ferai volontiers une traduction pour la revue.

Je vous prie de me croire, cher Monsieur,

Votre bien dévoué,

ÆGIDIUS FAUTEUX,

Bibliothécaire.

REVEREND PETER GUILDAY, PH.D.,
The American Catholic Historical Association,
Washington, D. C.

The Papacy and Progress.—Pope Benedict XV is taking the initiative in a project for the reclamation of the *Agrum Romanum*, which for centuries has been a pestilential marsh lying between Rome and the Mediterranean, and has inspired the organisation of a company to undertake the work. Prince Orsini is now in London to form the company and, so it is stated, has already obtained the support of some British and American capitalists. It is estimated that cost of reclaiming this territory will cost upwards of \$40,000,000, and require six years' time to accomplish the work.

The chief town in the area is Ostia, about fifteen miles from Rome, and near the ancient city of that name, which was destroyed centuries ago by being filled with the alluvial deposits from the Tiber. Excavations made before the world war unearthed remains of enormous granaries in the neighborhood proving the richness of the soil in that region and the former importance of Ostia as a seaport.

The project set on foot has as its aim the building of another city near Ostia, to relieve the housing conditions in Rome itself, and to make a port there, and thus establish the Italian capital as a maritime city. The engineering costs are to be met with in connection with the reclamation work in the Pontine Marshes.

The first attempt to reclaim the Pontine Marshes was made in 160 B.C., by the consul Cornelius Cethegus, but his efforts were only partially successful. Julius Caesar and Augustus seem to have done something and Theodoric the Goth tried the work of reclamation, and failed. The first in modern times to resume the labors of the ancients was Pope Boniface VIII (1235-1303) who drained the district about Sesse and Sermoneta by means of a large canal. Several subsequent efforts were made, but little was accomplished till the time of Pope Pius VI, who, in 1778 began to drain the marshes and completed the drainage in ten years.

It was through the progressive policy of Pius IX that the Roman *Campagna* was made habitable by drainage and by the planting of eucalyptus which transformed this formerly unsalubrious section into a healthful district.

Benedict XV is a worthy successor to a long line of progressive Papal Rulers; and he stands out in those troublous days as a man of broad vision and great resource. His activities are numerous, and his interest in the rehabilitation of the world's economic conditions is widespread. He believes that owing to the world's present condition, all countries should undertake the reclamation of all their territories now barren or unproductive, and in this way afford employment to toilers and increase the supply of foodstuffs.

If the plan which he has initiated for the reclamation of the *Agrum Romanum* is successfully realized the land would be of incalculable value to Rome, would make the city self-supporting and bring back some of its former glories.

Le Bulletin des Recherches Historiques, of Beauceville Quebec, publishes in the current number a document of interest to students of history and to Catholic doctors who have contractual engagements with Sisters' Hospitals. The document is the contract made by the Sisters of the Hôtel-Dieu of Montreal and two "master-surgeons" of the same city, for treating the sick of the institution during the year 1681. As will be noticed medical fees were not large in those days, and the doctors were obliged to visit the hospital patients at seven a. m.!

Vingt août 1681—Pardevant Le nore de Lisle de Montréal en la nouvelle france et tesmoins Soubaignes furent présents Révérende mère Renée LeJumeau Supérieure des Dames religieuses hospitalières de ce lieu Socur

Marie Morin dépositaire de l'hospital D'une part et Les Sieurs Jean Martinet de Fonblanche, et Antoine Forestier m'res chirurgiens demeurans en cette ville Lesquels ont fait entr'eux les conventions Suivantes, Sçavoir que leed. chirurgiens promettent et s'obligent de bien et Deüement Servir L'hospital de Villemarie, penser et médicamenter tous les malades qui s'y trouveront, et par quartier de trois en trois mois et se rendront assidus à venir visiter les dits malades environ sur les sept heures du matin par chacun jour et autresheures Lorsqu'il sera nécessaire, Et ce pour et moyennant la somme de soixante quinze livres chacun, et par chacun an, A commencer le temps de Leur service des le premier juillet dernier, Et sans que leed. chirurgiens puissent prétendre aucune autre chose deed. malades ny du garçon qui servira leed. hospital soit pour le raser ou autrement, et ne fourniront que de leurs soins et travail, Les remedes seront fournis par leed. hospital et outre leed. chirurgiens promettent et s'obligent de visiter leed. hospital L'un pour L'absence de L'autre lorsqu'il en seront requis, Car, ainsy etc. promettant etc, obligeant etc, Renonçant etc.

Fait et passé aud. hospital de L'agrément de Messire Gabriel Souart ancien prestre du Semre de St. Sulpice de Paris, Résident en celuy de Montréal, Leur Supérieur, présence de Sr Louis Marin Boucher Boisbuisson et de pierre maguet tesmoins y demeurans qui ont avec leed. dames religieuses, chirurgiens et nore signé mond. Sieur Souart le vingt aout 1681.

G. Souart Soeur Renée le Jumeau Soeur Marie Morin A.
Forester J. Martinet Maguet Maugue Nore.

Syon House.—The reported sale, or lease, of Syon House, at Isleworth-on-Thames, near London, to an American, adds another page to the history of an historic establishment. Like many other present day aristocratic residences in England, Syon House was originally a monastic institution and it shared the fate of ruthless spoliation during the reign of Henry VIII. It occupies a part of a former royal manor, and it was founded by Henry VII under the title "The Monastery of Saint Saviour and Saint Bridget of Syon". This foundation was the only offshoot of the Brigittine Order in England, and it is supposed that it owes its existence to the fact that Henry's sister, Phillipa, was the wife of Eric III, King of Sweden where the Order originated.

It was founded by Saint Bridget, widow of Ulf, Prince of Mercia, at Vadstena in the Diocese of Linköping, in 1346, and tradition says that the Rule of the Order was revealed to the Foundress. She did not take the veil herself, nor did she live to see the completion of the new foundation; but her daughter, Katharine, became its first abbess. The foundation was a double monastery: the monks and the nuns used the same chapel, but lived in separate wings of the monastery, the confessor alone being permitted to enter the nuns' enclosure. The abbess was called the "Sovereign", and she was supreme in all things temporal for both houses; all deeds were drawn up in her name; all charters were addressed to her; but in spirituals the abbess was not allowed to interfere with the monks. The Superior of the monks was the confessor-general of the nuns.

The Brigittine Rule enacts that "the number of the choir nuns shall not exceed sixty, with four lay sisters; the priests shall be thirteen, according to the number of the Apostles, of whom Paul, the thirteenth, was not the least in toil. Then there shall be four deacons who also may be priests if they will, and they are the figures

of the four principal Doctors, Ambrose, Augustine, Gregory, and Jerome; then eight lay brothers who with their labors shall minister necessities to the clerics; therefore, counting three-score sisters, thirteen priests, four deacons, and the eight servants, the number of the persons will be the same as the thirteen apostles and the seventy-two disciples".

The Constitutions of the Order were first approved by Pope Urban V, afterwards by Urban VI, and finally by Martin V. In 1603 Pope Clement VIII made certain changes for double monasteries in Flanders, and in 1622, Gregory XV changed some articles in the Constitutions which refer only to double convents for the Monastery of Ste. Marie de Foi, in the Diocese of Ypres. These new Constitutions ordained that manual work should be done during certain hours of the day by the members of the Order, that a red cross should be worn on the mantle, that the nuns might be professed at the age of sixteen, and that the monks should say the Divine Office according to the Roman Breviary. Those who followed these Constitutions took the name of Brigittines Novissimi of the Order of St. Saviour to distinguish them from those who lived in double convents.

In England the Brigittine Order is the only pre-Reformation foundation that remains—the sole community that has survived to this day in an unbroken corporate existence—though it no longer possesses Syon Abbey from which the nuns were expelled by Henry VIII who, in his early years, had been one of its benefactors. After the expulsion the nuns of Syon took refuge in a convent of their Order at Dendermonde in Flanders. In the reign of Queen Mary the nuns were re-established at Syon; but they were again driven into exile when Elizabeth came to the throne, and returned to Dendermonde. After several attempts to locate in Belgium they went to Rouen in Normandy, and in 1594 they moved to Lisbon where they remained for 267 years. In 1809 an attempt was made to return to England, but it was not till 1861 that the nuns found a home at Spettisbury in Dorsetshire, whence they removed in 1887 to Chudleigh in Devonshire where they are still living.

Syon was granted by James I, in 1604, to Henry Percy, ninth Earl of Northumberland, and his descendants have held it ever since. The present mansion which is about to fall into American hands is mostly the work of Inigo Jones, the ancient mulberry tree in the garden being, it is said, the sole relic of the conventual domain.

Since the spoliation by Henry VIII Syon has had a chequered history and its latest page suggests the motive which brought about the expulsion of the nuns—money. Its secular history is tragic. One of its earliest possessors after the spoliation, the Duke of Somerset, was executed in 1552. It was there that Lady Jane Grey was living when her ambitious father-in-law induced her to become the "ten days Queen of England"; and it was from Syon that she and her husband, Guilford Dudley, went in state to the tower of London and were put to death. At Syon some of the last interviews of the ill-fated Charles I with his children took place; and here Charles II held court during the Great Plague.

An Interesting Indian Tribe.—The Micmac Indians who, for fully five centuries have been identified with the littoral of the Maritime Provinces of Canada, have special interest for students of American Church history and Catholic education. They were the first converts to the Faith in northern America. Membertou, the great sagamou of the tribe, was baptized at Port Royal (now Annapolis, Nova Scotia) on June 24, 1610, by Father Jesse Fléché, a secular priest of the Diocese of Langres, Department of Haute Marne. Within a few years the entire tribe had come into

the Fold. The Micmacs are a distinctly Catholic tribe; and they have been unswerving in the loyalty to the Church. They hold in affectionate remembrance the traditions of the missionaries—secular priests, Recollets, Capuchins, and Jesuits who were the instruments of their conversion. They designate the seculars and the Jesuits *magalos genageosi* ("black robes"), the Recollets and Capuchins *sesagieosi* ("bare-footed"). The Capuchins established at Port Royal a school for the instruction of the children of the French adventurers and the Indians, a report of which was made to the Congregation of the Propaganda in 1633. This is without doubt the first report made to Sacred Congregation of a Catholic school in northern America.

The Micmacs have, unlike many of the aboriginal tribes in America, preserved their homogeneity and their language; and they are as numerous today as when European explorers first came in contact with them, notwithstanding persecution and ill-treatment at the hands of their white brothers.

Though the Micmacs do not boast of a "literature" it is not uncommon to find among them hymnals and manuscript prayer books. In addition to several works printed in the native tongue, they have a monthly periodical—*Le Messenger Micmac*—which is edited by the Capuchin Fathers at Restigouche. This is a trilingual publication in Micmac, English and French. Many of the contributors are Micmacs whose literary efforts as Father Pacifique tells us are published "*sans modifications importantes*".

A sections of the front page of a recent issue is reproduced here together with part of the contents:

SETANEOEI

Migmaoi Solnaltjijtj

Vol. II No. 4 Av. 1921

RISTIGOUCHE, P. Q.

LE MESSENGER MICMAC

Petit Journal Mensuel publié par le R. P. Pacifique, Missionnaire, à Sainte Anne de Ristigouche, P. Q. Parait le 1^{er} du mois. Abonnement, 50 sous. Europe, 3 frs. Prendre un ou plusieurs abonnements en faveur des sauvages pauvres.

THE MICMAC MESSENGER

A Monthly Newspaper for the Indians. Yearly Subscription 50c. One copy 5c. Address all communications to the Micmac Messenger, Ristigouche, Bonaventure Co. P. Q. Sample Copies free. Subscriptions solicited in favor of poor Indians.

NATOEN TAN GETEL PA LNO GESALATJI

Gelosit Patlias pastong eig nige, notjijtjiteget telosist Dr. P. W. Browne na negom gis eloigeneg tesipongeg etli ginamoos Misaopogeg, tan tliisip sigentasiseg pilei alasotmôgoôm gtagamgog, gotjinoag gtjiipatlissag Power emitgogoetag. Getjigeo tetli oigiges agnotemagani oigatigenigtog ogtjijt Migmao, lôg eta gelolleg; tôgo nige notjij ginamoet espi gina-

A FRIEND OF THE MICMACS

The Reverend Doctor Patrick William Browne who preached the sermon at the dedication of the Micmac Church on the occasion of Bishop Power's visitation at Conne River, Newfoundland, seven years ago, and who lately wrote such an interesting article on the Micmac tribe is now an instructor at the Catholic University of Washington, in the United States, and editor of the *Catholic Histori-*

moaganôgoômng ag elp notjôtg oigatigen tan teloiterneg *Catholic Historical Review*. Gis sag temg iginamoaseni lno Migma gepapegeg tan totjio etli patliaseoitg Whitbourne, negem pa negao espitetemoaseni olôltin ag ansema getjito go ma poni olitelmagoi ag meet gôgoei gelolg metj ogtemitetemoata.

cal Review. Doctor Browne used to attend the Micmacs at Wigwam Point, in Norris' Arm, Notre Dame Bay, when he was Pastor of Whitbourne, and he was always much interested in their welfare. We know that he will continue to be a good friend of the tribe.

Formerly ideographs were in general use. The Micmacs are the only tribe, in the North, at least, that ever used symbols as a means of acquiring secular or religious knowledge. These ideographs were invented in 1677 by Father Leclerc and were suggested to him by observing some Micmac children whom he was trying to instruct during a mission. He noticed that the children in order to memorise the prayers he was striving to teach them "illustrated" the lessons by rude drawings with a charred stick on a strip of birch bark. As a result of this object lesson, Father Leclerc devised a system of ideograms which he later used in compiling valuable manuscripts. Ideographic manuals were used till 1866, when Father Klauder, a Redemptorist, gave them permanent form in type which he had cast in Austria. The use of ideographs has now entirely disappeared, and alphabetic writing is in general use by the tribe. The alphabet originally had only twelve letters, a, e, i, ô, og, l, m, n, p, s, t, tj. It was improved some years ago by Father Pacifique who added to it capitals, an *e* mute and a system of punctuation.

A Monumental Work.—The monumental history of the Popes—*Geschichte der Päpste seit dem Ausgang des Mittelalters* by Dr. Pastor has reached its eighth volume. This latest volume, dedicated to the Holy Father Benedict XV, deals with the Pontificate of St. Pius V.

Dr. Pastor is now far advanced in years, having been born at Aix-la-Chapelle in 1854. He became instructor in history at Innsbruck in 1880. Six years later he was appointed professor in the same institution.

In preparation for his work Pastor made extensive research in the archives of Germany, France, and Italy, especially in those of the Vatican which were made accessible to students of history by Leo XIII.

In addition to the History of the Popes, Pastor has published *Die kirchlichen Reunionsbestrebungen während der Regierung Karls V* (1879) and *Die Korrespondenz des Kardinals Contarini während seiner deutschen Legation* (1890). He revised vols. i-vi of Janssen's *Geschichte des deutschen Volkes* (1903-07), and edited vols. vii and viii of the same work (14th ed. 1903).

Cardinal Bellarmine.—Pope Benedict XV in a recent Letter stresses the indispensable need of an army of propagators of Catholic truth and proposes as a model the saintly Cardinal Bellarmine whose virtues have just been declared heroic. Cardinal Bellarmine was distinguished by profound learning and prodigious intellectual activity, and with his fellow Jesuit, Suarez, he enjoys the distinction of popularizing the true principles of democracy which were so eagerly seized upon by the English writers on political science, and which subsequently were enshrined by Jefferson in the Declaration of Independence.

Cardinal Bellarmine's vindication of the authority of the Pope, and his lucid exposition of the true relations between Church and state in answer to the theory

of the Divine Right of Kings then sponsored by James I of England, marked him as one of the keenest controversialists in the history of the Church. His great work on *Controversies*, the first attempt to systematise the various controversies of the late sixteenth and early seventeenth centuries dealt such a blow to the Protestantism that in Germany and England special chairs were founded in the universities to refute it. It still remains a classic, a rich mine to which Catholic scholars are going in increasing numbers to gather controversial lore.

Cardinal Bellarmine was not merely an erudite scholar, he was a saintly religious. While he was engaged in the monumental task of defending the Church against an avalanche of heresies, he never for a moment relaxed his care of his own spiritual life. In the Roman College where he filled the chair of *Controversies*, he was much esteemed, not merely as a valiant defender of the faith, but also as a zealous guide to the paths of Christian perfection. His rare intellectual gifts shine forth in his voluminous treatises on scholastic theology. His saintly piety was shown in every act of his life. This redoubtable champion of Catholic truth was also the spiritual director of St. Aloysius.

The California Missions.—In an address delivered at the first annual meeting of the American Catholic Historical Association Dr. Herbert Bolton, professor of History at the University of California, and without doubt an eminent authority on the subject of early Catholic missions in the south and southwest of the United States said: "The history of North America for three centuries after the discoveries of Columbus is the history of Catholic missions. Catholic missionaries bore the torch of civilisation and carried the Cross of Christ into the wildernesses of what are now the United States, Mexico, and Canada. Practically three fourths of the cities of this country have arisen upon foundations laid by these missionaries".

The history of the California missions has been written by several authors; but, apparently some of the material furnished is not authentic. Father Engelhardt of O.F.M., says in the preface of his latest volume, *San Diego Mission*: "Many of the works published on the subject reveal the mind of the writer rather than historical facts. Hence their productions on California abound in such glaring errors, and even willful misstatements, as to be of little or no use to the author whose sole aim is to present complete and accurate information".

California, in the early days was divided into four military districts. The headquarters or garrisons were located at San Diego, Santa Barbara, Monterey, and San Francisco respectively. These military posts provided the guards for the missions situated within the limits of their jurisdiction. The military district of San Diego embraced the Missions of San Diego, San Luis Rey, San Juan Capistrano, and San Gabriel of which the city of Los Angeles in spiritual matters was a dependency. Although independent of one another, a sort of union existed among the Missions of the district.

The following list gives a brief story of these missions:

Mission San Diego de Alcalá, near San Diego, and the first of the old Spanish missions to be erected; founded on July 16, 1769, by Father Serra, who had been sent in charge of a band of Franciscans to extend their mission work to California; only the facade remains standing.

Mission San Carlos Borromeo (El Carmelo), near Monterey, and where Father Serra established his own church; founded on July 3, 1770; it has since been restored, but not retiled.

San Antonio de Padua, near Jolon and off the beaten track of the other missions; founded on July 14, 1771; now deserted and in ruins.

San Gabriel, Archangel, near Los Angeles; founded Sept. 8, 1771; has been totally restored and is today in use.

San Luis Obispo de Tolosa, in San Luis Obispo; founded Sept. 1, 1772; has been restored and is now an attractive parish church.

San Francisco de Asis (Dolores), in San Francisco; founded Oct. 9, 1776; restored and in use.

San Juan Capistrano, in Capistrano; founded Nov. 1, 1776; said to have been the most magnificent of all the mission structures; partially destroyed in the earthquake of 1812, but since then it has partly been repaired and in use, though the church is in ruins.

Santa Clara de Asis, in Santa Clara; founded Jan. 12, 1777; little of the old mission remains, and that is included in the buildings of the Santa Clara University.

San Buenaventura, in Ventura, founded March 30, 1782; creditably restored and in use.

Santa Barbara, in Santa Barbara; founded Dec. 4, 1786; preserved and in use; the only mission of the total twenty-one that still retains its ancient aspect.

La Purisima Concepción, near Lompoc; founded Dec. 8, 1787; deserted, in ruins.

Santa Cruz; founded Sept. 25, 1791; damaged by earthquakes, abandoned and now entirely gone.

Nuestra Señora de la Soledad, near Soledad; founded Oct. 9, 1791; abandoned and now in ruins.

San Jose de Guadalupe, near San Jose; founded June 11, 1797; rebuilt with a new structure, but lacking its original character.

San Juan Bautista, near Sargent's Station, in San Juan; founded June 24, 1797; repaired and now in use.

San Miguel, Archangel, in San Miguel; founded July 25, 1797; creditably restored and in use.

San Fernando, Rey de-España near San Fernando; founded Sept. 8, 1797.

San Luis Rey de Francia, near Oceanside; founded June 13, 1798; creditably restored and in use.

Santa Ines, near Los Olivos, founded Sept. 17, 1804; creditably restored and in use.

San Rafael, Archangel; founded Dec. 14, 1817; entirely gone.

San Francisco Solano, in Sonoma; founded July 4, 1823; restored.

Old Manuscripts on Exhibition.—Manuscripts of Catholic interest which date far back in history have recently been placed on exhibition in the South Kensington Museum, London.

One of the early examples of these is a well known manuscript of St. John's Gospel, which was found in the shrine of St. Cuthbert when his body was translated to the new cathedral at Durham in 1104. This manuscript is beautifully written, probably by an Italian hand of the seventh century, and has been lent by Stonyhurst College.

The Lichfield Gospels of St. Chad, which are of Irish workmanship, and date from the beginning of the eighth century, have been sent to the exhibition. A

ninth century Book of the Gospels, of Carolingian workmanship of the school of Rheims, and the Life of St. Edmund, King and Martyr, written at Bury St. Edmunds about the second quarter of the twelfth century, also have been sent.

Among the other manuscripts which have found their way to the exhibition are a Winchester Bible of the twelfth century, a Life of St. Edward the Confessor by St. Aelred, Abbot of Rievaulx, and a copy of the Commentary of Cassiodorus on the Psalms, both of which are of twelfth century workmanship.

An Historic Spot.—Plans have been made for the more secure maintenance of an English Catholic center of interest—Tyburn Convent, the name of which is a reminder of historic events in Catholic history in England. Tyburn Convent is located at 6 Hyde Park Place, London. Though it is a modern institution, an historic atmosphere hangs over it as a result of the history which has been made in its vicinity.

The words "Tyburn Martyrs" conjure up memories of sad, yet at the same time inspiring, days for Catholics. The convent of the present day is a center of Catholic life of a more peaceful sort than that which could be lived in England in the troublous penal days, but its name and its fame are a monument to the heroes of the faith who suffered in the cause of the Church in more trying times.

Tyburn today is a center of prayer. Its location in a spot near the historic place where the martyrs died gives it a special atmosphere of its own. It possesses a community of nuns.

The place which the old Tyburn occupied in English Catholic history is well known to those who have read of the trying, but thrilling, events of penal days for Catholics in England. Even as late as the time of the so-called Titus Oates plot of 1678 fourteen priests and laymen were martyred at Tyburn or Tower Hill, including Ven. William Howard, Viscount Stafford, and Oliver Plunkett, the Archbishop of Armagh, Ireland, whose recent honors at the hands of the Church have brought new interest in this historic spot.

The Library of Louvain.—Belgian officials recently arrived in Paris to begin the task of selecting and purchasing 150,000 volumes for the Louvain library, whose new home, it is announced, will be begun next summer. The laying of the cornerstone of the new building in July, will be made the occasion of a great international festival to which the representatives of universities in various parts of the world, including those in North and South America, will be invited.

Although the original library had some 2,000,000 volumes, only about one-fourth of them have been returned, and for these there is no adequate shelter. It is the intention of the chief architect of the new library building, Whitney Warren of New York, to construct immediately the stack room on the American plan, and to add the architectural façade and reading rooms. It is believed that the new building will be one of the most important modern monuments in Europe.

The new building will not occupy the site of the former library, but will be situated on a large tract convenient to Louvain's system of parks and boulevards.

Representatives of the library now in Paris are seeking 150,000 volumes, chiefly by writers on theology, science, history and politics, prior to the eighteenth century.

Cardinal Mercier has recently presided at dinners at which Mr. Warren and his assistants, Carroll Greenough, Ronald Pearse and Lessing Williams, were guests.

His Eminence informed the architects that he desires to invite to the celebration next July officials of the American universities and colleges which have promised to contribute to the fund of \$500,000 needed for the completion of the new buildings.

The Talbots and Ireland.—The appointment of Lord Edmund Talbot as Viceroy of Ireland recalls an important period in the history of Ireland in the latter half of the eighteenth century. Colonel Richard Talbot (not of the Shrewsbury family, however) who was created Duke of Tyrconnell and named Lord-Lieutenant of Ireland by James II was a Catholic. He was one of five brothers who were attached to the Court of Charles II during the Cromwellian usurpation, and during the king's exile at Cologne, Peter Talbot, who later became Archbishop of Dublin is credited with having received the exiled prince into the Church. It is said of the vacillating Charles that "during the eight years of his impecunious exile", from 1651 to 1659, whenever he was in a serious mood he was a Catholic, but when in merry mood he bade adieu to all religion. Unfortunately this latter mood generally prevailed, especially after the Restoration, and this explains why he needed to be again received into the Church on his death-bed by Father Hudleston, O.S.B.

When Charles II returned to London Dr. Talbot was nominated as Queen's Almoner, and he was appointed Archbishop of Dublin in the early days of 1669. In August of the following year he held his first diocesan synod in Dublin. One of the abuses that called for remedy was that owing to scarcity of priests many in the archdiocese had been accustomed to duplicate on week days, whilst on Sundays they had to celebrate holy Mass three times. In the same year an assembly of the archbishops and bishops and representatives of the clergy was held in Dublin for the purpose of discussing a Declaration of Allegiance which had been drawn up by the Remonstrant party and the Ormondists, the purport of which was to sow dissensions among the Irish Catholics. The assembly rejected the proposed form of allegiance and drew up another Declaration. A fierce discussion ensued that distracted the country for several years. At this assembly Dr. Talbot came into conflict with the Venerable Oliver Plunkett, Archbishop of Armagh, over the question of precedence and of primatial authority. Both prelates considered that they were asserting the right of their respective sees, and each published a learned treatise on the subject. Whilst this controversy lasted Dr. Talbot wrote some severe censures regarding the Archbishop of Armagh; but when in prison for the Faith in later years, he addressed to the Primate of Armagh, then a brother prisoner, an ample apology asking him forgiveness for the harsh things he had written. Dr. Talbot died in prison in 1680. From his prison cell he had written on April 12, 1679, petitioning that a priest be allowed to visit him. The petition was refused; but the Venerable Oliver Plunkett, who was a prisoner in an adjoining cell, hearing of Dr. Talbot's dying condition forced his way through the warders and administered to the dying prelate the last consolations of religion.

BOOKS RECEIVED

(Mention here does not preclude notice in later issues of the REVIEW.)

- CHESTERTON, G. K. *The New Jerusalem*. New York: The George H. Doran Co. 1921. Pp. vii + 307.
- CUTBERT, FATHER, O.S.F.C. *God and the Supernatural*. New York: Longmans Green & Co., 1920. Pp. ix + 349.
- DUNN, JOSEPH, PH. D. *The Irish Consciousness*. The American Irish Historical Society, New York City, 1921.
- ENGELHART, ZEPHYRIN, O.F.M. *The San Diego Mission*. San Francisco: James H. Barry Co., 1920. Pp. vi + 358.
- GIPSON, LAWRENCE HENRY, PH.D. *Jared Ingersoll: A Study of American Loyatism in Relation to British Colonial Government*. New Haven: The Yale University Press, 1920. Pp. 432.
- The International Jew*. The Dearborn Publishing Co., 1920. Pp. 235.
- KEMPER, SIMPSON, PH D. *The Capitalization of Good Will*. Johns Hopkins University Studies in Historical and Political Science. Series xxxix, No. 1. Baltimore: The Johns Hopkins Press, 1921. Pp. 180.
- LAGRANGE, VERY REV. M. J., O.P. *The Meaning of Christianity*. Translated by W. S. Reilly, S.S. New York: Longmans, Green & Co., 1920. Pp. 381.
- MOSES, BERNARD. *Spain's Declining Power in South America (1730-1806)*. Berkeley: University of California Press, 1919. Pp. xx + 440.
- Proceedings of the Massachusetts Historical Society*. Vol. liii. Boston: Published by the Society, 1920. Pp. xvi + 358.
- Publications of the University of Manchester*. English Series Vol. x.
- The Poetical Works of William Alexander, Earl of Stirling*. Edited by L. E. Kastner, M.A., and H. B. Charlton, M.A. New York and London: Longman, Green & Co., 1920. Pp. ccxvii + 482.
- A Survey of Education in Hawaii*. Published under the direction of the Commissioner of Education. Washington, D. C.: The Government Printing Office. Pp. 408.
- Taft Papers on the League of Nations*. Edited by Theodore Marburg, M.A., LL.D., and Horace E. Flack, Ph.D. New York: The Macmillan Company, 1920. Pp. xx + 340.
- TESSIER, MGR. *Nos Tributs de Gloire*. Paris: Pierre Tèqui, 1920. Pp. 288.
- TIXEBONT, J. *Mélanges de patrologie et d'histoire des dogmes*. Paris: Lecoffre, 1920. Pp. 278.
- TOUT, T. F., M.A., F.B.A. *The Captivity and Death of Edward of Carnarvon*. London and New York: Longmans, Green & Co., 1920. Pp. 49.
- WALTON, JOHN C. *Requirements for the Bachelor's Degree*. Bulletin, 1920, No. 7. Bureau of Education, Department of the Interior. Washington: Government Printing Office, 1920. Pp. 31.
- WEARTON, ANNE HOLLINGSWORTH. *In Old Pennsylvania Towns*. Philadelphia and London: J. B. Lippincott Co., 1920. Pp. 352.
- WINTER, LEO. *Commentary to the Germanic Laws and Mediaeval Government*. Cambridge: Harvard University Press, 1920. Pp. lxi + 223.
- WOOD, GEORGE ARTHUR, PH.D. *William Shirley, Governor of Massachusetts (1741-1756)*. Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XCII. New York: Longmans, Green & Co., 1920. Pp. 433.
- Woodrow Wilson: An Interpretation*. New York: *The World*, March, 1921. Pp. 36.

RED CROSS LINE

12 Day Northern Cruise \$120.⁰⁰ and up

Including all essential expenses for
travel, berth and board, visiting

Halifax, Nova Scotia, and St. John's, Newfoundland

Healthful, interesting and desirable vacation cruise.
No hotel bills, changes or transfers, you live on the ship.

For full particulars, apply to

BOWRING & COMPANY 17 BATTERY PLACE NEW YORK

J. FISCHER & BROTHER, Specialize in Church Music

Address all your orders for

Church and School Music

To J. FISCHER & BRO.

FOURTH AVE. AT ASTOR PLACE - - - NEW YORK

The publications of all American and Foreign Houses supplied.

Music sent on approval when so requested

Publishers of "FISCHER EDITION"

POST CARDS

COLORED INTERIOR VIEWS

Views of your Church, Parsonage, College or School, etc., to order

We specialize in making fine Postal Cards in colors. Send us your photographs and ask for estimate. No obligation to buy. Sixteen years' experience at your service. Samples for the asking.

E. C. KROPP CO.

MILWAUKEE

WISCONSIN

GENERAL LIBRARY
AUG 29 1921
UNIV. OF MICH.

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I

JULY, 1921

Number 2

CONTENTS

	PAGE
The Increase and Diffusion of Historical Knowledge	
Rev. Francis J. Betten, S.J.	141
The Centenary of the Archdiocese of Quebec	
Right Rev. Lionel St. George Lindsay, S.T.D., Ph. D.	152
The Literary Influence of St. Jerome	
Rev. William P. H. Kitchin, Ph. D.	165
Kant under the Light of History	
Rev. M. J. Ryan, S.T.D., Ph.D.	173
Miscellany	
Historical Teaching at Louvain - - - - -	202
Rev. Philip Hughes	
Book Reviews and Notices - - - - -	208
(For a complete list of Reviews see next page)	
Notes and Comment - - - - -	255
Zionist Difficulties: The Church in Wales: The Louvain Library: Laval University: A Bit of Educational History: The Religious Situation in France: The Encyclopedia Americana: The Catholic Encyclopedia: The Bacon Cipher: Catholic Labor College in Oxford: A Correction in Janssen's History: Jesuit Missions in America: A Carmelite Grant: A New Periodical: Catholics in Wisconsin: Pastor's Historical Work: Buried Cities in Palestine: A Recent Publication: Three Noteworthy Periodicals: New Library for the Catholic University of America: Important Discoveries: The Papal Nuncio in Paris.	
Books Received - - - - -	276

WASHINGTON, D. C.

PUBLISHED BY THE CATHOLIC UNIVERSITY OF AMERICA
Issued Quarterly

ANNUAL SUBSCRIPTION, \$4.00

SINGLE NUMBERS, \$1.00

FOREIGN COUNTRIES, \$5.00

Entered as second-class matter April 5, 1915, at the post-office at Washington, D. C.,
under the Act of March 3, 1879

COPYRIGHT, 1921, BY THE CATHOLIC UNIVERSITY OF AMERICA

CONTENTS

	PAGE
THE INCREASE AND DIFFUSION OF HISTORICAL KNOWLEDGE	
<i>Rev. Francis J. Betten, S.J.</i>	141
THE CENTENARY OF THE ARCHDIOCESE OF QUEBEC	
<i>Right Rev. Lionel St. George Lindsay, S. T. D., Ph.D.</i>	152
THE LITERARY INFLUENCE OF ST. JEROME -	<i>Rev. William P. H. Kitchin, Ph.D.</i> 165
KANT UNDER THE LIGHT OF HISTORY - -	<i>Rev. M. J. Ryan, S. T. D., Ph.D.</i> 173
MISCELLANY:	
HISTORICAL TEACHING AT LOUVAIN - - - - -	<i>Rev. Philip Hughes</i> 202
BOOK REVIEWS AND NOTICES - - - - -	208
<p>CROSS, <i>What is Christianity?</i>; ASLAN, <i>Armenia and the Armenians</i>; CHESTERTON, <i>The New Jerusalem</i>; CUTHBERT, <i>God and the Supernatural</i>; IGLEHART, <i>Theodore Roosevelt; Ideals of America</i>; COOPER, <i>Understanding South America</i>; STECK, <i>Franciscans and the Protestant Revolution in England</i>; MEYERS, <i>Mexican War Diary of George B. McClellan</i>; F. E. T. (F. E. TOUSCHER), <i>The Kenrick-Frenaye Correspondence</i>; SWEET, <i>The Rise of Methodism in the West</i>; KELSEY, <i>Friends and Indians (1655-1917)</i>; LITTLE, <i>Studies in Francis- can History</i>; GIPSON, <i>Jared Ingersoll; A Study of American Loyalism</i>; PARKINS, <i>The Historical Geography of Detroit</i>; GOLDWIN-SMITH, <i>U. S. Notes in 1864</i>; CAPEK, <i>The Cechs (Bohemians) in America</i>; TISSIER, <i>Nos Tributs de Gloire</i>; LAGRANGE-REILLY, <i>The Meaning of Christianity according to Luther</i>; BATIFFOL, <i>Le Catholicisme de Saint Augustin</i>; ROBERTS, <i>With La- fayette in America</i>; MORGAN, <i>The True Lafayette</i>; TIXERONT, <i>Mélange de Patrologie</i>; MUNRO, <i>The Government of the United States, National, State, and Local</i>; MCGILL, <i>The Sisters of Nazareth, Kentucky.</i></p>	
NOTES AND COMMENT - - - - -	255
BOOKS RECEIVED - - - - -	275

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I

JULY, 1921

Number 2

**PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.**

BOOK REVIEWS AND NOTICES

	PAGE
CROSS— <i>What is Christianity?</i> , by S. A. Raemers - - - - -	208
ASLAN— <i>Armenia and the Armenians</i> , by R. J. P. - - - - -	211
CHESTERTON— <i>The New Jerusalem</i> , by John Cavanaugh, C.S.C. - - - - -	212
CUTHBERT— <i>God and the Supernatural</i> , by John Cavanaugh, C.S.C. - - - - -	214
IGLEHART— <i>Theodore Roosevelt</i> , by Boniface Stratemier, O.P. - - - - -	215
<i>Ideals of America</i> , by W. J. Lyons, C.S.C. - - - - -	220
COOPER— <i>Understanding South America</i> , by J. Hugh O'Donnell, C.S.C. - - - - -	222
STECK— <i>Franciscans and the Protestant Revolution in England</i> , by Floyd Keeler - - - - -	224
MEYERS— <i>Mexican War Diary of George B. McClellan</i> , by R. J. P. - - - - -	226
F. E. T. (F. E. TOUSCHER), <i>The Kenrick-Frenaye Correspondence</i> , by R. J. P. - - - - -	226
SWEET— <i>The Rise of Methodism in the West</i> , by R. J. P. - - - - -	228
KELSEY— <i>Friends and Indians (1655-1917)</i> , by Thomas J. Burke - - - - -	229
LITTLE— <i>Studies in Franciscan History</i> , by Floyd Keeler - - - - -	232
GIPSON— <i>Jared Ingersoll: A Study of American Loyatism</i> , by R. J. P. - - - - -	234
PARKINS— <i>The Historical Geography of Detroit</i> , by R. J. P. - - - - -	234
GOLDWIN-SMITH— <i>U. S. Notes in 1864</i> , by R. J. P. - - - - -	235
CAPEK— <i>The Cechs (Bohemians) in American</i> , by R. J. P. - - - - -	236
TISSIER— <i>Nos Tributs de Gloire</i> , by S. A. R. - - - - -	239
LAGRANGE-REILLY— <i>The Meaning of Christianity according to Luther</i> , by Floyd Keeler - - - - -	242
BATIFFOL— <i>Le Catholicisme de Saint Augustin</i> , by S. A. Raemers - - - - -	244
ROBERTS— <i>With Lafayette in America</i> , by E. J. Mannix - - - - -	245
MORGAN— <i>The True Lafayette</i> , by E. J. Mannix - - - - -	246
TIXERONT— <i>Mélange de Patrologie</i> , by S. A. Raemers - - - - -	247
MUNRO— <i>The Government of the United States, National, State, and Local</i> , by Leo Stock - - - - -	248
MCGILL— <i>The Sisters of Nazareth, Kentucky</i> , by Floyd Keeler - - - - -	251

BOARD OF EDITORS

Editor-in-Chief

RIGHT REV. THOMAS J. SHAHAN, D.D.

Managing-Editor

REV. PATRICK WILLIAM BROWNE, S.T.D. (Laval)

Associate Editors

REV. PATRICK J. HEALY, D.D.

REV. HENRY IGNATIUS SMITH, O.P., PH.D.

CHARLES HALLAN MCCARTHY, PH.D.

REV. VICTOR O'DANIEL, O.P., S.T.M.

REV. PETER GUILDAY, PH.D.

LEO F. STOCK, PH.D.

RICHARD J. PURCELL, PH.D.

Correspondence in regard to contributions and subscriptions may be sent to the Managing-Editor,
Catholic University of America, Washington, D. C.

The Catholic Historical Review

NEW SERIES, VOLUME I

JULY, 1921

NUMBER 2

THE INCREASE AND THE DIFFUSION OF HISTORICAL KNOWLEDGE¹

By its Constitution the American Catholic Historical Association declares its object to be "to promote study and research in the field of Catholic history." Both study and research are to be promoted, and evidently not only among the members of the Association but in wider circles as well. In fact nothing could be more desirable to the Association than to be instrumental in making every American Catholic a genuine student of Catholic history within the limits of his opportunity.

These two terms, research and study, seem to indicate two phases of endeavor: the increase of historical knowledge and its diffusion. *The amount of historical knowledge in the world depends entirely upon research*, and can be augmented by no other means. We can communicate to others just so much concerning the events of the past, secular as well as ecclesiastical, as the sources referring to each individual fact have taught us, and farther we are not allowed to go. The panegyrist of St. Patrick may say no more of the life of the great apostle than is vouched for by the sources. In defending a Pope against accusations we must rely completely and exclusively upon the result of the labor of those who have investigated the sources. Whatever is beyond that may be material for a novel or a pious romance, but it is not history.

Nor can our historical lore be added to except by the same means: research, investigation, examination, of the sources. Considered in itself, the amount of historical information which is contained in the archives of ecclesiastical and secular offices, the books of the libraries of the world, the inscriptions found on the walls of ancient buildings or in and on sepulchres, the remains of art and handicraft, the oral traditions—this amount is practically boundless. But all the evidence which these

¹ Paper read at first Annual Meeting of the American Catholic Historical Association, Washington, D. C., December 27, 1920.

witnesses of the past are able to give avails us nothing, unless there are those who listen to them, who take down and sift and combine their testimony, and then communicate to us others what they have learned and discovered. In so far as this has been done—and it requires much labor, energy, and patience—so far does our actual historical knowledge reach, and no farther. There is no other way of extending its boundaries than the same toilsome method of research, the *investigation is labor et mora*, laborious and enduring investigation, as Pope Leo XIII says in his Brief on Historical Studies.

One of the most instructive instances of such an increase in historical knowledge in consequence of research is the early history of the Hellenic lands. Some fifty years ago we had only hazy notions of the conditions of these islands and coasts and their population prior to the year 1000 B. C., but investigations, continued perseveringly for years, have brought to light the fact that many centuries before that date the shores of the Aegean Seas were alive with the activity of highly cultured races; and although our knowledge is still far from satisfying our curiosity, it is surprising how much we now know either with certainty or with a high degree of probability.

To mention an instance nearer home, it was always very well known that the Catholics of Ireland and England during the centuries of persecution were forced to establish their educational and monastic institutions outside their own countries on the continent. But we had no clear idea of the circumstances that led to the foundation of each establishment, of its difficulties and successes. Now, however, we possess at least two works on these important institutions. Our Dr. Guilday, the prime mover of our American Catholic Historical Association, has given us the result of a careful and painstaking study of the sources in a precious volume, *The English Colleges and Convents in the Low Countries*. Let us hope he will soon be able to follow it up by other volumes on the same subject. And the Benedictine Father Nolan in another work tells us what the sources, hitherto silent, have recounted to him on the eventful career of one particular institution, the famous convent of the *Nuns of Ypres*.

Sometimes the increase of historical knowledge consists in the correction of errors. These, says Leo XIII, must be refuted

adeundis rerum fontibus, "by going directly to the sources." For centuries the French Pope, John XXII (1317-1334), was held up to the desecration of mankind as a miser, a cruel and greedy despot, who by all means fair and foul gathered untold millions chiefly for the benefit of unworthy relatives. But when Pope Leo XIII had opened the Papal archives to the students of history, German and French Catholic scholars set to work examining the account books of John XXII, which are still extant, and after years of laborious research their publications gave the lie to all those incriminations.

These few instances may serve to convince us more fully of the fact that genuine historical knowledge extends just so far as the investigation of the sources has blazed the way, and that therefore research work is the most important function of the science of history. If on the other hand some historical view, say, on the migration of the nations, or on the character of the invaders of Spain, is once accepted by historians of repute, we may indeed be inclined to doubt it, but we have no right to declare it unfounded unless we prove our own view from sources, *adeundis rerum fontibus*. We must either find sources not utilized by our adversaries, or we must show that the sources used by them have been misunderstood or misinterpreted. Unproven assertions can carry no weight, however brilliantly they may be proposed.

To render this all-important function of research easier, and to make it possible to a larger number of students, great enterprises have been undertaken by individuals, by learned societies, and by the governments of various states. There are the magnificent collections of European sources brought out chiefly by public subsidies: the *Monumenta Germaniae Historica* with its long row of volumes, referring in the first place to the history of Germany and German nations; the *Collection de Textes pour servir a l'Etude de l'histoire*, published by France. These and numerous other collections, some general, some confined to particular phases or events, as, the Council of Trent, the Avignon Period, the French Revolution, put many scholars in a position to engage in useful research work far away from the place where the original documents are preserved, and without being obliged to look them up, perhaps, in a number of distant depositories.

Historical societies as well as state governments furthermore promote research work by subsidizing able workers or paying for the publication of their books, which often are of such nature that the sale alone would never reimburse the publisher, much less leave anything over for the author. In some important cities, so-called *Historical Institutes* have been established to serve as headquarters for original work in archives, libraries, and other depositories of historical documents. The City of the Popes, above all, offers the most valuable information concerning the history of the whole world, including countries as far distant as Greenland. From a list printed in 1903 it appears that there were in Rome at that date Historical Institutes maintained by Holland, Belgium, Hungary, Italy, France, Austria, Prussia, and by the Görres Society of the German Catholics. To these should be added the several Archeological Institutes, as, the American School of Classic Studies at Athens, which carry on a kind of work closely connected with history.

The fact that many of these Institutes are presumably manned by non-Catholics should not disconcert us too much. Those of the non-Catholic historians of our days who work directly on the sources and from the sources, as a class, honestly and sincerely seek the truth and nothing but the truth. More than one Protestant fable has been forever relegated to the scrap-heap by the labor of fair-minded non-Catholics. Indications are that the number of such unbiased investigators is on the increase. Witness among other things the hearty welcome given to our nascent organization by the American Historical Association, a society which looks back upon an existence of nearly forty years. It is not the non-Catholic research workers that rehash the oft-refuted slanders against us and our Church, but chiefly the little fry of the penny-a-liners who concoct the "historical contributions" for the Sunday editions of the newspapers, or the wild charges of the publications of the "Menace" class.

Let us hope, then, that our new American Catholic Historical Association will soon be able to contribute a considerable share to the increase of sound historical knowledge by vigorously promoting historical research. Let us hope that men will be found fitted as well as willing to undertake the toilsome task

of gathering and examining sources and throwing the light of the past, the only light which really illumines, upon the events of the past. Let us hope that our Association will be in a position to assist these workers both by competent advice and, if need be, by financial aid, especially by securing a market for the fruits of their patient labor.

We now come to our second point, the *Diffusion of Historical Knowledge*. History is no occult science. Its teachings are not to be the privileged possession of a small initiated caste. It participates in the general character of all good things, the tendency to diffuse itself. *Bonum est diffusivum sui*. If, therefore, we mean to treat history as its nature demands, the promotion of a general study of this noble branch must be part of our program.

We welcome the appearance of books written in a more popular vein. Happily many even of those works, which for the first time disclose the true character of a period or fact directly from the sources, are cast in such a language as to appeal to the average educated reader. This is the case with Janssen's *History of the German People*, that epoch-making work on the century of the Reformation; with the *Histories of the Popes* both by Pastor and Mann; while the *Life of Luther* by Grisar represents as some think rather "hard reading."

Most popular books do not go directly to the last sources but utilize the results of the labor of others. They may not be so deep, but they are no less useful for the diffusion of actual knowledge in a larger public. Works of this kind have indeed the right of existence. No less a person than Pope Leo XIII refers to them when he says that, after the more ponderous works which are based immediately upon the testimony of documents have once been produced, the next step would be to pick from these the more prominent points and clothe them in an appropriate language for wider circles. Although this is not so difficult, it will, he says, produce no little good, and it is an occupation to which even the most excellent minds may devote their industry.²

²Under the term books we include, of course, pamphlets also. Many a tiny looking pamphlet may have the scientific and instructive value of a pretentious volume.

All these publications will carry the message of Catholic history to a larger public and will rouse and foster a general interest in the events of the Christian past. Let us encourage the writers and publishers of historical works by buying them for ourselves and for our friends—books often make a very appropriate sort of present—or even for those outside the Faith. Let us recommend them in our private conversation, and, perhaps, if there is a good occasion, in public addresses. There was a time when, locally at least, an indulgence could be gained by every effort made to contribute to the spread of good books. The fact that this inducement no longer exists does not make activity of this kind less commendable or useful for the public weal.

Many attempts have been made to secure the acquisition of Catholic books by our public libraries. The articles on this subject contributed to our Catholic press, and the pamphlets published for this purpose, make quite a literature. Although the results were nowhere so satisfactory as was anticipated, we should not overlook the fact that in consequence of this campaigning, thousands of Catholic books are now on the shelves of our public libraries, and are at the disposal of all who want to see the Catholic side of many an historical controversy. Often liberal-minded Catholics or wide-awake societies have presented these works. But while these endeavors are certainly commendable, we should remember the Catholic libraries even more. There are in some cities large Catholic book collections open to general use. There are the libraries of sodalities and other societies. It is incredible how much good these insignificant libraries are apt to do. There are, last not least, the libraries of our Catholic academies, high schools, and colleges. They should indeed not be overlooked. The Apostle exhorts us to show our interest first of all to the *Domestici Fidei*, the members of the household of the Faith. It is here that above all a sound scientific and historical sentiment must be fostered. Book donations need not necessarily go into the hundreds of dollars. If we think it beneath our dignity to donate a dollar or two, a book costing a dollar or two is always an appropriate gift, provided only it will fit into the collection to which it goes.

On the same line with books or pamphlets are articles for our magazines and newspapers. They must, however, be adapted to the character of each individual publication. Editors of Sunday papers may think that such contributions are not timely enough, and those of illustrated magazines may complain that they have no suitable pictures to go with them. Possibly some editors do not themselves know what history is. Many, however, will gladly give space to historical contributions from time to time. In this way the widest circles can gradually be trained up to a taste for history, which, to use again the words of Leo XIII, possesses so eminent a degree of nobility, *quae tantum habet nobilitatis*. This would also serve to improve the general tone of our Catholic press and to increase its educative power.

In my opinion, ladies and gentlemen, the American Catholic Historical Association would greatly further its end by establishing a special bureau of competent persons who would be willing to give their assistance, orally or by letter, to prospective writers. There should be no aiming at monopoly. We do not want to pose as the sole authority or as a supreme court of Catholic historical studies. We want every talent to grow and prosper in any part of the great garden of the Church with or without our aid. But such an advisory board, distributed if possible over many cities, could without doubt achieve much, both in the line of encouragement and direction, to increase the interest in historical studies and the spread of historical knowledge.

Another very powerful means to the same effect would be the giving of addresses and lectures on historical topics. There are indeed many other subjects which may fittingly and usefully be treated in Catholic societies and in public and private assemblies, but the history of the Church certainly belongs to those topics that are most appropriate. Let the officers and members of societies propose such lectures, or ask for them. Even those organizations which do not exist expressly for literary or educative purposes can occasionally put a lecture on the program of their meetings. Illustrations by lantern slides, though not at all indispensable, will certainly be welcome. Half a dozen slides are often enough to enliven a lecture of thirty or forty minutes. Lectures consisting exclusively of the explanation of illustrations

would also be very useful, but not every subject will lend itself to that kind of treatment; and as to the ready-made lectures which are offered by the big lantern slide firms, I doubt whether many of them are satisfactory.

In connection with addresses or talks or lectures, may I be permitted to make an humble suggestion to the Reverend clergy? The history of the Church is after all a sacred subject. It is more. It is elevating, encouraging, inspiring. The Kingdom of Christ is the only organization on earth which has ever been victorious and emerged triumphantly from the most terrible trials. Could not its vicissitudes and successes be made the subject of sermons? No doubt the people would go home with a renewed love for the immortal Church after listening to an account, say, of the Vatican Council; of the struggles of the Popes against the encroachments of the secular power in the past and present; of the Council of Trent; of the Western Schism and its conclusion; of the silent glories of the Catacombs; of the great missionary enterprises of all ages. Not every subject, however, is equally suitable to every congregation. Nor may the spiritual character of the sermon be sacrificed. A lecture on Church history may be somewhat like a sermon, but a sermon must never become a mere lecture.

Thus both the printed page and the living voice may be made serviceable in the diffusion of historical knowledge. There is one place, however, where both appear combined, and that is the class room of the parochial and high school and the lecture hall of the college. The American Catholic Historical Association harbors the greatest respect for the hundreds of history teachers who have been and are doing excellent work in imparting sound historical doctrine, both secular and ecclesiastical, to the thousands of our young people.

The American Catholic Historical Association has not been established to act as a supervisory board of the history classes of our schools. We know their ideals fully coincide with ours. Let them continue giving to their charges, many of whom some day, we hope, will be members of our organization, that systematic knowledge of past events which does not lose itself in details or in a bewildering variety of what is called additional reading. The average student who leaves our schools should possess a

bird's-eye view of the matter or period treated, so as to be able to place other matters of which he hears or reads subsequently in their proper position. History moreover participates in the character of philosophy, which is a *Cognitio rerum ex causis*, a knowledge of things from their causes. History is not a succession of disconnected events, but a continuous stream in which under the influence of human liberty, subsequent events are dependent in a great variety of ways and degrees upon those which preceded them. With the many aids placed at the disposition of the modern teacher this should be brought out clearly in our schools. It is an advantage which can be gained nowhere in the same degree of perfection as in the classroom.

We cannot come forward with special recommendations to the school authorities as to the conduct of their history classes, but we can well give them our support. Encouragement is everywhere gratefully received. I know of a gentleman who during a number of years offered a premium for an historical essay in the college which he had himself attended. He allowed the college authorities to designate the subject. As they naturally chose some point which was in close connection with the matter actually treated, the noble donor's act added noticeably to the zest of the students in the daily work of their history classes.

These few words on the activity of the schools lead to a remark of a general character on historical publications, in particular essays, articles, and historical lectures. The author should always try to indicate the whereabouts of his subjects. This is often done without any special effort because the topic imperatively demands it. But it should never be neglected completely. We smile at the custom of some ancient writers, to start from the creation of mankind and hurry in some short passages over long distances of time to arrive at the point where their own subject begins. There is some reason for this quaint practice. It proceeded from the desire of placing the event they wish to narrate in the proper time and surrounding. In our case a few sentences referring to nation or country or contemporary personages would serve the same purpose. If thus the event under discussion appears in its real setting, the reader will derive a double benefit from the perusal of the article. Those brief indications will enable him to acquire a more orderly insight

into the things of the past, to see the coherence of historical facts, and to rectify or widen his knowledge of the main streams of the fortunes of a nation or of the Church at large, or of the development or cessation of some important movement.

Writers of popular books and articles cannot always inspect and examine the original sources of our knowledge concerning the event they are discussing, but they should at least try to let the reader know that in all their statements they are backed by some authority. Historical writing is vastly different from the composition of novels or short stories, the authors of which need no sources, unless they pretend to picture actual conditions. The historical writer may not state anything without having satisfactory proof. We certainly have a right to expect that a list of the works consulted be appended to the more pretentious publications. How much can be done in express reference to the sources in smaller papers, greatly depends on the character of the public for which they are destined. Some of the articles in our high-class magazines, though popularly written, are nevertheless source studies in the fullest sense of the word. But "Going back to the Sources" should be the watchword of all who write or speak on history, and it should be carried out as much as the nature of the paper will permit. This reference to original or secondary sources will also train the public at large to see in historical articles more than free literary exercises, and to understand the responsibility under which history is for every assertion of facts pronounced or committed to writing.

When choosing a subject for either article or address we may feel inclined to give preference to those points which are often misrepresented by non-Catholics. These are, indeed, of great importance and should be treated fearlessly. Nor should we fight shy of the dark sides in the life of the Church or of her members and ministers. The full truth is always in favor of the Church. A truthful presentation of such matters will relieve the minds of the Catholics, who have these things thrown up to them in offices and factories. They rejoice to see that the Church was victorious in the end; or that, if overpowered by physical force she is the only party which deserves our sympathy and enthusiasm. But on the other hand we should not forget that the office of history is not principally apologetic. Man's hand is able to wield the sword, but woe to mankind when all

hands wield the sword and none are left for other occupations. History, too, must be ready for defence, but its primary and surpassing aim is of a positive nature, the setting forth of those facts which make up the glorious past of the Church, whether they have ever been the object of attacks and misrepresentations or not. I fear we are a little too much under the impression that, unless non-Catholic authors of the intolerant variety have directed our attention to it by slanders or vilifications, an historical event is not worth knowing about. No, the Church would be great and her history fascinating, even if she were not impugned by malicious writers.

In conclusion, permit me to give a brief characterization of a certain European Society, which pursues aims similar to our own, although it takes in not only history but practically all branches of learning. I refer to the Austrian Leo Society, established in 1892, and named after the great Pope Leo XIII. Unfortunately my information covers only its first twenty years, and possibly it has suspended activity in consequence of the terrible effects of the war upon Austria. But in 1912 it published a high-class Quarterly, which was sent free to all its members, and, besides, a monthly "Review of Literature." Under its auspices had appeared a "History of the Church;" a brilliantly illustrated work in three folio volumes, "The Catholic Church in Word and Picture;" ten volumes of a collection of "Sources and Investigation on the History, Languages, and Literature of the Austrian Empire;" eighteen installments of "Theological Studies;" ten volumes of a work entitled "The Social Activity of the Church in Austria;" six volumes of a "Commentary on the Bible;" and an "Edition of Classical Pictures of Devotion" numbering 213 plates. It arranged for "Scientific Evenings," and for regular popular lectures, and inaugurated Prize Competitions in Christian Art.

We shall have done well if, twenty years hence, the American Catholic Historical Association can present a similar record. We shall not be able to achieve that much in one or two years. But if we all contribute our share in moral, intellectual, and financial assistance, its record in 1939 will be second to none in the Catholic and historical world.

REV. FRANCIS J. BETTEN, S. J.,
St. Ignatius College,
Cleveland, Ohio.

THE CENTENARY OF THE ARCHDIOCESE OF QUEBEC

When was the Bishopric of Quebec raised to the dignity of a Metropolitan See?

Those who are familiar with Abbé Ferland's *Mgr. Joseph Octave Plessis, Evêque de Québec*, Monsignor Henri Têtu's *Les Evêques de Québec*, and Bishop Plessis' *Journal du Voyage en Europe* annotated by the same author are familiar with this very interesting event in our history. Having made a critical examination of the original documents used by these writers we are now able to shed additional light upon happenings both at home and abroad which first retarded, then precipitated, the realization of a most important fact in the development of the Catholic Church in Canada.

There is a twofold answer to the question above:

1. The See of Quebec was erected into an Archbishopric by Brief of His Holiness, Pope Pius VII, January 12, 1819. Hence the year 1919 is actually the centenary of that memorable event.

2. The Diocese of Quebec was made an Archdiocese, for the second time, on July 12, 1844, by Brief of His Holiness, Gregory XVI. Twenty-five years hence those who come after us will celebrate this glorious anniversary.

Those who are astonished, and even chagrined, that the See of Baltimore, created in 1790, should have become an Archdiocese in 1808, while the two-centuries old See of Quebec, which was a Vicariate-Apostolic in 1657 and a Titular Bishopric in 1674, did not become a Metropolitan See till 1819, will doubtless view the matter differently after reading the story of what rightly may be termed the evolution of the venerable See founded by the first of the successors of the Apostles, in North America, into an Archbishopric. In Canada, at the beginning of the nineteenth century the religious outlook was more promising than it was in the United States. The clergy and the Catholic population were numerically more influential; educational establishments and charitable institutions, were

organized on a relatively stable foundation; and the parochial system was in vogue in the eastern section of the country. On the other hand, the vastness of the territory (all Canada) made it impossible for the Bishop to exercise adequate supervision over his large diocese. For this reason an ecclesiastical division of the country was urgently necessary. As such conditions did not exist in the United States there was, of course, less need for new bishoprics.

Moreover, the normal status of a Church that has reached maturity, being an aggregation of minor jurisdiction attached, to an older Church, like daughters to a venerable mother, how did it happen that the Church in the United States antedated the Church in Canada in becoming a perfectly organized institution?

This may be ascribed mainly to the attitude of the respective governments towards the Church.

Development of the Church in Canada was retarded by the bigotry of the civil authorities, or we should say rather, by the antagonism of certain subordinates whose attitude towards the Church rendered it necessary that the Holy See and the Bishops of Quebec be extremely cautious in dealing with a government which, though at times favorably disposed, was thwarted in its policy by the jealousy and arrogant pretensions of the Anglican Establishment which was the only Church officially recognized within the Realm.

Must we infer from this that south of the fourth parallel the government and the people were more favorably disposed towards Catholicism? Far from it.

Every student of history knows the story of the bigotry of the Puritans who were obliged to leave England on account of their religious tenets. When they set foot upon free soil they endeavored to foist upon all who did not subscribe to their creed a régime more intolerable than they themselves had been subjected to in their homeland. The Code of the New England Commonwealth, which was more severe in its enactments than the Draconian Law, remains as an indelible blot on the annals of our neighbors across the border. It must, however, be stated that the rigorous legislation of the Puritans affected but a small section of the country; with the

signing of the Declaration of Independence, the Government of the United States became more tolerant—perhaps we should say, indifferent—in its attitude towards Catholicism. Then, there did not exist in the American Colonies a proselytising Anglican Church such as existed in our country which had recently fallen a victim to English conquest.

The American hierarchy consequently came into being without any manifest opposition on the part of the Government. Baltimore became an Archbishopric in 1808, with Boston, New York, Philadelphia, and Bardstown, as suffragan Sees.

Bigotry did not die out, however, as we know from certain happenings in Boston—a city whose population is largely Catholic today—where there were several outbursts of fanaticism, such as the burning of the Ursuline Convent, in Charlestown. It may be doubted even that bigotry has entirely disappeared from American soil.

* * *

The question of dividing the Diocese of Quebec arose for the first time in 1789, when Bishop Jean-François Hubert, writing to Cardinal Antonelli, Prefect of Propaganda, on October 24 of that year, submitted to him a project for the erection of a suffragan See at Montreal, in order to provide for the administration of the adjoining district. The Bishop suggested that the Coadjutor *cum futura successione* of Quebec, whose nomination had been tacitly approved of by the Government, should reside in Montreal. In making this proposition to the Holy See Bishop Hubert doubtless had in mind the application made by the clergy and the laity of Montreal, in 1783, for an episcopal See—a plea which, as Bishop Plessis said in later years—“had unfortunately been made in vain”.

Bishop Hubert wrote this letter seemingly to ascertain the attitude of Rome on the subject, without hoping for a definitive reply. It was intimated that should the Bishop's proposal be acceptable to the Holy See, he would undertake the adjustment of the matter with the British Government. He says: “In this matter, as in others, we are obliged to take every precaution”. And yet, England was represented at the time in Canada by Lord Dorchester, one of the most sympathetic of our English governors.

Replying, on November 28, 1793, to a later communication from Bishop Hubert (sent in 1790), Cardinal Antonelli assures him that the proposed division would be endorsed by the Holy See as soon as there was any tangible evidence that the Government would not object to it. He added, however, that owing to the difficulties which had recently arisen between Bishop Hubert and his Coadjutor (these were later amicably adjusted), he approved of the Bishop's plan to postpone the erection of the Diocese of Montreal to a later date.

Shortly afterwards the Holy See "of its own accord began negotiations destined in the near future to eventuate in the creation of a regular Metropolitan See"—the normal status of an organized Church.

The plan adumbrated by the Prefect of Propaganda to invest the Canadian Church with the dignity of a regular hierarchy without ruffling the susceptibilities of the British Government is given below. It may be said that this plan was similar to the one which Bishop Plessis, after Bishop Hubert, adopted, whilst awaiting something more satisfactory in the future. Despite this, Bishop Plessis has been unblushingly accused of inordinate ambition and of being desirous to centralize authority and of unreasonably retarding the creation of other independent Sees.

To obviate any difficulty with the Government in the creation of new Sees, it was suggested to select, with the approval of Rome, in addition to a Coadjutor *cum futura successione*, two other prelates, both of them auxiliaries, who would share the burden of the Bishop of Quebec. These would be under his jurisdiction and be placed wherever they should be most needed. Under this arrangement the civil government would become accustomed to the presence of Bishops in different sections of the country, and the way would be paved for establishing, later, bishoprics with ordinary jurisdiction. The Cardinal Prefect, being aware that, as a preliminary to the adoption of this plan, Monseigneur Denaut, the actual Coadjutor, should reside in Montreal, it was intimated that the Holy See would be pleased to make it effective at the earliest possible date.

As evidence that the British Government would not offer any opposition to the nomination of these bishops without a diocese, the Cardinal Prefect instanced the case of Newfound-

land where a similar event had recently occurred. The clergy and the laity of this Island which, till then, had been under the jurisdiction of the Bishop of Quebec, having petitioned the Holy See, through the Archbishop of Dublin, that Father James Louis O'Donnell, of the Order of St. Dominic,¹ then Prefect-Apostolic of Newfoundland and the adjacent islands, be invested with the episcopal character for the better administration of his charge, steps had been taken to ascertain if the Government would be adverse to such an appointment. As no objection had been raised, His Holiness was pleased to appoint Father O'Donnell Vicar-Apostolic of Newfoundland, with the title of Bishop of Thyatera, i. p. i.

"As the Government", wrote the Cardinal Prefect, "was not adverse to such an appointment in a country formerly subject to your jurisdiction but now immediately dependent on the Holy See, we feel confident that it will readily consent to the appointment of a second, and even a third, Coadjutor to aid you and relieve you of responsibilities. The Holy See requests the Bishop of Quebec openly to express his views on the subject".

The author of this letter was the famous Cardinal Gerdil, who, in the Conclave that elected Pius VII, at Venice, was one of the candidates, and might have been elected to the Papacy were it not for the exercising of the Veto—a privilege enjoyed and abused by Austria. This privilege was abolished by Pius X of blessed memory.²

We have quoted at some length from this document for we regard it as the preliminary charter of the successive establishment of the Metropolitan See and the Ecclesiastical Province of Quebec. It emanated from the Holy See and the program here outlined was carried out by Bishops Hubert, Denaut, Plessis, and Panet. God knows how faithfully they adhered to it; and none more religiously than the noble Bishop Plessis. Even after Rome deemed it necessary to pursue a different course, this good Bishop, while respecting the decisions of the Holy See, was

¹ A mistake of the copyist assigns Father O'Donnell to the Order of St. Dominic. Father O'Donnell belonged to the Order of St. Francis.

² Cardinal Gerdil was a native of the little village of Samoens, in Upper Savoy. We caught a glimpse of this little Alpine hamlet whilst visiting the College of Tanenges, some years ago.



careful in the exercise of the privileges of his new position not to give offence to the Court of St. James or to expose the Court of Rome to the least reproach.

Following the plan outlined by Rome, Bishop Plessis, in his correspondence, reverts repeatedly to the division of his diocese—a division which was desirable, and even urgent. Writing to Cardinal Pietro, Prefect of Propaganda, February 20, 1806, he says that, though nineteen-twentieths of the people of Canada are Catholics, it would be impossible to create an Archdiocese there until the Holy See should be in a position to take the question up directly with the Court of St. James. Failing this, he would be willing to essay the program drawn up by Cardinal Gerdil, viz.: to nominate three Coadjutors instead of one. The Coadjutor *cum jure successionis* should reside in the district of Montreal; the second, in Upper Canada; the third, in the Provinces of the Gulf of St. Lawrence. The first nomination should be made for Upper Canada. He stated that serious difficulties existed in the Province of Nova Scotia owing to the attitude of the Protestant clergy. He also asks the Holy See to procure for Bishop Panet, his Coadjutor, who wished to reside in Montreal, a pension equal to one-half the revenue of his parish.³

In correspondence of a later date, which was delayed sometimes for years, owing to the captivity of Pius VII, mention is frequently made regarding the procedure to be observed in appointing other suffragans to meet the ever-increasing demands of a diocese of vast extent, without incurring the displeasure of the British Government.⁴

When Cardinal Litta announced to the Bishop of Quebec (April 16, 1816), the first division of his Diocese, by the creation of the Vicariate-Apostolic of Nova Scotia and the promotion of the Very Edmund Burke to the episcopate with the title of Bishop of Sion, i. p. i., he immediately (October 16, 1816) renounced jurisdiction over the peninsula which now had a Bishop independent of Quebec. Thus he proved the sincerity of his

³ Riviere Ouelle, in the County of Kamouraska, P. Q.

⁴ A letter from Cardinal Litta, Prefect of Propaganda (September 12, 1809), addressed to Bishop Plessis, never reached its destination. A copy of this had to be obtained from the Roman Archives.

wish to divide his diocese which, even yet, was too extensive. An abstract of the correspondence with Rome, which he made at the time, indicates that the design of the Holy See was to make Quebec a Metropolitan See on which other Bishops to be appointed should depend either as Titulars, or as Coadjutors. But, as a preliminary step, it would be necessary to secure for the Bishop of Quebec and his Coadjutor *cum jure successionis*, the recognition of the British Government.

A memorial to this effect was submitted to the authorities in London in 1812; but up to the date of writing no reply had been received. While temporarily accepting this incomplete form of hierarchy and conforming to the plan of the Holy See, Bishop Plessis observes: "those episcopal Vicars-General, Vicars-Apostolic, and Coadjutors without right of succession, would never command respect, would not enjoy any prestige, could not help the advancement of religion so effectively as could a regularly established hierarchy consisting of a Metropolitan and several suffragans." This is what he always aimed at in order to promote the welfare of the Church in Canada; but he did not hope to see it realized until the Holy See could deal directly with the British Government and counteract the baneful influences which were operating to the detriment of the Crown and to the injury of religion in this part of the Realm.

Writing to Cardinal Litta, December 1, 1817, Bishop Plessis reiterates the many unsatisfactory results that would follow the establishment of independent Sees. He insists that under this arrangement there would be no unity of action, no means of holding councils, no possibility of providing priests. He says that he does not understand why a regular hierarchy should not be established if England allows the creation of Vicariates-Apostolic; and adds: "I do not see why the Church of Quebec—the oldest in North America—should not be raised to the dignity of a Metropolitan See as well as the Church of Baltimore which was erected into a Bishopric only in 1791."

It is evident that the Bishop of Quebec does not fail to insist upon the rights of the Church of Quebec. To safeguard these rights and to provide for its perfect organization in the near future, he consents to a division of his diocese on condition that the Vicariates-Apostolic that might be detached from it,

should remain dependent upon the Mother Church till such time as they would be in a position to become suffragan Sees. His contention was that only in this way the plan outlined by Cardinal Gerbil to Bishop Hubert, in 1796, could be fully realized.

In a communication to Cardinal Litta, July 26, 1818, Bishop Plessis gave him credence not a confirmation destined to effect results which the Bishop has not anticipated; for it induced the Holy See to believe that the greatest obstacle to the erection of Quebec into an Archbishopric had been removed. The information was to the effect that Lord Bathurst, Secretary of State for the Colonies, in offering him a seat in the Legislative Council (by letter, January 13) officially recognizes him as Bishop of Quebec. "It is the first time," writes Bishop Plessis, "that the Catholic Church has been recognized officially in this country." He visions the prospect of an early consummation of his plans for the advancement of the interests of the Church in Canada; and as a result he decides to visit Europe and discuss the prospects *viva voce* with Propaganda.

* * *

Bishop Plessis sailed from Quebec on July 3, 1819. After a short stay in Liverpool he reached London August 14. Shortly after arrival there disquieting news from his Coadjutor reached him and caused him to feel that his last communication to the Holy See had produced an impression which was likely to cause serious complications. The Bishop tells us in his Diary in language clear and precise the nature of this troublesome episode:

"The Bishop of Quebec had undertaken this journey to Europe for several reasons, chief of which was to arrange for the division of his Diocese into suffragan bishoprics, either Coadjutorships, or Vicariates-Apostolic. This matter required very delicate treatment and demanded considerable diplomacy when dealing with the British Government. His reputation at the Court of St. James, whether deserved or not, caused him to entertain hopes of success in his venture. Should he be successful in gaining the first point, he might score another, and

¹ *Journal d'un voyage en Europe, par, Mgr. Joseph-Octave Plessis, Evêque de Québec, 1819-20. Published by Mgr. Henri Tétu, Québec, 1903. Bishop Plessis always writes of himself in the third person.*

finally extricate the Canadian episcopate from the parlous condition in which it had lain since the conquest of the country by England, some sixty years before."

"The disquieting news received came by letter from his Coadjutor who informed him that just a few hours after the Bishop's departure from Quebec, Bulls had arrived from the Holy See erecting the Church of Quebec into an Archbishopric, and giving him, instead of suffragans, two Scotch Vicars-Apostolic, one for Upper Canada, the other for the Gulf of St. Lawrence—a most unsatisfactory division, which disarranged his plans. It was furthermore likely to give offence to the clergy in Canada and would possibly make it difficult to arrange for two other Sees. The two Vicars-Apostolic above mentioned had already been discussed, and the Bishop was under the impression that his letters to Rome had made it clear to the Holy See that it would be advisable to postpone the matter pending further communication. The phase of the subject which the Bishop considered the most regrettable was that Quebec should have been erected into a Metropolitan See without having had previous communication with the British Government. This would doubtless interfere with his plans. Naturally he was very much distressed during an interview with Lord Bathurst, the Secretary of State for the Colonies, to whom he made a detailed report of the case. This report, as might be expected, aroused a great deal of resentment on the part of Lord Bathurst, who immediately sent for Dr. Poynter* with whom he lodged a complaint against the Holy See and ordered that it be immediately forwarded to Rome.

Having recovered from this first shock, Bishop Plessis immediately set about to remedy the compromising situation caused by the issuance of a Bull erecting his Bishopric into a Metropolitan See. The Bull was dated January 12, 1819; had been duly drawn up by the authority of the Holy See, and signed by His Holiness, Pius VII. There could, consequently, be no question of having it revoked. Yet there was nothing to preclude its amplification by adding to the two Vicariates mentioned therein, two new Sees, Montreal and St. Boniface. This

* Bishop William Poynter, Titular of Halia, i. p. i., Vicar-Apostolic of the Midland District, England.

was the purport of the memorial formulated in Rome November 17, and addressed to Cardinal Fontana.

As regards the new dignity conferred upon him by the Holy See, Bishop Plessis, while expressing his deep gratitude for the unexpected promotion, decided, if agreeable to Rome, not to assume the title or the insignia of an Archbishop. Hence he did not postulate the Pallium, nor did he ever sign documents as Archbishop. Thus he avoided in official acts and in pontifical functions everything that might give umbrage to the civil authorities, or cause misunderstandings with the Holy See. Yet Rome addressed him as Archbishop; and pursued a similar policy towards his immediate successor, Bishop Bernard-Claude Panet.

Bishop Plessis wrote to the Prefect of Propaganda, on August 14, 1819, telling him of the impression made by the report of the erection of Quebec into a Metropolitan See; but he reserved further discussion of the subject until his arrival in Rome when he would submit to the Holy See a more satisfactory plan for the division of his diocese than that which was merely outlined in the Bull.

In the following paragraphs we give a *résumé* of the document which was instrumental in completing the division outlined in the Bull of January 12, 1819, and in effecting the attainment of the object which the Bishop of Quebec had mainly in view when he undertook his first, and only visit *ad limina*.

The total Catholic population of Canada at the time was approximately 500,000 souls: of these, 450,000 were in the Province of Quebec. Hitherto this large flock had been under the direction of a single Spiritual Head, excepting the Province of Nova Scotia, of which, at his own request, the Reverend Edmund Burke had been appointed Vicar-Apostolic by the Holy See. In order more adequately to provide for the spiritual needs of his diocese with which recent pastoral visitations had made him acquainted, the Bishop of Quebec requested that, in addition to the Bishop of Saldes,⁷ his Coadjutor *cum futura successione*, he might be granted four other suffragans or Coadjutors endowed with the episcopal character, and that his Diocese be divided into five sections:

⁷ Bishop Panet.

1. Quebec, which would comprise the districts of Quebec, Three Rivers, and Gaspe, with 200,000 Catholics.

2. In the same Province, the district of Montreal containing 200,000 Catholics, was to be assigned to the Reverend Jean Jacques Lartigue, a Canadian priest, about forty-two years old.

3. That the whole of Upper Canada, where there were some 15,000 Catholics among a large population of heretics, should be entrusted to the Reverend Alexander Macdonell, a Scotch priest.

4. The fourth section comprising the Province of New Brunswick, Prince Edward Island, Cape Breton, and the Magdalen Islands, with about 10,000 Catholics, should have as its Spiritual Head, the Reverend Bernard Angus McEachern. In the event of the death of Bishop Burke,⁸ Vicar-Apostolic of Nova Scotia (which has a population of 8,000 Catholics) the province should be annexed to the same district.

5. The fifth division, embracing all the territory watered by the rivers flowing into Hudson and James Bays, bounded: on the South, by the 49th parallel; on the West, by the Rocky Mountains; on the East, by the Provinces of Upper and Lower Canada, with no established boundary on the North, containing a population of four or five thousand Catholics and a large aboriginal population who in time would doubtless be brought into the fold, should be entrusted to the Reverend Joseph Norbert Provencher, a Quebec priest, thirty-two years old.

As regards the immense area extending from the Rocky Mountains to the Pacific Ocean, this is still beyond the outposts of civilization, and unorganized. There is no prospect of founding a Church in this section at the present time; but it is hoped that the aboriginal tribes scattered over this region will at no distant date be drawn into the Church when the neighboring tribes shall have been converted. Scarcity of missionaries just now precludes the Bishop of Quebec from exercising spiritual authority in this direction. Possibly either Russia,⁹ or California¹⁰ could more easily undertake this work.

⁸ Bishop Burke died November 20, 1820.

⁹ It is well known that the Jesuits, after their suppression, had found an asylum in Russia.

¹⁰ Several months were to elapse before Bishop Modestus Demers, the pioneer apostle of British Columbia, started from Quebec to evangelise this country.

In a confidential note accompanying this document, Bishop Plessis reminds his Eminence, Cardinal Fontana, of Lord Bathurst's ill humor of which the Cardinal has been apprized by Bishop Poynter. He also wishes to impress upon him that the Crown would not recognize the title of Archbishop since it would give him a too marked precedence over the Anglican Bishop. Finally, he deems it best not to assume the title, or rank, of Metropolitan.

The memorial was favorably received by Propaganda, and the Bishop's recommendations were immediately adopted. Father Lartigue was nominated titular Bishop of Telmossa, i. p. i., on February 1, 1821, and took up his residence at Montreal as Auxiliary-Suffragan of Quebec.

The Reverend Alexander, nominated Bishop of Rhesina, i. p. i., was consecrated December 31, 1820, and remained at Kingston. Father James Norbert Provencher was appointed Bishop of Juliopolis, i. p. i., May 12, 1823, and became the first Vicar-Apostolic of the Canadian Northwest.

The Reverend Bernard Angus McEachern was elected Bishop of Rosa, i. p. i., and continued to reside at Charlottetown, Prince Edward Island.

Those Bishops were under the jurisdiction of the Bishop of Quebec until conditions warranted the erection of their respective Sees into autonomous Bishoprics.¹¹

This happy consummation was not long delayed; and then, all opposition on the part of the British Government having disappeared, the venerable Church of Quebec was free to assume the dignity of a Metropolitan See to which it really had been entitled since January 12, 1819.

* * *

The second Bull, erecting Quebec into an Ecclesiastical Province, with Montreal, Kingston, and Toronto, as suffragan

¹¹ What Cardinal Gerdil foresaw, in 1776, then became an accomplished fact. The Government and the people became accustomed to the presence of these bishops; bigotry died out; relations with the civil authorities became cordial; and, above all, the unswerving loyalty of the leaders of the Church in Canada had removed every pretext for opposition when Kingston became an independent See on January 27, 1826. Toronto was soon afterwards erected into an autonomous bishopric, December 17, 1841.

Sees, set the last jewel in the crown of the Church to which rightfully belongs the designation of Mother-Church of North America, and lent further lustre to the name of the great Laval who founded it.

When, in the days to come, the archivist of the Archbishopric is invited to furnish data for the celebration of the hundredth anniversary of the Bull erecting Quebec into a Metropolitan See for the second time, he will find plenty of material to interest all who delight in old memories, in the Roman correspondence on the subject and in the history of conferring the Pallium.

THE RT. REV. LIONEL ST. GEORGE LINDSAY, PH.D., D.D.,
Dean of the Cathedral Chapter,
Quebec."

¹¹ Monsignor Lindsay died at Quebec on February 10, 1921.

THE LITERARY INFLUENCE OF ST. JEROME

Few in our western world have wielded a wider or a deeper literary influence than St. Jerome. This ancient doctor of the Church, whose busy pen slipped from his failing fingers fifteen centuries ago (A. D. 420), may be said to be the father of Christian Latin prose, and through it he had a large share in framing the Romance dialects that sprung from it. Even the Teutonic languages, widely as they differ from the Romance tongues, are yet impregnated with biblical metaphors and allusions; they possess whole hosts of words connoting Christian practices, ceremonies, doctrines, liturgical and ritual observances; and all these exotic and foreign turns of expression have flowed in on them, certainly not from the Semitic languages, nor even directly from Greek versions of the Scripture, but from the Latin version, the so-called Vulgate of St. Jerome. Not that Jerome was a deep and original thinker like Augustine. He never could have conceived much less written *The City of God*, which may be said to be the *Discours sur l'Histoire Universelle* of the fifth century. Neither could he have written those immortal *Confessions*, that touching autobiography on the moving pages of which the tears seem still to glisten. Nor was he a deep and accurate theologian like Aquinas, his incursions into that field were not always fortunate; nor was he an admirable orator like Chrysostom, able to touch the hearts of the multitude and make them vibrate in unison with the highest ideals of devotion and piety; nor did he possess the supreme literary skill of Bossuet or of Newman; his style and writings possess the defects that belong to the ages of decadence, and in addition some faults peculiar to himself. But he was a very great scholar, undoubtedly the greatest of his age; a very considerable man of letters, a tireless worker; and notwithstanding the shortcomings and limitations just mentioned, his translation of the Scriptures is a magnificent achievement, tested now and approved by the use and encomiums of fifty generations. I may remark in passing that the anglican scholar, Bishop Westcott, in his admirable commentary on the Gospel of St. John, thinks

that Protestants have lost a great deal owing to their neglect of the Vulgate version. His words, weighty and unexpected, are worth quoting verbatim. "Throughout the notes I have quoted the renderings of the Latin Vulgate in the hope of directing more attention to the study of it. It seems to me that we have lost much in every way from our neglect of a version which has influenced the theology of the West more profoundly than we know."¹

The Latin of the golden ages, that of Cicero and the Augustans was a tongue of admirable precision and exactness. It lent itself naturally to epigrams, to pithy pregnant sayings full of meat. It possessed also a severe majesty and solemn, sonorous cadence well adapted for declamation and oratory. But at the same time it was curiously stiff, stilted and unmalleable; while its poverty in abstract substantives unfitted it as a medium for philosophical speculation. It was absolutely incapable of expressing, except perhaps by the most awkward periphrases, specifically Christian ideas. Such words as *episcopus*, *presbyter*, *diaconus*, *Christus*, *Paracletus*, *baptisma*, *anathema* had no place in classic Latin. They had to be borrowed from the Greek, and frequently at first were transcribed in Greek characters. Other words such as *Salvator*, *Incarnatio*, *Resurrectio*, *Trinitas*; innumerable abstract nouns like *compassio*, *ingratitude*, *immortalitas*, *impossibilitas* were coined by the Christians in order to express more or less happily the new ideas and viewpoints their Faith had brought into the world. These words were of course current in that ancient world wherein they had been moulded. But without the Vulgate they would never have become the heritage of the whole Christian republic, and above all these words would never have passed with but slight modification into all the Christian languages of today.

¹ WESTCOTT. *The Gospel according to St. John*, vol. I, p. cxciv. Side by side with Westcott should be placed the dictum of another Protestant scholar: Les siècles ont conféré à la Vulgate une consecration, qui n'est pas certes d'ordre scientifique, mais qui est un fait qu'il serait bien peu scientifique de ne pas constater. Son texte à force de charrier les émotions le plus profondes de l'humanité occidentale s'en est imprégné: ce sont ces douleurs, ces élans, ces espoirs qu'on revit dans son latin sonore, et en les revivant chaque génération qui vient les consacre à nouveau P. SABATIER, *S. François d'Assise*. Preface P. XIII.

Again, it would be difficult to find a greater antithesis than the Latin and the Semitic methods of building up a sentence. The Latin makes one main statement from which branch out various subordinate statements. These are linked and attached to their parent by means of conjunctions, participles and adverbs. Thus the clauses and sub-clauses have a strongly marked relation both to the main sentence and to one another. The Semitic writer views his subject differently, It unfolds itself before him in a series of parallel sentences loosely strung together by a simple copula, and all aligned, so to speak, on the same plane. Moreover, he loves to dwell on the same idea in a very slightly changed form of words. The leading idea stressed, reiterated, seems to charm his ear as the refrain of a song or of a piece of poetry does ours. This peculiarity of parallelism is one of the chief devices of Hebrew poetry, which is extremely noticeable in the Psalms, and no less so in the Gospel of St. John. The biblical writers also delight in the boldest and most unusual metaphors. The oriental has an exuberant, riotous fancy as far removed as possible from the staid and sober tropes of Roman and Latin gravity. It is the singular and startling merit of St. Jerome that he was able so to stretch and enlarge the rigid Latin moulds as not to lose the very exotic and precious liquor of the original, nor yet destroy the vessel into which the transfusion took place. The saint thus accomplished the apparently impossible task of putting new wine into old skins to the infinite advantage of each. This achievement alone would stamp St. Jerome as signally and exceptionally gifted both from a literary and linguistic standpoint. Hence Ozanam does not hesitate to call him "the master of Christian prose for all the following centuries."

The saint destined by Providence for such a monumental work received also from Providence the talents and the opportunities requisite to accomplish his task worthily. As a mere youth he was sent to Rome, where he studied under the famous grammarian Donatus, and he relates how his teacher when lecturing on Terence employed the striking words, which have been in the mouths of jealous literati ever since: *pereant qui*

²*Civilisation au V^{me} Siècle*, vol. II, p. 101.

nostra ante nos dixerunt. During his stay in Rome he read the Greek philosophers, and with infinite pains and labor gathered together a library. His next station was Treves, then a renowned center of Gallo-Roman culture, and here also he first felt the call to a new life. He lingered for a short while at Aquileia, thence embarking for Syria, meditating remorsefully on the past, and reading assiduously Plautus and Cicero. Meanwhile he was stricken down by a violent attack of fever, and in the prostration of his illness dreamed that he had died, and his soul was summoned before the judgment-seat of God. An awful voice asked him, "Who art thou?" To which he replied, "a Christian." "It is false," answered the pitiless, inexorable voice, "thou art no Christian; thou art a Ciceronian; where the treasure is, there is the heart also!" The crisis passed, the patient returned from dream or vision land to matter-of-fact reality, but from that day forward (A. D. 374) Jerome devoted himself to the salvation of his soul. For five years he buried himself in the desert between Antioch and the Euphrates, spending his time in prayer, the transcription of manuscripts and the acquisition of Hebrew. This last task taxed his powers of endurance and self-discipline to the uttermost. More than once he was about to abandon his purpose in disgust, but he steeled himself to redoubled efforts and in the end acquired a knowledge not only of Hebrew but of Chaldean as well, unexampled in the Church of that day, and for many centuries after. Even today when modern methods of teaching and the instruments and appliances of learning have well nigh reached perfection, the acquisition of Hebrew is not considered either an easy or an agreeable task. But St. Jerome learned these difficult Semitic tongues without the aid of either grammar or dictionary, without vowels, points, or any diacritic marks whatever. The only method at his command was the oral instructions of some Jewish rabbis, who charged exorbitantly for their lessons, and who would teach him only in secret and by night for fear of the resentment of their compatriots; and his own laborious plodding through the *Hexapla* of Origen. His achievement in the face of such difficulties must be considered a marvel of acumen, and of patient unrelenting industry. Years later, writing to the monk Rusticus he told of his struggles and

disappointments in the pursuit of learning. "I entrusted myself to the teaching of a certain brother, who had been converted from Judaism, that, after the keen intellect of Quintilian, the rivers of Cicero, the dignity of Fronto, the gentleness of Pliny, I might learn the Hebrew alphabet and on its strident and panting vocables. My conscience, and that of those who lived with me, is witness of all the labor I spent on that study, the difficulty I endured, how often I despaired, how often I threw up the study, and in my zeal took it up again; and I thank God that, from the bitter seed, I cull the sweet fruit of literature."³ But St. Jerome was not contented with the teaching of this converted "brother." At a later period he hired the services of a Jew called Baranina, who like Nicodemus would come to him only by night.⁴ To make sure that he understood thoroughly the Hebrew text of the Book of Chronicles he engaged the services of a famous rabbi of Tiberias. Thus he spared no effort of time or trouble to make himself master of the original idioms of the Sacred Record.

In 380 we find him at Constantinople, where he studied under St. Gregory Nazianzus, and perfected his knowledge of Greek. At this time he translated into Latin the Chronicle of Eusebius; Jerome's version is still extant, but the original, apart a few fragments, has perished. After two years' stay at the center of Christian Greek culture, he proceeded to Rome, to act as secretary to Pope St. Damasus (382-385). Jerome, urged thereto by the Pontiff, now began his life labor, the revision of the Latin Bible. He also made the acquaintance of St. Paula, her daughters and other members of her family. The lives of these great ladies and great saints were thenceforward inextricably interwoven with his own, and many of his subsequent literary labors—his translations of various books of the Bible, his commentaries on difficult and disputed passages—were undertaken at their instance and prosecuted owing to their incessant promptings. The death of his patron St. Damasus made Jerome's position at Rome undesirable. In 385 he left

³ *Ep. CXXV ad Rusticum Monachum.* Migne, *Patr., Lat.* tome 22, col. 1079.

⁴ *Quo labore, quo pretio Baraninam nocturnam habui praeceptorem! Timebat enim Judaeos et mihi alterum exhibebat Nicodemum.*

Ep. LXXXIV. Migne, 22, col. 745.

for Palestine, and the next year being joined by St. Paula and her daughter, and being aided also by their abundant wealth, he built a monastery at Bethlehem, where he spent the remaining thirty-four years of his life in unceasing literary labor. Near his monastery Paula erected a convent and a hospice for pilgrims, devoting her spare hours to the study of the Scriptures. In 416 his monastery was attacked by the Pelagians, and the incursions of the barbarians disturbed the peace of his last years. He outlived nearly all his intimate friends and co-workers. Heliodorus and Nepotianus, Pammachius and Marcella, Asella, Paula and Fabiola all went to their reward before their father. Eustochium, St. Paula's daughter, the dearest of his spiritual children, passed away in 418, and was buried beside her mother in the cave of Bethlehem. The younger Paula, niece of Eustochium, and the younger Melania established themselves at Bethlehem about this time, and perhaps their hands may have closed the old man's eyes. There is no letter of his extant for the year 420, and it is not unlikely that he died, as Prosper of Aquitaine asserts, September 30, 420. Of St. Jerome's letters Amedée Thierry well says: "with the correspondence of Jerome our close acquaintance with the Christian society of that time so gracious, so ecstatic and so learned dies away. A few more letters of Augustine, a few also of Paulinus of Nola, and night falls upon the west."⁵

The outstanding feature of St. Jerome's letters is their vividness and actuality. The writer really converses with his correspondents and is eager to pour out his very soul to them. He has a message to deliver, a sermon to preach, and he is not satisfied until he has got his thronging thoughts off his mind. He knows the Scripture so perfectly that, like St. Bernard, every line he writes is impregnated with its words, images and phraseology, and one catches frequent glimpses of the man of letters, perfectly acquainted with profane learning. Quotations from Virgil abound in his correspondence; and in the very letter (Ep. 52) where he blames himself for a too lavish use of rhetoric, he refers to the philosophers Pythagoras, Democritus, Plato and Zeno; to the poets, Homer,

⁵ Quoted by FARRAR, *Lives of the Fathers*, Vol. II, p. 290.

Hesiod, Simonides, Sophocles and others. His letter to Eustochium (Ep. 22) contains the famous passage describing with uncanny vividness the dreadful temptations which beset him in the desert. The letters recounting the virtues of Paula, the death of Blesilla, the funeral of Fabiola are most touching and beautiful; many letters contain passages of the highest spirituality. This part of Jerome's correspondence I would compare with Lacordaire's letters to his friends and to his pupils. And I imagine also these must be the letters which inspired St. Theresa with such a veneration for the scholar of Bethlehem. Because other pieces occur of a vastly different tone, full of satire and sarcasm, nor does Jerome hesitate to affix ugly nicknames to those persons whom he dislikes. In Ep. 50, Jerome literally "handles without gloves" a young monk, who, he heard, was criticizing him. The letter to Eustochium already referred to contains a most scathing indictment of the hypocrites and parasites, who infest the religious world, and make use of sacred things to procure their temporal advancement. In Ep. 27 he speaks very severely of the clergy of Rome. An opponent, whose name was Vigilantius, Jerome adorns with the title of "Dormitantius;" his former friend Rufinus becomes after their estrangement "the Grunter;" frequently he applies the term "mad dogs" to his enemies. Those who decried his translations of the Scriptures he calls "two-legged asses, in whose ears he would blow with a trumpet." "A lyre," he says, "is of no use to a donkey; but that they may not, in their usual fashion, accuse me of pride, I reply that I am not so stupid, nor of such crass rusticity (which they take for the only piety, calling themselves disciples of fishermen, as though ignorance were a proof of sanctity) as to have thought that any of the Lord's words were either to be corrected, or were not divinely inspired." These traits and this impatience of contradiction recall irresistibly Carlyle. St. Jerome possesses in common with all superior writers, the knack of coining striking phrases, which stick in the memory and become the common property of the educated. Here are a few examples of his power of hitting the nail exactly on the head:

*Ingemuit totus orbis et Arianum se esse miratus est.**

* The whole world groaned, and was amazed to find itself Arian.

Nec ob Sardorum tantum mastrucam Dei Filium descendisse.⁷
Consensus totius orbis instar praecepti.⁸

The only edition of St. Jerome within my reach was Migne's. But a new and critical edition of his Letters is being produced in the *Corpus Scriptorum Ecclesiasticorum Latinorum* of Vienna by Professor I. Hilberg, of which three volumes have appeared. When this important work is terminated lovers of St. Jerome will possess the accurate expression of the saint's thoughts, illustrated with the latest lights of research and learning.

REV. WILLIAM P. H. KITCHIN, Ph.D.,
St. John's, Newfoundland.

⁷ The Son of God did not come down to earth only for the skin-robe of the Sardinians.

⁸ The consent of the world has the force of law.

KANT UNDER THE LIGHT OF HISTORY

Time! the corrector where our judgments err:

Time the Avenger!

—Byron.

By the irony of progress Kant's philosophy, after an experience of a century and a quarter, has become a subject properly for an Historical Review. The philosopher who claimed to be the Copernicus of the mind, who solemnly suspended all metaphysicians from their occupation, who announced a system indispensable for the highest aims of humanity and asserted that his system had nothing to fear from any changes of opinion or any spirit of amendment, has become, like Tycho Brahe, an historical phenomenon, manifestly relative and conditioned by his own time and place. The pretence of an everlasting gospel has had its day. The spell has long been broken; and the vogue, equal at least to that of Descartes in the seventeenth century and of Locke in the eighteenth, has passed away like a dream. Common sense by a passive resistance, and reason by an active one, have been too strong for Kant. No one now would accept the system of "Critical or Formal Idealism," any more than that of Pre-established Harmony or that of Innate Ideas and Occasionalism. The appearance of unity and consistency by which Kant's system at first commanded respect has been dissipated by a hundred critics; and with this, the falsity of the greater part of it has been laid bare. All serious students of philosophy now recognize that Kant's theory can only be profitably considered as a movement of transition. Only at the moment when it appeared, formed by the pressure of the philosophical situation as conceived by its author, could Kant's system offer itself as a living solution for a living problem. The collision of Hume and Wolff within the mind of Kant set his inventive faculty in action, and what he produced has now gone to the history of the past along with the theories of those authors.

Now, too, the tremendous apparatus of pedantic terms with which Kant overawed the world for a time has long been

pierced so that we know how much was behind it all, and it is possible to explain in simple language the ideas once so mysterious and thought to be so mystical.

One of the reasons why Kant employed such an obscure and ambiguous style in his greater works was the wish to conceal his new opinions from the authorities of his church and from the public. "It is remarkable," said Huxley, "that Kant is a very clear writer on physics, but obscure on metaphysics. This was because he did not want too many to understand him. He would have been persecuted, at that time, for his scepticism."

KANT'S OPINIONS ABOUT RELIGION

The Kantian¹ philosophy has been enveloped in such a golden haze by its Anglo-Saxon admirers (some of them Catholics) that it is necessary to say plainly at the very outset that Kant was not a Christian but at most a Deist, and that he is an anti-Christian writer. In his manhood he never entered a church. Once as rector of the University of Königsberg he was obliged to head a procession of the professors to the cathedral; but when he arrived at the door of the church he would not enter but turned aside and retired to his rooms.

As Baron Friedrich von Hügel, who certainly is not biased against his philosophy, says,² "Throughout his book on Religion within the Bounds of Mere Reason he shows an angry hostility to any recognition of Jesus Christ as God or even as simply, somehow unique." Nor does he even admit what we call natural religion. Judaism, or Mohammedanism, or even the later Buddhism would, each of them, be more than Kant would accept. According to him, we have no duties towards God; there should be no worship or prayer—neither petition nor praise, "A disposition to execute all our actions *as if* they took place in the service of God is the spirit of prayer, but to incorporate this wish in words, even interiorly, can only have the value at most of the means of the repeated awakening of that disposition within us."

¹ The best exposure and refutation of the *Critique of the Pure Reason* in English will be found in SIDGWICK'S *Lectures on the Philosophy of Kant*, and in *Theory of Knowledge*, by H. A. PRICHARD, Fellow of Trinity College, Oxford.

² *Eternal Life: A Study of Implications Its and Applications*. (Ch. V.) by FRIEDRICH VON HÜGEL.

The error was not even original. "The famous Kantian definition of religion," as Falckenberg says * (i.e., the regarding of our duties to man as divine commands) "was announced in Glasgow a generation earlier than in Koenigsberg," by Adam Smith, who was a deist.

To regard our duties towards our neighbor and ourself as if they were divine commands is inspiriting and strengthening—in one word, useful, but not founded upon truth. Thus, though he professes in the *Critique of Pure Reason* that we can know nothing about the attributes of God or the relations between us and God, he here asserts inconsistently that God cannot hear prayer or give us commandments.

Von Hügel,⁴ who is not depreciatory of Kant's genius, says that his greatness lies not in religious philosophy but in epistemology and ethics, "and even in these it lies more in his detection of the precise nature and whereabouts of certain crucial problems and complications than in the consistency and satisfactory character of the solutions proposed. Three or more mutually inconsistent principles are often found to be operative in what he claims to be a single and self-consistent solution; and certain strong, general prejudices, unsuspected by himself, can often be traced as largely deciding the starting-point. And then these inadequate solutions confirm him in certain strong theological antipathies and insensibilities when he comes to religious matters."

Kant had a great affection for Hume's sceptical *Dialogues on Religion*, which the author was too prudent to give to the world during his life; and it must not be omitted that Kant revised Hamann's translation of them and was earnest with the younger Hamann to put forth this work of his father, although Plattner's translation had already been published.

When Kant, having taught that there were no proofs of the existence and attributes of God, excuses himself by saying that he has also shown the atheist that there are no valid arguments against the existence of God, one wonders whether he really believed that all theists were such simpletons as to be humbugged with this camouflage. The atheist assuredly has the

* FALCKENBERG *History of Philosophy*, ch. V. (article on Adam Smith.)

⁴ *Eternal Life*, loc. cit.

best of the bargain wherever the believer is weak enough to agree with him that nothing can be known by proof about God.

It must be remembered that, when Kant talks of belief or faith as a substitute for knowledge of the fact that the will is free and that there is a God and that the soul is immortal, he means by faith or belief something very different from what we mean by religious faith. It is not divine faith but human belief, an opinion to which one is strongly inclined, a sentiment, a hope that it may be so. He is so entangled in the toils of his agnostic theory, laid down in the *Critique of the Pure Reason*, that he does not, strictly speaking, believe in God but only believes that there is a God and that there is a future life. The freedom of the will, the existence of God, and the future life are "practical postulates" required for the interests of duty against pleasure; they are something like what the Oxford logicians call "a working hypothesis"—perhaps a hope that there may be a God and a future life.

"Where Kant's view remains religious and he is reasoning ex-professo," says von Hügel, "he at once becomes hypothetic."

In any case, since God is not to be worshipped nor petitioned, the system is virtually and practically atheistic.

His interpretation of sacred history and of the whole Scriptures regards them as mere human writings and is of the kind now called modernistic.

The effect of a doctrine on the mind, as Mill⁶ observes, is best shown not in him who forms it but in those who are formed by it. And experience has shown that the consequence of the Kantian system in those who have accepted its principles has been, in strong and thorough-going minds, agnosticism (which is practically atheism) and has been modernism in those who have tried inconsistently to combine the formulas of the Christian creed with the principles and theories of Kant. His book on Religion, in particular, has furnished many hints towards the modernism which appears to be undermining all the churches except the Catholic. He taught the two-facedness by which clergymen, as preachers in the pulpit speaking under commission, are bound to the creeds of their churches, but as

⁶ *Representative Government*, ch. X.

theologians, scholars, and authors may and should hold themselves free to express doubt and dissent, since to have any unalterable articles of faith (except, of course, belief in Kantism) would be a crime against progress and against human nature. We may trace to his influence such sayings as that religion is only "morality touched with emotion"⁶ (that is, rendered poetical) and that God is only an imaginative personification of our highest ideal of morality.

"Kant," says Lord Acton,⁷ "was incited by the French revolution to draw up a scheme of universal history, though perfectly ignorant of the subject, in unison with his own system. It was the entire inadequacy of Kant's philosophy to explain the phenomena of history which led Hegel, for whom the philosophical problem had converted itself into an historical one, to break with the system altogether." In one thing, however, Hegel and Kant agree, that is in ignoring the inspiration of the Scripture and treating the historical books as mere human compositions, full of fiction, and in denying the Providential government of the world, and especially everything like miracle and prophecy. Kant also held a theory of evolution which seem to differ little from materialism. In his last and crowning *Critique on the Faculty of Judgment*, which deals with purpose or design (the adaptation of means to end) in nature, and with the Beautiful and Sublime, he writes:⁸ "The union of so many species of animals in a certain common Schema . . . allows us at least a faint ray of hope that something may be explained here on that principle of the Mechanism of Nature, without which there could be no natural science at all. This analogy of forms, which in spite of all their diversity, seem to be generated from a common origin, strengthens the supposition of a real relationship between them, in their production from an original parent form, by the progressive approach of one species to another, from that in which the principle of purpose seems most exhibited, namely from the man, to the polyp, and from this again to the moss and lichen, and finally to the lowest phase of nature known to us—to inorganic matter—from which to-

⁶ Matthew Arnold.

⁷ Acton, on Buckle's *Philosophy of History*, in *Historical Essays*, p. 327.]

⁸ *Kritik der Urtheilskraft*, p. 299, ed. Kirchmann.

gether with its forces the whole technique of nature seems derivable according to mechanical laws—that technique of nature which is to us so incomprehensible in organized beings, that we believe ourselves obliged to assume a distinct principle for its explanation.”

Kant, however, was no materialist.

We are not surprised when we find a poet, for example Tennyson, combining a doctrine of evolution with a doctrine of Berkeleyan Idealism. For no one expects a poet in his poems to maintain philosophical consistency. But in one whose profession is philosophy and who sets up to make a system we have a right to demand coherence. The spirit and tendency of the third *Critique* on the whole seems to be to substitute in place of religion a subjective and agnostic sense of the sublime in nature and a poetic deification of the universe in order to satisfy the need which the human heart feels for some object to revere and adore.

KANT'S INCONSISTENCY

A distinction often has to be made between the opinions which a philosopher himself holds and those which his system logically involves and into which it may consistently develop. Though Kant is a laboriously systematic and an ingenious and an original thinker, yet his philosophy is in many ways inconsistent. Not only are his various treatises incoherent with one another, but the *Critique of Pure Reason* is in some places quite inconsistent with itself. Kant's system of thought in fact was fluid and shifting and shimmering like a pool of quicksilver; the old philosopher did not always see the consequences of his own theories; and sometimes when he did see them, he tried to avoid them. The inconsistency and ambiguous use of terms produced by confusion of thought, and producing more confusion, are now acknowledged by his disciples, who indeed profess to see his meaning more clearly than he saw it himself. Did not Kant himself in a moment of unguardedness say⁹ that it is possible to understand a philosopher better than he understood himself because he did not sufficiently define his concept

⁹ *Critique of the Pure Reason, Transcendental Dialectic*, bk. I., First Section (p. 255 in MAX MULLER'S translation).

and thus sometimes spoke or even thought in opposition to his own purpose? The only difficulty is that exponents and advocates as well as critics and opponents differ widely in their interpretations; what one disciple puts forward as the very essence of Kant may be denounced by another as the very error which Kant was bent on destroying; and thus we have libraries of controversy about his meaning. To try to pin down the Kantians to a definite position, especially concerning religion or theology, is trying to bind Proteus. The Neo-Kantians indeed, who might almost as well be called Neo-Hegelians, frankly confess his and their self-contradiction; and like Hegel though they will not accept the mysteries of divine revelation, yet defend their position by asserting that there is a fundamental contradiction in human thought. Mr. F. C. S. Schiller, Ph.D., relates¹⁰ that once Henry Sidgwick lectured to the Oxford Philosophical Society on the philosophy of Thomas Hill Green and its inconsistency and the ambiguity of his expressions. When he had finished, the disciples of Green got up one after another and admitted that there was a fundamental inconsistency in their philosophy but suggested various ways in which they thought it might be healed. At last an Hegelian rose and suggested that both sides of the contradiction should be held. Sidgwick in replying to the criticisms upon his lecture said that the school to which the last speaker evidently belonged had never made it clear how they managed to distinguish the contradictions which they took to be evidence of error from the contradictions which they regarded as evidences of higher truth. As he sat down amid laughter and applause, an eminent tutor remarked to Schiller that Henry's reply showed that he had his share of the Sidgewickedness of his family.

KANT'S INFLUENCE IN HIS OWN COUNTRY

Kant invented a form of error which was original and specious, and adapted to the spirit of the age. It is obvious that a limited scepticism, attacking only religion, and professing also to oppose irreligion, was much more seductive than the universal scepticism of Hume. And Kant's agnosticism was so art-

¹⁰ In *Memoir of Henry Sidgwick*, p. 586.

fully camouflaged that it attracted both those who understood it and those who did not. For it is said that its first admirers were found in the Catholic universities of Germany. Honest and benevolent minds generally are simple and easily deceived. In the case of Hegel, says Acton,¹¹ "the breach between pantheism and Christianity was so well concealed by an ambiguous use of terms that the most learned Catholic layman of the time (the elder Windischmann) rejoiced at the coming of a new era for religion." And something similar had happened when some Catholic professors thought that Kant was exalting faith above reason and moral proofs above intellectual speculation.

On the other hand, the many men of this world who wish to forget God, welcomed a philosophy which taught them a justification for their neglect, and yet did not openly run counter, like Hume's scepticism, to their worldly common sense. The preaching of duty gave an air of elevation to this philosophic apostasy.

Moreover, there always will be many light enough to follow a new road even if it leads nowhere. Many will believe anything provided that they are not obliged to believe it. Many will think that what is too obscure for them to understand must be very profound. And many will think whatever is hardily and oracularly asserted must be so certain that it is their own fault if they do not see it.

The direct and legitimate issue of the Kantian system is found in a practical school of philosophy, contemptuously indifferent and sceptical about metaphysics and especially about theology, but at the same time opposed to theories of empiricism. But along with this there were two other movements which may be called by-products; or to change the metaphor, we may say that they were produced by the spin or angular momentum of the ideas which he set in motion. Kant argued against metaphysic in a metaphysical manner, and these two elements, the resultant practicality and the a-priori method were divorced, and each by itself asserted and developed at the expense of the other. He produced a new strain as by a "mental chemistry" in Spinozistic metaphysicians such as

¹¹ ACTON, *Historical Essays*, p. 361, (on German Schools of History).

Fichte, and in the early Schelling and the early Hegel; and on the other hand, he was claimed as father and patron by a school of empiricists, such as Fries.

Kant showed his dislike of Fichte's metaphysics very early in the latter's career, and soon publicly repudiated him. In a letter written towards the end of 1797, apologizing for his delay in acknowledging the receipt of Fichte's essays, he says that he now finds himself, when he composes, "driven into practical departments, willingly leaving to others the subtleties of theoretical speculation, especially when it leads to your finely pointed *apices*." He is glad to see by Fichte's recent pieces that he is developing a popular style in exposition and that "you have already passed through the thorny paths of scholastic (i. e., Wolffian) method and will not find it necessary to return to them." Fichte replied that he did not think at all of bidding farewell to a scholastic mode of exposition and argument, but on the contrary carried it on with pleasure, finding it to strengthen his powers.

A couple of years later, when Fichte's metaphysical opinions about religion were getting him into trouble and he was claiming to be a disciple and developer of Kant's philosophy, the old man promptly repudiated both the new system and its author: "I hold Fichte's Wissenschaftslehre to be a wholly untenable system. . . . The presumption of crediting me with the intention of giving merely a propaedeutic to transcendental philosophy, and not the very system of such a philosophy, is incomprehensible to me. Such a design never could have occurred to me; I myself declared in the Criticism of the Pure Reason that the completed whole of pure philosophy was the best guarantee of the truth of the Criticism."¹² And he hints that Fichte, in professing to be his disciple and friend, was altogether insincere and artful.

The Empirical school on the other hand seize on Kant's practical conclusion and either dilute or explain away the a-priori method and proofs. Fries asserts that the a-priori factor

¹² Letter to the *Allgemeine Literatur-Zeitung*, quoted in WALLACE's *Life of Kant*, p. 85.

in the Kantian system was not really reached by Kant by an a-priori road but a posteriori and that there was no other way in which it could have been reached.

Within half a century, in spite of Fichte and Schelling and Hegel, and Schopenhauer, metaphysic in Germany was quietly dying.¹³ The philosophers were turning themselves into historians of philosophy; their lecture rooms were empty; and Schelling confessed to a traveller that the end had come: "La pensée allemande est aujourd'hui dans un cul de sac, et je ne vois pas qui pourra l'en tirer." Thus the legitimate development of the Kantian philosophy was a sort of higher pragmatism; and it might not be difficult to show how it destroyed the principle which would have resisted the specific pragmatism lately developed.

INFLUENCE UPON BRITISH PHILOSOPHY

The influence of Kant upon British philosophy during the last century was felt in three different ways during three different generations. In the first period Coleridge took from him what was positive and constructive in his moral philosophy, and interpreted the *Critique of the Pure Reason* very benevolently, thinking that Kant must have meant more by his Thing-in-itself than his words expressed and that he must have attained through his practical convictions of duty and freedom that knowledge which his mere expressions seemed to repudiate of the spirituality of the human soul. It is a great mistake, however, to think that Coleridge was a Kantian. He took up Kantism for a time, as he took up Schelling for the brief period while he was composing the *Biographia Literaria*. But in his mature and definite convictions Coleridge continued the tradition of the Cambridge Platonists of the seventeenth century, and he even approved of Reid's names for the various modes of cognition in preference to the Kantian terms.¹⁴ For the full proof of Coleridge's Platonism, which might require several

¹³ *History of German Metaphysics*, Essays, p. 386.

¹⁴ Coleridge's terminology is in Appendix E to the *Statesman's Manual* with Kant's given in *Critique of Pure Reason*, *Transcendental Dialectic*, pp. 1, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

pages, I must refer the reader to an article upon Coleridge which I wrote some years ago in *Hastings' Encyclopedia of Religion and Ethics*, or to the *Catholic University Bulletin* of January, 1907.

In the second period Hamilton and his disciple Mansel with good intentions but little wisdom sought to found faith upon agnosticism and "the relativity of human knowledge" (a vague equivocal term that may mean any one of four or five different theories). These two thinkers drew from Kant chiefly what was negative, destructive, and sceptical, while they thought, with much lack of clear-headedness and consistency, to combine it with the native common-sense philosophy. Through these Kant has had some influence upon Herbert Spencer.

In a third period, a "Neo-Kantian" school, as they called themselves, of whom Thomas Hill Green¹⁵ seems to have been chief, took from the *Critique of Pure Reason* the affirmation of an a-priori element in human understanding, especially the very obscure doctrine of the "synthetic unity of apperception" (or self-consciousness) and developed this element alone as Hegel did into a something like mentalistic pantheism. Here there is no light but rather darkness visible,—such gloom as counterfeits a light. So misty and obscure a theory never could obtain disciples outside of the lecture-room of the master. I remember, once, my lamented friend, Rev. Walter McDonald, Prefect of the Dunboyne Establishment in Maynooth, saying to me, in the vigorous language of private conversation, that he had read every one of Green's works and could not understand a word in any of them. I said that I had read some of them and had understood just enough to see that Green did not understand himself.

LIMITS OF KANT'S KNOWLEDGE

Kant, as Falckenberg remarks, was an acute rather than a profound thinker; and at the same time his acquaintance with earlier systems of thought was very slight. "It can be proved by history," Schelling,¹⁶ who had been a follower of Kant, wrote during the life of the philosopher, "that Kant had never

¹⁵ See SIDGWICK'S *Lectures on Green* in the volume *Lectures of Kant and other Philosophers*.

¹⁶ SCHELLING quoted in WALLACE'S *Kant*, p. 95.

studied philosophy in its grand and comprehensive type . . . that he knew of Plato, Spinoza, even Leibniz only through the medium of a metaphysical doctrine which was dominant about fifty years ago (i. e., about 1750) in the German universities,—a pedantic metaphysics which derived its origin from Wolff. . . . His philosophy is no native and original growth but secondary and derivative; it is no universal, self-subsisting system, but rests in part on the rubbish-heap of a forgotten system."

Widely as we differ from Schelling, we may agree with him in this censure. Kant betrays himself when (in the preface to the second edition of the *Critique of Pure Reason*) he describes Wolff as "the greatest of the dogmatic philosophers, the one who first showed how the secure method of a science could be attained only by a legitimate establishment of principles, a clear definition of concepts, an attempt at strictness of proof, and an avoidance of all bold combinations in concluding."

In any one acquainted with Aristotle or the great scholastic philosophers and theologians, such language about Wolff can only excite a compassionate smile.

Kant's references to the Greek philosophers show that he had made no study of them and had only a general, popular knowledge of them. Though he had the face to claim that he understood Plato better than that philosopher understood himself, his remarks about the Platonic philosophy show a slight and superficial acquaintance with it. His statements about the Epicurean system are very inaccurate. Concerning the great medieval thinkers who united all that was best in both Aristotle and Plato, and who developed the Aristotelic principles with real grasp and clearness, he was altogether ignorant and indifferent, notwithstanding the respect which Leibniz had expressed for them. Even the British philosophers were little known to him, though he was more influenced by them, as will be seen, than is generally known; and he did not even study the ablest works of Hume whom he professes to be opposing.

His system so far as it is connected with previous philosophy is related to the Leibniz-Wolffian system, as he usually styles it. But he knew little about Descartes and less about Spinoza, the predecessors of Leibniz. Without doubt the Wolffian or Leibnizian system in some respects prepared the way for Kant, as

will be seen; often indeed, when I have been reading some of Leibniz's hypotheses or theories, I have felt inclined to say that much of Kant is but a crystallization of what was fluid in Leibniz—as if he were but asserting positively and formally what Leibniz had indecisively and tentatively and virtually suggested. It cannot be too clearly realized that Kant's system, with all his boasts of finality, was no universal and self-subsistent philosophy such as Aristotle's, but a local, temporary, and relative one, produced by the impinging of Hume's scepticism upon the dogmatic rationalism of Wolff; an historical phenomenon significant for a given time and place, but not a possession forever.

THE CRITIQUE OF THE PRACTICAL REASON

In consequence of his inconsistency not all parts of the Kantian philosophy are equally false and pernicious. The *Critique of the Pure Reason* is that by which he is most known in foreign countries. But, though it was the first of the *Critiques* published, it was not by it that he first became famous in his own country, but by the *Foundation for the Metaphysic of Ethics* and by the *Critique of the Practical Reason*, for the sake of which men of philosophy and of letters studied the *Critique of the Speculative Reason*. Without doubt Kant's earnest preaching of duty came as a fresh breeze in a stagnant atmosphere of sentimental utilitarianism, in a country and an age in which, as Fichte said, "the citadels of morality had been destroyed, and the idea of duty blotted out from all the dictionaries." "Buy two books, for heaven's sake," wrote Jean Paul (Richter) to a friend—"Kant's *Foundation to a Metaphysic of Ethics*, and Kant's *Critique of the Practical Reason*. Kant is no mere sun of the world but a whole dazzling solar system at once." But he abhorred the *Pure Reason* when he read it. Fichte, who was accidentally acquainted with Kant's *Critiques* by a student who asked for his assistance in reading them, wrote to friends: "I live in a new world since I have read the *Critique of Practical Reason*. Things which I believed never could be proved to me, *e. g.*, the idea of an absolute freedom and duty, have been proved, and I am the happier for it." Schiller was another who expressed himself with the enthusiasm of a

neophyte; he stuck to the theory of the beautiful and the sublime; but his admiration for the *Ethics* was cooled by a longer acquaintance. Kant's stoical, or worse than stoic theory that an action ceases to be moral if done from any other motive besides a stern sense of duty—for example, from love and affection and with pleasure—was happily satirized by Schiller (though with some exaggeration as is usual in satire) in two epigrams on a Case of Conscience, at the conclusion of his group of Distichs on The Philosophers:

1. SCRUPLES OF CONSCIENCE:

The friends whom I love I gladly would serve,
But to this inclination incites me
And so I am forced from virtue to swerve
Since my act through affection delights me.

2. DECISION:

The friends whom thou lovest thou must first seek to scorn,
For to no other end can I guide thee:
'Tis alone with disgust thou canst rightly perform
The acts to which Duty would lead thee.¹⁷

The *Critique of the Practical Reason* contains the core of Kant's philosophy. The essence of that philosophy is found in the ideas of free will and duty; and it is only fair to him to say that the safeguarding of the freedom of the will is his chief interest in the distinction and difference between the Phenomenon and the Thing-in-itself.

Kant's doctrine, however, concerning the authority of conscience and the unconditional command is by no means so original as his admirers would have us believe; while his practical rule, "Act so that your conduct may be suitable for all men," makes consequences, after all, to be the criterion by which we are to distinguish between right and wrong, and thus does not elevate us altogether above experience, as he professes

be
the

THE ORIGIN OF THE ETHICAL SYSTEM

His father, who, with a German mother, a German education, a German wife, and an Hegelian (which is German) But he knew, can not be suspected of unfairness to the predecessors of his writings show that he was not prejudiced nizan system in SCOTT STRONG.

in favor of his own countrymen any more than in favor of his own Church, writes¹⁸ thus to Gladstone who was then preparing an edition of Bishop Butler's *Works* (a name familiar to all readers of Newman's *Apologia*): "The Germans do not know it, but Kant is the macrocosm of Butler. He is Butler writ very large. His main argument, founded on the deification of the human conscience, came to him from *The Analogy* and the *Sermons*. It is not impossible, I maintain, to show where Butler got that theory of conscience which has so much influenced political as well as religious thought. I do not think that he was the discoverer and innovator in ethical science that men like Martineau say he was. But it is pretty certain that Kant, who was no great reader, took it from him, and dug no deeper into seventeenth century literature."

(Acton says elsewhere that Butler's doctrine about Conscience is identical with that of Alphonso de Sarasa, S.J. (1618-1667) and may have been learned from his writings).

"Kant stands on the shoulders of the *Analogy* when he elevates the probability into a substitute for proof, and on those of the *Sermons* when he makes the infallible Conscience the basis of certainty and the source of the Categorical Imperative. And my point is that he hails from Butler directly or indirectly.

"Kant's countrymen derive him from Hume, Adam Smith, and Rousseau. But I do not despair of convincing German friends that what Butler compressed into a crowded volume is expanded into the minute and subtle philosophy of his successor.

"The relations of Kant with Butler must have been set as a thesis in some university. But I cannot find that any book treats of it."

It is amusing—or it would be amusing if it were not mournful—to remember how many simple Anglo-Saxons have idealized Kant without the slightest suspicion that whatever was best in him was derived from one of their own philosophers, whom they comparatively depreciated, and that indeed Kant in the process of adoption omitted much that was true and good.

For when we consider his relations with Butler, it should not be overlooked that Kant's theory of conscience and duty

¹⁸ ACTON's *Correspondence*, vol. 1, pp. 22-56 and 79-80, ed. Figgis and Lawrence.

differs for the worse from Butler's doctrine in one very important respect. Butler affirms in the most emphatic way that the law of conscience immediately leads us to the belief in a Law-giver, and that the judgment of conscience upon our actions, words, and thoughts, "if not forcibly stopped, goes on always naturally and of course to anticipate a higher and more effectual sentence which shall hereafter second and affirm its sentence."¹⁹

Kant, as I need scarcely say, denies the inference from the law to the Law-giver, and asserts the "autonomy" of the human mind and will. If, therefore, he drew his ethical theory from Butler, he robbed it of the great part of its value.

Kant's most famous saying, which is now inscribed beside his bust on the wall of the Stoa Kantiana in the university of Königsberg—"Der bestirnte Himmel über mir, und das moralische Gesetz in mir—The starry firmament above, and the moral law within"—is taken, as Acton²⁰ observes, straight from Rousseau, whose portrait was the only print that adorned the walls of Kant's room, and whose *Emile* kept him for one exceptional afternoon from his daily "constitutional" walk. But it is to be observed that when Rousseau compared the majesty of the moral law within us to that of the heavens without and above, he was comparing it to something whose reality he did not doubt, whereas Kant is comparing the moral law to something which is in his opinion only a "phenomenon," an appearance within our own sensibility and imagination, not a reality; and therefore his comparison does not tend to deepen and strengthen our reverence for conscience but rather tends in spite of him to reduce duty to the level upon which he places space and time.

Perhaps we may profitably remark here that the Psalmist (118th psalm) makes a parallel between the glory of the law of God as enlightening our souls.

Lord. . . . scepticism about the worth of the arguments and theory of pro. . . . Scottish are the Prussians of Great Britain, Germans, and w. . . . of Scottish descent. Yet no two characters

¹⁹ Translation by A. . . . II. §3, and no VI, at end.
225.

could have been more unlike than that of this exceptional and untypical Lowland Scottishman with his easy-going good temper and naïveté, and his infantile levity of scepticism, and the serious, almost solemn determination of the Prussian Agnostic. Still, it was Hume, as Kant tells us, who threw the spark which lighted Kant's torch and thereby kindled a conflagration; for it is obvious that a moderate and limited scepticism which fell in with the spirit of this world, was much more seductive than the universal scepticism of Hume, which questioned the reality of this world as well as the other.

WHAT IS MEANT BY TRANSCENDENTAL IDEALISM?

Some part of Kant's obscurity is due to the use of Aristotelic or Scholastic terms, such as Category, and Transcendental, in a new and improper sense; and one of the terms by reason of which superficial readers threw dust in their own eyes is "Transcendental Idealism," which is supposed to have some association with Transcendence, and to mean something wonderfully elevated, spiritual, and mystical. The very first German reviewer who noticed the *Critique of the Pure Reason* made this mistake, which has often been repeated since, though Kant at once denounced it. In the *Prolegomena to Every Future System of Metaphysic*,¹¹ which was published in the following year, he said: "My critic says: 'This work is a system of Transcendent or (as he translates it) higher Idealism.' Not higher, certainly. My place is the fruitful bathos (low ground) of experience; and the word Transcendental, the meaning of which has not once been grasped by my critic, does not signify (with Kant) something passing beyond all experience . . . Idealism proper always has a mystical tendency . . . (through Kant's philosophy) the whole mystical idealism of Plato falls to the ground. . . . The dictum of all genuine Idealists from the Eleatic school to Berkeley is contained in this formula: 'All cognition through the senses and experience is

¹¹ Appendix (and foot notes to the Appendix) to *Prolegomena to Every Future System of Metaphysic which can claim to rank as a Science*. "Unfortunately," says FALCKENBERG, "Kant some times used the word Transcendental as equivalent to Transcendent." But perhaps this was a slip of the pen; many worse slips have been found by editors of the *Critique*.

sheer illusion; only in the ideas of pure understanding and reason is there truth.' The principle governing and determining mine throughout is on the other hand: Only in experience is there truth; all cognition of things merely from pure reason or understanding is nothing but illusion." He explains that with him Transcendental means almost the opposite of Transcendent; it only means "something that does indeed *a-priori* precede experience but is intended simply to make experience (or experiential cognition) possible." The term then with him means much the same as the Wolffian school after Descartes and Leibnis meant by "Innate" (Ideas), or *A-priori*, or deductive.

Sidgwick suggests aptly that Kant's system should not be called Idealism of any kind but Ideatism, because the word Idealism has such associations that it must mislead.

Perhaps the old name of Conceptualism might be used for it with some specific adjective such as Kantian, or Critical.

Hamilton²² says that, as some even of Kant's German disciples have not known whence or how he got the term Transcendental, and how he came to use it in such a peculiar sense, it is worth while to explain its genealogy.

In the Scholastic philosophy the name of Transcendental was given to our simplest, most elementary, and most extensive conceptions, such as Being, Something, One, Good, because they transcend the highest genera or predicaments (categories) and are predicable concerning the subjects of every predicament or category. In the Cartesian and Leibnizian and Wolffian philosophies these Transcendental concepts were said to be innate, native to the mind, not in any way derived from experience. Therefore Kant twisted the term out of its proper meaning to signify what is (in his opinion) prior to all experience. In a similar way he twisted the term Category so as to violate the distinction which Aristotle and the Scholastics after him had made between the Predicaments (widest genera) or Categories and the Transcendental concepts. The term Transcendent Kant applies in a condemnatory sense, to any reasoning which attempts to know things (such as the nature of the soul

²² HAMILTON'S *Lectures on Logic*, lect. XI, §XXXVI.

or the attributes of God) which cannot be the objects of experience. For his purpose was to sweep away all metaphysical science, except the study of our own intellect, and especially to get rid of all theology, natural as well as revealed. It is very significant that the title of "Transcendental Idealism" should have been kept up by his followers, in spite of his own admission that it was misleading, and his proposal of the name, Critical Idealism or Formal Idealism as more appropriate.

THE GENESIS OF THE SPECULATIVE SYSTEM

It is very easy to censure particular points in the Kantian philosophy, especially in the Critique of Pure Reason. But to throw your mind dramatically within the coils of the system, and sympathetically to follow his reasoning so as to understand how he fell into such paralogisms and fallacies, is no such easy task. As in the story "Through the Looking-Glass," the difficulty is for Alice to get through the glass into the world behind it. Once that feat is accomplished, the rest is comparatively practicable.

The strain of thought which had come down from Descartes and Leibniz furnished a soil in which the Kantian ideas might spring up. There was a general assumption that the senses apprehend immediately not things but their own affections, "Sensual Ideas," as the Wolffians said (*Species sensibiles*, in Scholastic terminology), and that the intellect perceives immediately its own ideas or concepts, the most important of which were said to be "innate," growing from within, not derived from or through experience. Moreover, the Leibniz—Wolffian system in which Kant's mind was steeped from youth, affirmed that Space, and not only Space but the Extension and Shape of bodies were unreal, being only ideas due to a confused and indistinct apprehension (bodies being composed of unextended forces—"points of force"—called *Monads*). From this doctrine that both Space and Extension are purely subjective, it was very easy to go on to a theory that Time and Succession are likewise subjective, and hence that all change or movement is unreal. The Leibnizian philosophy likewise accounted for intellectual intuitions and the self-evidence of geometrical and metaphysical axioms by saying that these propositions are innate and part of the mind itself. The Kantian system is racy of this soil.

It is remarkable that the theory of Innate Ideas in the seventeenth century, in opposition to Locke, led to a striking anticipation of one of the most important of Kant's positions. Richard Burthogge, M.D. (1694), in an essay upon *Reason and the Nature of Spirits*, against Locke, says: "Things to us men are nothing but what they stand in our analogy, that is, in plain terms they are nothing to us but as they are known by us . . . and they are not in our faculties either in their own realities or by way of a true resemblance and representation, but only in respect of certain appearances . . . that do no more exist without our faculties in the things themselves, than the images that are seen in water, or behind a glass, do exist in those places where they seem to be . . . appearances or sentiments which, things by the various impressions that they make upon us, do either occasion only, or cause, or—which is most probable—concur with our faculties in causing . . . And there is the same reason for the understanding (as for the senses) that it should have a like share in framing the primitive notions under which it takes in and receives objects. In sum, the immediate objects of cogitation, as it is exercised by men, are *entia cogitationis*, all phenomena."

Upon this state of mind, while Kant believed in innate ideas and propositions, Hume's sceptical questioning of the principle of Causation²² fell like an explosive shell and dissipated what he considers sleep or dream. Kant with his usual acuteness and his usual lack of profundity at once saw, eye to eye with Hume, that this principle—that every change or event must have a cause—is a proposition combining two diverse concepts, the predicate not being contained in a definition or analysis of the subject; in other words that it is a proposition of the character which British logicians aptly call Ampliative and Kant calls Synthetic.

Moreover, he saw that many of our most important moral, mathematical and metaphysical axioms are of the same character.

W. G. Ward, one of the acutest and soundest metaphysicians of the last century, in his controversy against Empiricists

²² See Introduction to KANT'S *Prolegomena to every future System*.

and Phenomenists in the *Dublin Review*²⁴ about 1870, was led to examine the question about Analytic and Synthetic-a-priori principles. As Catholic philosophers differ from Kant in their use of those names, Ward in order to avoid verbal disputes and equivocations and misunderstandings, prefers the terms which Hamilton also had used, Explicative and Ampliative propositions. But on the question of fact apart from names, he, like F. Kleutgen, S.J., considers Kant to be in substance right in holding that there are self-evident principles which are ampliative (or Synthetical) propositions. Ward even considers that Kant's use of the words Analytic and Synthetic was more correct and proper than the meaning which Catholic philosophers give to those terms, though for the sake of agreement he avoided the use of those names altogether. Thus Ward considered that Kant's question, How are synthetic-a-priori judgments possible (that is, How can ampliative propositions be self-evident and self-evidently necessary) was a very important question, which needed to be discussed. Of course Ward did not accept Kant's solution of the problem. For Ward held to the old view of the Scholastics and Aristotle and common sense, that the truth of such axioms is evident with objective evidence in the light of reason. Whereas Kant explains the evidence of their necessity as a subjective appearance, or phenomenal necessity, due to the "synthetic unity of apperception" or self-consciousness (this self also being only a phenomenon of a self) and boldly denies that the laws of thought are in conformity with the laws of being.

Kant tells ²⁵ us that he differs from all former philosophers in that he saw (that is, imagined he saw) that not the intellect alone has intuitions, but that the senses also intuit a-priori, having innate sensuous ideas of their own, space being innate as a form of perception in the outer sensibility, and Time in the inner sense (he calls self-consciousness an inner sense). Thus, formally

²⁴ See the *Dublin Review*, July 1869, on Philosophical Axioms, p. 159, and Oct. 1871 on MILL's Denial of Necessary Truth, and July 1871, on the Rule and Motive of Certitude. WARD's *Essay on the Philosophy of Theism* were collected and published by his son, but are now out of print.

²⁵ A footnote in Appendix to *Prolegomena*.

developing the Leibnizian view that Space and Extension are only subjective, he added the notion that Time and Succession are equally so, and equally untrue to reality.

From this he went on to the view that the intellectual concepts, Cause and Effect, are purely subjective and do not apply to things as they are in themselves, partly from consistency and consecutiveness, and partly because he thought with Hume that the principle of Causation was contrary to the freedom of the will, which he wished to safeguard. Some of my readers will remember how J. S. Mill, too, confesses that he had thought the principle of Causation contrary to the liberty of the will, and had been depressed for a time by the belief in Necessity, and how he got rid of his depression by denying that any actions or even material changes are necessitated, and substituting the notions of the Antecedent and Consequent for those of Cause and Effect. In both men, the intention was good, though the reasoning in both cases was fallacious. The "Self" which in Kant is "conscious" and which is necessitated in its volitions, is of course not the real Self but a phenomenon.

Kant saw also that such conceptions as Substance and Accident must in consistency be placed upon the same subjective level on which he placed Cause and Effect; and then to complete his system he treated the concepts of Being and Not Being, and Unity and Plurality, in the same manner.* He could not have gone so far astray if he had not been so systematic and ingenious. On his own principles he had no right to talk of "things-in-themselves," in the plural number, rather than the Thing, in the singular. His language shows probably that he was still unconsciously under the influence of the Leibnizian doctrine of Monads.

The initial and original paralogism belongs to Leibniz. To argue that because our imaginative idea of Space has not a strictly corresponding reality, therefore, it has no foundation (fundamentum in re) at all, and that Extension,²⁶ Shape, and movement from place to place are illusions is absurd logic. (Similarly, to assert that because Time, comprising Past and Future with the Present, is ideal, therefore Succession and all

* *Prolegomena*, §39, on the System of the Categories.

²⁶ *Prolegomena*, §13, Remark III.

change are unreal is as bad logic as it would be to call Duration unreal. We really might as well say that corporeal things do not endure as that they are not extended and shaped and movable, or that the thing (e.g. the tree) which exists now is not that same which existed a moment ago and also is not that which will exist in the moment to come.)

Kant, it is true, often criticizes Leibniz and ridiculed some of his theories. But then, as is remarked by Sarah Coleridge in her Notes to her father's *Biographia Literaria*, "It is a general fact that a philosopher argues more against that teacher of philosophy from whom he has derived the main body of his opinions, and whose system contains great part of that which his own consists of, than he does with the whole world besides. Could all that belongs to Leibniz be abstracted from Kant, and all that belongs to Kant be abstracted from Fichte and Schelling, I should imagine that the metaphysical system of each would straightway fall into a shapeless, baseless wreck."

THE DREAMS OF A CRITICAL CONCEPTUALIST

The *Critique of Pure Reason* is contrary to the natural judgment, or "common sense," of mankind; it is inconsistent with Kant's later treatises, or they are a departure from it; and it abounds in such self-contradictions as it might seem impossible that a serious thinker could perpetrate. The shimmering ambiguity of its terms, e.g. Phenomenon, is such that Kant passes unconsciously from the position that things appear to us in a certain way to the position that things produce Appearances in us. He begins with the distinction between things as they are in themselves and things as they appear to us, the distinction relating to one and the same reality under two points of view; and he shifts to a distinction between two different sets of realities, things-in-themselves, outside of and independent of our consciousness, and phenomena, or appearances, within our consciousness. Thus phenomena for Kant substantiate themselves and become a third set of things between the subjective processes of the individual mind and things-in-themselves or the world of reality. He tries to impart to his Appearances an objective reality while at the same time asserting their character as appearances only; and in propor-

tion as this substantiation of phenomena takes place, things-in-themselves tend to fade away out of sight in the Kantian scheme of philosophy. The "Refutation of Idealism" in the second edition seems so inconsistent that Schopenhauer denounces it as a cowardly retreat, and Hamilton thought it not serious. Many have thought that the man who wrote the *Pure Reason* could not really have set as much value as he professed on the practical postulates of the existence of God and a future life. It was altogether self-contradictory to say that Cause and Effect are only subjective forms of thought, and then that things-in-themselves cause Appearances in our sensibility.

THE TYCHO BRAHE OF THE MIND

Kant wished to destroy all metaphysical knowledge, especially theology and psychology, and at the same time retain ethical, social, and physical as well as mathematical science. But in truth for him nature and human society are only a phantasmagoria, or (to apply an expression of his own) a set of soap-bubbles. Though he asserted that things-in-themselves, behind the vision or unsubstantial pageant which we call the world, touch the springs which set the pictures in our mind in motion, yet these "Representations or Presentations" do not represent but must systematically and essentially misrepresent. Kant set himself up for the Copernicus of philosophy, but in fact he was the reverse of a Copernicus; he was only the Tycho Brahe; for he made the human mind the center on which the universe depends, and he substituted false system for true principles. According to him, the human understanding prescribes its own laws to Nature, and is the source of the universal order of Nature:—"I cannot have the slightest notion of such a connection of things-in-themselves as of their existing as substances, working as causes, or being able to stand in reciprocal relation with one another as parts of a real whole. . . . We have nothing to do with the nature of things in themselves but only with Nature as the object of our experience"²⁸ (i.e., a set of appearances within our mind).

²⁸ *Prolegomena*, §28 and §38.

He differs from former Innatists, for he expressly rejects the view that the laws of thought might run parallel to the laws of being, and that the concepts of the human understanding might correspond to the natures of things and be true to them. He mocks at the conclusion as well as the consequentia of the argument which came down from Descartes that the human reason is veracious because it has a veracious Creator. "Crusius alone," he "says (betraying here his ignorance of history) "thought of a compromise, namely that a spirit who cannot err nor deceive may have implanted those laws in our minds originally. But . . . we can never know for certain what the Spirit of truth or the Father of lies may have instilled into us." And he hints with a sneer that not a few of Crusius' principles came from the Father of lies. (And of course in using such religious language Kant does not at all believe in what that language signified.) Huxley is echoing Kant as well as Descartes when he says in his essay on Descartes: "It is conceivable that some powerful and malicious being may find his pleasure in deluding us and making us believe the thing which is not, every moment of our lives."

According to Kant, then, all the movements and changes without us and within—those of ocean and clouds and sun and stars, and all the succession of thoughts and feelings within our own mind—are unreal and only appearances, since Time and Succession as well as Place and Size are only a subjective form. "If either I or any other being could see myself without this condition of sensibility, then those very determinations which we now represent to ourselves as changes would give us a kind of knowledge in which the representation of Time would have no place, and therefore the representation of change would have no place." "

Our bodies with their members and the organs of the senses are only phenomena. There may be no real distinction between soul and body, "It might be possible that that something which forms the foundation of external phenomena . . . might be at the same time the subject of thinking. . . The substance

²⁰*Prolegomena*, §36, footnote.

²¹*Critique of the Pure Reason*, Transcendental Aesthetic, 2d Section, Of Time, p. 29-30, by MAX MÜLLER.

which with reference to our external sense possesses extension might very well by itself possess thoughts which can be represented consciously by its own internal sense." " Both may be one and the same thing making itself appear under different and opposite phenomena to its several perceptive faculties.

We are absolutely walled off from reality both within and without by what Kant miscalls Representations or Presentations. We are not like Plato's men in the cave with their backs turned to the opening and the light, who see on the wall of their prison the shadows of the men and beasts that pass by. For these Kantian shadows that come like things and so depart, do not really resemble anything except one another. They are not even caricatures of "things in themselves" for a caricature has some likeness. We do not even see things *tanquam per speculum, in enigmate*, for there is no comparison or analogy between the moving pictures which the blind art, as he calls it, of our mental constitution has made and the things or thing behind the pictorial screen. This theory is more groundless and absurd than the Preëstablished Harmony which Kant ridiculed. For this is Preëstablished Discord.

The absolutely formless "given matter" from which the phenomenal objects are formed by the mind was the wildest of dreams.

Kant warned readers against an Illusion which he professed to have discovered in Transcendental Dialectics. But the greatest of all Transcendental Illusions was his own system.

Thus men of science when studying Nature or the human body are making experiments upon Appearances within their own minds. Our mind is imprisoned in a network of "representations or presentations" which always misrepresent; and man when observing changes and searching for their causes, and relations, and the adaptation of means to end in nature, is but a puppet in a game of "send the fool farther," in a land of dreams.

For what Kant calls knowledge is not knowledge. If there is to be knowledge, there must first be something to be known. Also, it is implied in the very conception of knowledge, that

"Critique of the Pure Reason, Transcendental Dialectic, Bk. II. ch. I, 2nd paragraph, p. 291-2, by MAX MULLER.

knowing does not alter or modify the thing known. To know anything is to know it as it is, not as otherwise than it is. We may not know all about it; but so far as our knowledge goes, the knowledge must conform to the object. This is what Kant expressly denies; he asserts that the object must correspond to our mode of thinking or perceiving. The object is always a subjective formation. But then such thinking has no right to be called knowledge, and the object is not a thing but a thought. It is difficult to believe that, when Kant calls such schemes of thought "knowledge," the equivocation was not a conscious and deliberate camouflage. The difference between Kant's "knowledge" and belief seems to be that belief may be true but knowledge must be false. In other words the term knowledge should be omitted from our dictionary and dropped out of our language.

It is even worse and more self-contradictory logic, if worse there can be, to say that Existence and Possibility, and Reality and Negation are only subjective forms of thought, and that the principle of contradiction²² should not be expressed in the old form (It is impossible for a thing in the same respect both to be and not to be.) but thus: "No subject can have a predicate which contradicts it,"—and then after all this to tell us there exist things-in-themselves altogether independently of our thought.

This part of his system, isolated and developed by Fichte,²³ leads to the expression of this latter philosopher: "I know absolutely of no being, not even of my own. There is no being. Images (bilder) there are; they are all that is; and they know themselves after the manner of images—images which hover and float past, without there being anything past which they float; which are connected through images of images; images wherein there is nothing imaged, which have neither meaning nor purpose. I myself am one of these images, or rather I am not even one of them, but only a confused reflection of them all.

²² *Critique of the Pure Reason*, Trans. Analytic, Bk. II, ch. ii, Sect. I, p. 123-5, MAX MÜLLER. HAMILTON shrewdly observes that this principle should have been called the Principle of Non-contradiction.

²³ FICHTE, *Über die Bestimmung der Menschen* Bk. II, conclusion. Of course this is not the conclusion of Fichte's philosophy any more than of Kant's, since Fichte finds reality in the will and practical reason.

All reality changes into a wonderful dream, without a life to be dreamed of, without a spirit to dream. Thought . . . is the dream of that dream."

The speculative system, in fact, now when the glamor of novelty and obscurity has passed away, seems to be a wanton exercise of ingenuity rather than a work of honest and earnest judgment.

CAMOUFLAGE OR EQUIVOCATION

It is bewildering and annoying to find Kant and his disciples mixing up popular language, the language of Common Sense, such as Representation and Experience and Knowledge with reasonings which are intended to destroy the beliefs of Common Sense. They usually evade this censure by saying that they use popular language, and speak of the world, and our bodies and our senses and our cognitions, as an astronomer or any instructed man talks of the sun rising and setting while he knows that the earth turns on its own axis and also moves around the sun. Of course no one can object to a Kantian or an Idealist using popular language in ordinary conversation or popular lectures or speeches. But we may object to the employment in philosophical argument of language that implies assumptions contradictory to their express conclusions. What, as Sidgwick observes, would be thought of an astronomer who in a scientific treatise began by, apparently, assuming that the sun goes around the earth, and carried the assumption through the very arguments by which he leads us to the conclusion that the earth turns on its axis and also moves around the sun? We should ask him to alter his language and to put his argument in a form that did not assume what is contradicted by his conclusions.

It is all like The Riddling of the Bards:

Confusion and Illusion and Relation,
Elusion and Occasion and Evasion.

Except that the Bards were mocking and did not profess to be serious philosophers.

The analogy which Heine perceived between Kant and Robespierre is really interesting and illuminating. In both, says Heine, we find the same spirit of mistrust, only that one exercises it against men and calls it republican virtue, while the

other applies it against ideas and calls it criticism. We see in both the same prosaic, sober integrity. In both there shows itself the type of the petty tradesman at its highest degree. Nature had intended them to weigh out tea and sugar; but destiny decreed that they should weigh out other things; for the one it placed upon the scales a king; for the other, the proofs for the existence of God. If the good people of Koenigsberg, who gave the philosopher a courteous salute as he strolled by at his appointed hour and perhaps set their watches by him, had divined the full meaning of his subversive, world-crushing thought, they would have felt a more gruesome awe before that man, than before an executioner, who puts only men to death.

REV. M. J. RYAN, S.T.D., Ph.D.,
St. Augustine's Seminary,
Toronto, Canada.

MISCELLANY

HISTORY TEACHING AT LOUVAIN

The work of the Louvain school of Philosophy is well known to students both in America and in England. Less well known there perhaps, is the work of the Louvain School of History whose resumed activity the appearance of the first post-war number of the "*Revue d'histoire ecclésiastique*" fittingly signalizes.

The present system of historical teaching at Louvain goes back—as a system—some thirty-five years. In those days History was an amusement, a hobby, a bore, according as the student's fancy lay, but never, by any chance, a serious study. For years all that the law had demanded was a certificate that the student had followed the lectures in History. Not until 1876 did History figure in the examinations, and then but once—in the first year of candidature. Fourteen years later, came the law establishing a doctorate in history and with it an end forever to the miserable state of things just described. But in this recognition of the just place of history in University teaching, Louvain—the Catholic University—had anticipated state progress, and thanks to her faculty of Theology, the law of 1890 found her with an Historical Department well organized and already past its first infancy.

In order that her degrees might have the status of those of the state universities, Louvain had to accept the state program of studies and, in a measure, share with Ghent and Liège, the common misfortune of state direction. Only her faculty of Theology was fully independent. Here Louvain and her ancient traditions were supreme, and here, years before the state, she began her historical work.

To begin with she had the great advantage of a succession of rectors, themselves—notably the first, Manager De Ram—historical scholars of no small worth. Then, too, the professors of Ecclesiastical History, Wauters (1834-71) and Bernard Jungmann (1871-95) had established a sound tradition of advanced historical study. The course in Biblical Exegesis was an apprenticeship in the science of criticism, while the study of Oriental languages was a discipline in the study of original texts. These were advantages in theoretical studies. Then, too, for the degree of Doctor in Theology, it was, from the first, a necessary condition to present as a thesis a printed work, no mere dissertation in pamphlet form, but, as a reference to the series will show, a book that was an appreciable contribution to knowledge. In the preparation of this lay the germ of the *cours pratique*, and of that personal research which is today the characteristic note of Louvain's work in every branch of knowledge. Hence the Conférence d'Histoire, set up in 1885, at the request of the students themselves, and confided to M. Charles Moeller, was but the logical term of a long evolution.

The new organization in reality, only brought together and coördinated elements already long in existence.

The idea of this Conférence d'Histoire, this historical seminar, was to initiate the students into the science of historical research and composition, in other words to train historical scholars and writers. Not merely to pack all and sundry with a mass of detailed information, but to give the student a knowledge of the preparatory work necessary for historical study, of methodology, bibliography, palaeography and the various other auxiliary sciences, to form in him the critical spirit, to exercise him in its laws, and to produce as a result a trained mind knowing how to study, and how to set forth the fruits of its study.

The method of this Conference is easily described. A subject is chosen by the professor, split up into its several problems, and distributed among the members. They study their subject from the texts themselves, and the results of their work are read and discussed week by week at the re-unions of the Conference. The opportunity this affords as a practical initiation in Historical Criticism, and as an exercise in the auxiliary sciences taught in the theoretical lectures, needs no emphasis. After this preparatory discipline the student is free to choose a subject himself, a subject the study of which is to result in an appreciable addition to historical knowledge, to be studied in its sources and, printed, to be presented as a thesis for the doctorate. Such in outline was the system which received its academic seal when in 1886 the University created the Licentiate and the Doctorate in Moral and Historical Sciences. "What the Licentiate does is to furnish with a scientific apparatus those who wish to devote themselves to special research work. For the doctorate—what gives it so high a standing—considerable personal research is essential, viz., the composition and the printing of an original dissertation, and the formal defence of this dissertation and fourteen historical theses." (CAUCHIE: *Un demi-siècle d'enseignement historique à Louvain* in the *Mélanges d'Histoire offerts à Charles Moeller Louvain* 1914.

As to the practical working of this scheme and its fruits, he again quotes M. Cauchie. "Louvain possesses today a strongly organized historical faculty. Each year the *Annuaire de l'Université catholique* publishes a record of the work of the Conférence d'histoire and of the Historical Seminar. The collection of works published by the members of this conférence since 1890 will soon attain its fiftieth volume. The Faculty of Theology publishes year by year, valuable dissertations in which the historical phases of Theology play no small part. The *Revue d'histoire ecclésiastique* is now in its fifteenth year, and numbers twenty-five volumes. The graduates from the Historical Seminar have distinguished themselves in all manner of state examinations; they collaborate in the publication of many periodicals and of historical series: their activity is everywhere evident in the universities and seminaries, as archivists and librarians, in the various scientific institutes and colleges, and in many local historical societies; latterly, since the jubilee festivities of 1909, grouped in a kind of trades-union of learning, they form the "Association des anciens membres du Séminaire historique." Among the American graduates of the Louvain School of History are the Rev. Dr. Zwierlein, of Rochester, N. Y., the Rev. Dr. John Lamott, of Cincinnati, the Rev. Wm. Busch, of St. Paul, Minn., and the Rev. Dr. Guilday, of the Catholic University of America.

The volume from which these citations are borrowed, the work of this Association, is itself excellent testimony to the universal range of Louvain's historical output, to the soundness of its method and the depth of its research. Here in two volumes of nearly 700 pages each, we have articles on all manner of subjects; history, ancient, medieval and modern, all of value as original work. But the historical achievement of Louvain is the *Revue d'histoire ecclésiastique*, the crown of all that long development, the guarantee of present-day progress, and the pledge of its continuance in the future. The Review originated in an attempt to fill a long-felt want. A historical Seminar had to find some means of literary expression for the diffusion of its more permanent studies, it had need—as well for those of its members, who, graduated, continued their studies elsewhere, as for those yet apprentices—of a chronicle of current historical progress, a periodical recording the fruits of current research, which would contain some account of the latest works in all and every branch of and, acting as a link between these ancients of the seminar, form them into

a permanent coöperation of research. But the Review was to meet a more universal want. Historical reviews there were and are—in plenty, but none of the universal character which was from the first the designed note of the new venture, none intended to be, *ex professo*, a working tool for the scholar, informing him thoroughly of all that was doing in his own department, and keeping him up-to-date with the results of the work of others in all parts of the world. This rôle was filled for the first time, when, in April, 1900, appeared the first number of the *Revue d'histoire ecclésiastique*. Faithfully it was published, four times yearly, until that fatal August of 1914 when the current number, as it lay awaiting dispatch to subscribers, was burnt in the holocaust of the University library. The proofs, luckily, were elsewhere, and, from them, the number has been reconstructed, and appeared in January 1921.

The *Revue d'histoire ecclésiastique* consists of the review as usually understood, with articles, reviews of books, and a chronicle of current scientific activities, and—its special feature—of a classified bibliography of historical output throughout the world.

The leading articles, in part the work of the historical seminar, have, all of them, the characteristics we have noted as distinguishing that work. They are all scientific monographs, treating of some special point, discoveries in the field of history, since all are the fruit of work on original sources. Their subjects embrace (to quote the prospectus of the Revue) "the history of all the christian nations from Jesus Christ to our time: " they treat "of all the manifestations of the interior and exterior life of the Church, *e. g.*, the vicissitudes of its expansion through the ages, the history of its constitution, of its literature, of its dogma, of its worship and discipline, the history of its relations with the civil power and of its influence on the civilisation of christian nations." Thus for example, in the volume for 1909 we have R. Ansel O. S. B.—*La Réconciliation de l'Angleterre avec le Saint-Siège sous Marie Tudor*, pp. 69.; J. Bois—*L'Eglise Catholique en Russie sous Catharine II*, pp. 41; F. Cavallera—*L'Interprétation du Chapitre VI de St. Jean*. Une controverse exégétique au Concile de Trente, pp. 22; P. Claeys—*Bouuaert S. J.—La Summa Sententiarum appartient-elle à Hugues de St. Victor?* pp. 20; J. De Ghellinck S. J.—*Le traité de Pierre Lombard sur les sept ordres ecclésiastiques: ses sources, ses copistes*, pp. 20; A. Fierens—*La Question Franciscaine. Le Manuscrit II, 2326 de la Bibliothèque Royale de Belgique*, pp. 27; J. Flamion—*Les actes apocryphes de Pierre. Doctrine des Actes de Pierre*, pp. 58; J. Mahé S. J.—*La sanctification d'après Saint Cyrille d'Alexandrie*, pp. 33; G. Mollat—*Innocent VI et les tentatives de paix entre la France et l'Angleterre (1353-1355)*, pp. 14; J. M. Vidal—*Un recueil manuscrit de sermons prononcés aux conciles de Constance et de Bâle*, pp. 27.

In 1913. G. Kurth—*Etude critique sur la vie de Sainte Geneviève*, pp. 76; E. Vytoukal O. S. B.—*Les examens du clergé paroissial à l'époque carolingienne*, pp. 16; E. Lesne—*La dime des biens ecclésiastiques au IX^e et Xe siècles*, pp. 18; J. Flamion—*S. Pierre à Rome. Examen de la thèse et de la méthode de M. Guignebert* pp. 39; Ch. Terlinden—*Le conclave de Léon XII. (2-28 Septembre 1823) d'après des documents inédits*, pp. 32. Ch. Moeller—*Frédéric Ozanam et son oeuvre historique 23 Avril 1813—8 Septembre 1853*, pp. 27; J. De Ghellinck D. J.—*Les notes marginales du Liber Sententiarum*, pp. 41; F. Claeys Bouuaert—*Un séminaire belge sous la domination française, le séminaire de Gand (1794-1812)*, pp. 22; L. Dieu—*Le commentaire du Jérémie du Pseudo-Chrysostome serait-il l'oeuvre de Polychronius d'Apamée*, pp. 17; L. Laurand—*Le cursus dans le sacramentaire Léonien*; Ch. Moeller *Les bûchers et les auto-da-fé de l'inquisition depuis le moyen âge*, pp. 32.

Following the articles we have a series of notices of recent books—a section running, usually, to a hundred or so pages. The notices, their length varying from one or two pages to twenty and even more according to the importance of the book reviewed, are characterized by a uniform objectivity of treatment. Their sole aim is to bring before the student the latest literature on the subject, to present him with a résumé of its contents, an account of the author's method, of the sources he employs, and of the use he has made of them. His point of view—always carefully noted—is outside the critic's range, except, of course, where that point of view, has influenced his treatment of sources. The value of this long section of reviews—some four hundred pages annually—each review written by a trained specialist—can hardly be over-estimated. In this alone the *Revue d'histoire ecclésiastique* has justified its establishment.

Finally we have the Chronique. Here are noted all the current and coming events in the historical world. Classed according to their various countries, we have notices of less important books, of the doings of the various academies and learned societies, of important lectures and conferences, scientific congresses, appointments, and a necrology—an easy means of surveying the historical movement throughout the world. With its sixty or seventy pages of Chronique, the Review would seem complete. There yet remains however the feature that gives it a distinction all its own, a value (it is no exaggeration to say it) above that of any other work of the same kind, namely, its section of bibliography.

In this section is given each quarter a classified list of all books and articles treating in any way of Ecclesiastical History which have appeared since the last number of the Review. All countries are levied upon. That a Bibliography of the world's historical literature such as this runs annually to some 10,000 items can surprise no one. That it leaves nothing out of count the schema of classification will show:

I. AUXILIARY SCIENCES

1. Methodology
2. Bibliography
 - (a) General and National
 - (b) Historical
 - (a) Original sources
 - (b) Retrospective. Encyclopaedias. Répertoires
 - (c) Periodical Bibliographies
3. Paleography. Chronology. Diplomatics
4. Archaeology
5. Sigillography. Heraldry. Numismatics
6. Geography. Language

II. PUBLICATIONS AND CRITICAL EDITIONS OF SOURCES

1. Monumental Sources
2. Archives and Diplomatic Criticism
3. Literary Sources
 - (a) The New Testament
 - (b) Christian Antiquity. 604 A. D.
 - (c) The Middle Ages. (604-1517)
 - (d) Modern Times and the Contemporary Period, (1517-1789)

III. HISTORICAL WORKS PROPERLY SO-CALLED

1. Universal History
2. General History (classified by periods)
 - (a) Christian Antiquity
 - (b) The Middle Ages
 - (c) Modern Times (classified by country)
 - (d) The Contemporary Period (classified by country)
3. Special History
 - (a) History of Public Law and Institutions
 - (b) History of Dogma and Heresy
 - (c) History of Worship and Discipline of Private Law
 - (d) History of Lives of Saints: Asceticism
 - (e) History of Science and Letters
 - (f) History of Art
 - (g) Social and Economic History
4. History of particular churches: Local History: Corporative History
(a section for each country, and one for the religious orders.)

IV. REVIEWS OF BOOKS PREVIOUSLY ANNOUNCED

But the Bibliography is no mere list of books. It gives along with the title and details of publications, indications of all reviews of the work that have appeared up to the date of compilation, and, twice yearly, a supplement with a list of any further reviews of books previously noted. For this purpose some 304 reviews are systematically consulted—American, English, French, German—in fact every scientific review of value, no matter in what language it is published. From a net so widely cast very few works escape notice, and this it is that makes the Bibliography of the *Revue d'histoire ecclésiastique* a most precious instrument de travail for all who make a real study of history, or are called upon to teach it to advanced students. This feature alone should secure its place in the library of every college, seminary or monastery.

So far nothing has been said of the contributors to the *Revue*—the large staff of something like 300 writers, whose time and talent, freely given, makes the publication of so ambitious an enterprise possible. They are, in great part, old members of the historical Seminar and, therefore, trained and practised critics. But besides these, there are the professors in the University, and a host of specialists, Belgians and others, whose names figure in every number—names such as those of Mgr. Batiffol, Mgr. Kirsch, Abbot Cabrol, Fr. S. Palmieri, O. S. A., Albert Dufoucq, G. Mollat, Paul Fournier, scholars whose competence it would be an impertinence to praise.

The *Revue* has from the beginning enjoyed a high prestige in the scientific world. In 1901, noticing the appearance of its second volume, *La Revue de l'instruction publique en Belgique* could declare that "for its solid and unfailingly uniform learning, its competent and impartial judgments, and for the wealth of its information, the new *Revue* has merited, even in its beginnings, the first place among our historical and philological magazines." Godefroid Kurth found the *Revue d'histoire ecclésiastique* "a work of international importance, rivalling the best productions of its kind." Abroad, Mgr. Ehrhard testified (1907) that it "could well bear comparison with any German historical review," and that each number but "increased its value as an aid to study at once astonishingly equipped and accurate." Nor is French scholarship behind with a like praise. The *Bulletin Critique* of Paris notes the Review

as having "achieved all it set out to do, and that most successfully," and the *Bulletin de littérature Ecclésiastique* cites it, along with the *Revue-scholastique* of Cardinal Mercier, to show "the magnificent example Belgium gives of a Catholic culture at once advanced and sound." Mgr. Baudrillart, rector of the Catholic University of Paris, vouches for the universally high opinion it has gained, while his colleague of Toulouse, Mgr. Pierre Batiffol, adds the simple but all sufficient testimony that "it is a publication without equal in France."

The war, and the destruction of the apparatus of scientific life here at Louvain, brought the work to a standstill. But the armistice was hardly signed when, with the wonderful courage that distinguishes their nation, that has a score of times before re-built Belgium after wars as devastating as that which has lately passed, the scholars of Louvain took up once more their chosen task. Enormously handicapped—without a sufficient library, fabulous prices for paper and printing, all the inertia and the oblivion of a five year's interval weighing on them, without adequate funds, the exchange of scientific reviews essential to their work hardly functioning as yet—they have nevertheless succeeded in re-printing the destroyed number of 1914, in re-organising the seminar and the conferences, and in preparing for the press the Bibliography for 1914-19. Had the war finally paralyzed their activities, were they men of less courage, thinking only of the incredible difficulties that faced them, the historical world would have been infinitely poorer—and so, too, would the Church. Louvain is not the only Catholic university in the world, nor am I claiming for it that it is the greatest, but Louvain is doing for the Church, in history as in philosophy, a work unique in its kind, a work which no other university is doing, and which is the basis of a great deal of Catholic historical scholarship throughout the world. Catholics, American and English as well as French and German, should appreciate this work and should support it.

REV. PHILIP HUGHES,

Collège du St. Esprit,

Louvain, Belgium.

BOOK REVIEWS

What is Christianity? A study of Rival Interpretations, by George Cross. The University of Chicago Press, Chicago, Ill., 1918. Pp. x+214.

This, we are told, is an exposition of "the great outstanding types of Christianity purporting to be the true interpretation of the Christian religion." The author counts six of these: Apocalypticism, Catholicism, Mysticism, Protestantism and Evangelicism, and devotes a chapter to the discussion of each. The volume closes with a chapter entitled, "What, then, is Christianity," in which the author sets forth his own views, and a bibliography containing a list of works arranged according to the respective chapters of the book.

The book shows complete lack of impartiality and is written in a bitter anti-Catholic spirit. If Christianity means anything it means Justice and Charity and the author seems to have the most complete disregard for both of these. We have only to glance at his bibliography for the chapter on Catholicism to be convinced of this. Not a single Catholic author has been consulted and in a relatively short list—there are six names in all—Adolph Harnack and Henry C. Lea figure prominently. This is a good example of fair play. Harnack's sentiments towards Catholicism need no comment and Lea's works resemble those of an historian who would pass judgment on the history of a state or a nation in the light of its criminal records. The author tells us, in his preface, that what he has written "is the fruit of a great many years of reading and reflection combined with the searching experiences of the class-room;" we regret that he did not spend some of this precious time in perusing a few of our Catholic theological works to ascertain not what our opponents maintain our idea of Christianity is, but what this idea is in fact.

Such being the author's sources of information relative to Catholicism, we need not at all be surprised to meet with the most absurd as well as unjust statements. "Foremost and

above all," he say, Catholics "worship God as one God but in three persons—whatever those words may mean—Father, Son, and Holy Ghost. In this worship there is *no familiarity*, but that deep submission and silence of spirit as it views as from afar the Incomprehensible and the Infinite." If any religion admits of familiarity it is surely the religion of Catholics to whom Christ has said, "I will call you no longer servants but friends," and for us Christ is God. We read further on, "Saints . . . in great number are objects of a lower worship . . . The demand for these mediators is constant in Catholicism, for it seems that without them there is a lack of the sense of the mercy of God." The author seems to be altogether ignorant here that one of the primary functions of the Catholic Church is education, and that she is thoroughly cognizant of the great law of imitation as an educational force. Man instinctively imitates, and the strength of imitation is inversely proportioned to the distance we perceive between our conduct and the object of our imitation. We all aim at imitating Christ, but we can accomplish this more easily by imitating those who have imitated Him and who are nearer to us. With regard to statues, relics, shrines, etc., Mr. Cross says: "Pictures are suspended in places of devotion, representing the deeds or sufferings of Jesus or Mary or other hallowed persons, and by gazing upon these, the desired benefit is obtained. A similar effect is produced by looking upon or touching the relics of saints and martyrs." Such an accusation of superstition might be pardoned coming from a writer of the Reformation period; here it is demonstrative only of the crassest kind of ignorance concerning the cultus practiced by Catholics towards relics and pictures of Martyrs and Saints.

Further on we read: "The Holy Spirit is not so much a joyful presence in the soul as the mysterious inspirer and renewer also beyond and away. Again Mr. Cross is completely unaware of the doctrine of the "Divine Indwelling" which establishes between the Holy Spirit and the Just Soul the most intimate kind of union, which makes us true sons of God and co-heirs with Jesus Christ.

With regard to human nature, Mr. Cross says: "Whatever

human nature may have been at the creation, it is now fallen and corrupt, and ought to be despised in the presence of the Divine." This is Luther's theory of original sin and we reprove it as much as Mr. Cross himself.

Again we read, "High spirituality and a low materialism are ill-matched companions, but they are commonly found side by side in the Catholic type of religion . . . As in Catholic piety there is seen the union of high spiritualistic devotion and a crass materialistic worship, so also in its morality, alongside of exclusive devotion to the aims that spring out of the sense of the supreme worth of the invisible world, there is a place for a low compromise with sordidness and sensuality." We could continue to quote sentences of this kind throughout Mr. Cross' book, but a writer of this type of partiality does not deserve that attention. Mr. Cross has subtitled his book "*A unique survey of the rival interpretation of Christianity.*" It is truly unique in that sense.

But what kind of Christianity does he himself advocate. It is the most intangible thing one could conceive. All dogmas are done away with and therefore we fail to see on what basis true morality is going to rest. We would expect that Mr. Cross would make a choice from one of the six systems he analyses. Not at all. According to him all these forms of Christian religion could suddenly pass away and the Christian religion would be with us none the less. If such a cataclysm of all these forms did happen, he says, "There might be some confusion and perplexity for a time, but that great power which we are habituated to call the Spirit of Christ would remain in men's hearts and would soon begin to adjust itself to the new conditions and demands that must arise. Christianity is nothing if it be not ceaselessly creative of the new." But what are the poor and ignorant to gather from all this, for it is these that Jesus Christ came to save and religion is everything for them who have very little else in this world. Here is the "religion" Mr. Cross would have them practice, the religion by which they will be "saved:"

1. "Christianity is to be understood primarily as a quality of spiritual life."
2. "Christianity is a distinctive type of religion."

3. "Christianity is the religion whose whole character is determined by the generality of Jesus Christ." ("He is the true man of us, the man we all would be. To the believer God and man are one in Christ Jesus.")

4. "Christianity is the practice of the most perfect human fellowship."

5. "Christianity is the religion which is one and the same with true morality."

6. "Christianity is the religion of moral redemption."

7. "Christianity is the religion of perfect peace."

Mr. Cross' book is both unfair and dangerous.

S. A. RAEMERS.

Armenia and the Armenians. From the earliest times until the Great War (1914). By Kevork Aslan. Translated from the French by Pierre Crabites, New York: Macmillan Co. Pp. xxix+138.

The translation of Kevork Aslan's book on Armenia and the Armenians comes at a very favorable moment, since the Armenian question is being discussed at present on all sides.

The translator has wisely prefaced his translation by a preliminary chapter on the Armenian question, placing it in its proper setting, and supporting his every statement with "indisputable evidence and in many instances with the authority of official records." No one reading this chapter will doubt the impartiality of its author.

The book itself surveys Armenian history from the earliest times down to the present day. Concise information is given on the geographical formation, climate and products of the country, the origin of the Armenians, their customs and religious belief, and the formation of Armenian royalty. We then come to the history of the nation proper; its conversion to Christianity; the dawn of Armenian literature; Armenia under the domination of the Byzantine Empire; under the Persians and the Ottomans; and finally, during the nineteenth and early days of the twentieth century.

All this is done in a pleasing style, and all useless details have been carefully eliminated. For a concise, and practical treatment of the history of Armenia and the Armenians, this

book is very satisfactory. It will recommend itself to all readers of average information desirous to learn something of the persecutions and sufferings of this most unhappy people, and will not fail to win them to their cause. R. J. P.

The New Jerusalem, by G. K. Chesterton. New York: George H. Doran Co. Pp. vii+307.

Chesterton is above all a journalist and he is above all journalists. His earliest writing was for the press and most of his books first appeared as editorial essays. His history, his poetry, his biography, his criticism, and his essays all have a strong blend of journalism. He is a "viewy" writer as journalists are required to be. His much admired style is essentially journalistic.

Everybody admits he is brilliant. His mastery of epigram and paradox is the first characteristic that strikes a reader. True, this quality—it is really a dazzling mannerism—is derived first from his habit of sorting words over deliberately for contrasts, contradictions and surprises; and secondly from a trick first popularized by Oscar Wilde, and later erected into a religion by George Bernard Shaw, of standing simple truths on their heads for the purpose of startling people. The result is a blinding brilliance which I modestly venture to suggest defeats its purpose. It is precisely like watching a hundred pretty pictures flit by the window of a fast-moving train; you have a vague sense of pleasure but you remember nothing. It is like looking through that simple toy, the kaleidoscope. Every movement yields a new and beautiful picture, but there is no lasting impression. In Chesterton's style so many things are striking that nothing strikes; you can't see the woods for trees. In making a book as in making a speech, emphasis is absolutely necessary for success. Both must be so constructed that the strong points, the high lights, will be recognized and remembered, but in a too scintillant style like Chesterton's the power of emphasis is completely lost, just as the force of italics would be lost in an essay where every second or third word was printed in italics. This too is a natural journalistic phenomenon. One may blink through the blazing brilliance of a single essay, but few can support being dazzled through a whole book. Hence

most men find it impossible to read more than a chapter of Chesterton at one sitting. *The New Jerusalem* is characteristically Gilbertian, beginning with a bit of delicious drollery about the antics of a dog and a donkey as the writer starts on his pilgrimage from London to Jerusalem. He closes the book with an account of his home coming: "And in that distance, as I draw nearer, I heard the barking of a dog." Between these points lie thirteen chapters and a conclusion. It is Chesterton through and through, and it is journalism through and through. The author himself describes the work as an "uncomfortably large note book," and protests that the notes are unrevised. Nevertheless they illustrate perfectly the prodigiously tenacious Chesterton mind and memory, and the bewildering and almost uncanny fertility with which ideas sprout up around him wherever he walks. In his new environment his paradoxes naturally deal largely with fresh and unfamiliar subjects, and yet all the old loyalties and all the old aversions march solemnly up and down these chapters. He philosophises about cities, and their history, civilizations and their fates, racial characteristics, the crusades, and of course there is a great deal about the Jew. The heart of this book, as justifying its title and differentiating it from the ordinary Chesterton work, is the chapter entitled "The Problem of Zionism," in which the redoubtable author acquits himself triumphantly of the charge of anti-Semitism, and prays—though I am bound to say without much faith, hope or charity—that Zion may be restored and her children gathered unto her from England and all the countries of the world.

Chesterton is interesting for many reasons and among them because though born and educated in agnosticism he fought his way into Christianity without the aid of philosophies or apologetics, but merely by a study of mankind and its complete adaptability to Christian civilization. He has always manifested a heroic loyalty to justice, liberty, religion and the other big beautiful loves in human life. He does so through this prismatic, colorful book. It is as wholesome as green fields and running brooks.

JOHN CAVANAUGH, C. S. C.

God and the Supernatural; a Catholic Statement of the Christian Faith. Edited by Father Cuthbert, O. S. F. C. New York: Longmans, Green and Company. Pp. ix+346.

Six distinguished scholars of Oxford contribute the ten chapters of this big and well printed book. The first chapter, by a well known convert priest, Ronald Knox, is introductory, and its meaning, condensed into a few words, is that in these reconstruction days the world more than ever consciously needs an objective religious guide and that the claims of the Church ought to be carefully studied. Father Knox's story¹ of his own conversion, published a few years ago, proved how well he could write, and though his style is perforce loftier here because he deals with most grave questions it has lost none of its peculiar charm. Father C. C. Martindale, S. J., very generally admired as a biographer and publicist, supplies the background of the book in a chapter entitled "The Supernatural" for, of course, the supernatural life is the Church's big contribution to humanity. Father M. C. D'Arcy, S. J., discusses "The Idea of God"—His existence, His nature, His relation to the world—and in a remarkably compact and close-knit argument shows that an imperfect idea of God can be obtained from reason and nature, but that religion alone can furnish the supernatural medium necessary for adequate knowledge. Christopher Dawson then takes up "The End and Destiny of Man," in which he shows that Christ is "not merely the Revealer of God; He is also the Restorer of the Human Race" and that the Christian life consists in the re-formation of nature and personality through the operation of the Divine Spirit. Mr. E. I. Watkin deals with "The Problem of Evil," which has proved a stumbling block to so many, and while he contributes no new arguments to the solution of this old question he does succeed in stating the terms of the problem and the partial explanations with admirable clearness and force. The scholarly Franciscan, Father Cuthbert, writes of "The Person of Christ" showing Him to be The Light of the World and its Exemplar. It is a tract that bristles with difficulties which are very successfully transformed into opportunities. The same author writes on "The Divine Atonement." Mr. Watkin has another chapter on "The Church as

¹A *Spiritual Aeneid*.

the Mystical Body of Christ," and Father Martindale has the two concluding chapters, on "The Sacramental System," and "Life after Death."

There are many characteristics of this volume that might be set down for admiration, but what impresses the reader most—after the obvious scholarship and adroitness of the several authors—is a total absence of anxiety to attain success by minimizing or compromise. The only purpose to be discerned in these pages is the anxiety to dispel darkness, to make the terms of faith visible and not at all to make them imponderable. It will never be a popular book because it appeals to mental aristocrats, but there must be Apostles to the Genteels as well as to the Gentiles, and, to say the least, this book will create a favorable impression. The editor has succeeded remarkably well in unifying a volume which is cyclopedic not only in size but in the variety of contributors and the vast mental spaces filled by the subjects. There is an index which, though brief, is quite sufficient to supplement the comprehensive synopsis given at the head of each essay.

JOHN CAVANAUGH, C. S. C.

Theodore Roosevelt, The Man as I Knew Him. By Ferdinand Cowle Iglehart, D. D. Pp. 442. New York: The Christian Herald, 1919.

Doctor Ferdinand C. Iglehart has given us in this excellent biography of Theodore Roosevelt a valuable work, the outcome of the author's personal friendship with the subject of his narration. This intimacy covered a period of twenty-four years, during which time the author was associated with Mr. Roosevelt, then Police Commissioner in New York, in his desperate fight against evil and crime in the great American metropolis.

In his preface to the book, Doctor Iglehart declares that he was moved to undertake the task of writing this biography from two considerations, first, "to pay a personal tribute of affection," second, to "hold up this magnificent specimen of manhood as a model and inspiration."

The first chapter of the work places Roosevelt side by side

with Washington and Lincoln, among the immortals of America. "These three heroes," says the author, "represented the three most important eras of the nation's history—Washington, its birth; Lincoln, its salvation, and Roosevelt, its perpetuity." Again he states that these great Americans were superlative in their truth and honesty. "Washington's hatchet", declares Doctor Iglehart, "will cut its way down the centuries; Honest Abe will be a title more honorable than any king ever wore; Roosevelt, 'clean as a hound's tooth,' will be known for generations to come."

Roosevelt sprang from a family that figured in the history of the country as early as the days of the American Revolution. From his father he inherited whatever was stern and rugged in his character, from his mother he received the beautiful, tender, loving nature, which drew a whole nation to him.

The early education of Theodore Roosevelt was received at home under the care of his parents. Later he was placed under a private tutor. With the exception of a few months, he did not attend school until he entered college. At the age of eighteen, he entered Harvard University. Here he did not distinguish himself by scholarly brilliance though he succeeded fairly well in his scholastic pursuits. Furthermore, he took a very lively interest in all activities connected with the life of the university.

The year after his graduation from Harvard was spent in travel and study. In the fall of 1881, he entered the law school of Columbia College and read law in the office of his uncle, Robert B. Roosevelt, who later became United States Minister to the Netherlands. The young Roosevelt, in his highly charged political surroundings soon directed his attention to his entrance into politics. He was soon elected a member of the State Assembly of New York. He was re-elected in 1883 and again in 1884. During these three years, he fearlessly fought every wrong, at whatever cost and maintained vigorously everything he considered to be right. During his term in the Assembly, Mr. Roosevelt secured such a hold on the leadership of the Republican Party in the state that he was chosen one of the four delegates-at-large to the National Convention held in Chicago in 1884.

Theodore Roosevelt was an ardent admirer of nature. He spent several years in the West living on the ranches. He knew the West intimately, its geography, its farms, its forestry, its mines, its population, its characteristics and the wild creatures that inhabit it. As Doctor Iglehart so aptly expresses it, "No man living ever interpreted that Western life as well as he, and no one ever incarnated it in his thought and action as he did—that irresistible strenuousness greater than that of any man of our time was literally a fresh breeze from the West, its prairies, its mountains, its sea. . . . He was fortunate in having this post-graduate course of three years in the university of the great West to fit him for the supreme place in our nation."

Mr. Roosevelt entered the Civil Service Commission under President Harrison and was its head from 1889–1895. During that time he increased the offices subject to Civil Service examination from 14,000 to 40,000. He served his country so well in those strenuous years that, had he done nothing else, he would have deserved the lasting gratitude of his countrymen. In 1895 he became Police Commissioner in New York.

In 1897, he was appointed Assistant Secretary of the Navy by President McKinley. In this position he set about diligently to repair our navy, to improve its marksmanship and in every way to fit it for the war with Spain.

When the War with Spain broke out, Theodore Roosevelt felt that it was his duty to go out into the field with the army of the nation for the defense of its flag. Accordingly, having talked the matter over with Leonard Wood, they organized the famous Rough Riders' Regiment, which, next to Dewey's fight, was the most spectacular feature of the War. Colonel Wood was promoted and Roosevelt became Colonel of the Regiment. His men fairly worshipped him. He never asked them to perform any task that he would not be willing to do himself, or to undergo any sacrifice which he would not cheerfully undergo himself. He knew all of his men by name. The members of his regiment say that when there was a shortage of food, their Colonel spent as high as five thousand dollars out of his own pocket to purchase eatables for his soldiers. The stories of their leader's personal heroism in battle are priceless legacies of the nation.

Shortly after the close of the Spanish-American War, Colonel Roosevelt was elected to the governorship of New York. During his incumbency, he endeared himself to the people and with his genius for politics, he acquired a very strong grip on the leadership of his party in that state. "His broadminded, statesmanlike reform administration as Governor," says Doctor Iglehart, "brought wider attention and regard for him in the country and made him a presidential possibility."

In the summer of 1900, the national convention nominated Theodore Roosevelt to the vice-presidency on the ticket with McKinley. He was elected to this post of honor and was inaugurated Vice-President of the United States on March 4, 1901. The following summer he spent with his family in the Adirondacks. He was in the deep woods in camp when he heard of the dastardly shooting of President McKinley at Buffalo. He accordingly hurried to that city but returned to camp when he was assured by the physicians that the Chief Executive would likely recover. However, he soon received the sad news that President McKinley had died on September 13th. He rushed back to Buffalo and was there sworn into office as the President of the United States.

The chapter of Doctor Iglehart's book entitled "Theodore Roosevelt as President," is from the pen of Doctor Albert Shaw. In his scholarly appreciation of President Roosevelt, Doctor Shaw dwells briefly on the previous career of Roosevelt stating that this was necessary "to have in mind the physical, mental and moral aspects of Roosevelt's personality, together with the varied experiences of the man who became President in 1901 when in his forty-third year—the youngest President of the United States." In summing up the achievements of the Roosevelt Administration, Doctor Shaw says: "The United States had come through the period of the Spanish War with a greatly enlarged place in the world. Mr. Roosevelt brought to the Presidential office the qualities needed for that era. His Americanism was supported by so much of vigor, courage and frank audacity that his prestige made itself felt everywhere. The Monroe Doctrine was more fully vindicated than ever before in the adjustment of the Panama Canal policies, the

arbitration of the Venezuela claims and in other ways. Good understandings between the British Empire and the United States were promoted as a basis of American policy. Mr. Roosevelt's relations with foreign diplomats in Washington were cordial and sincere, and during his years in office we were more entirely on good terms with the world than at any previous moment in our history." In another paragraph, Doctor Shaw says that "the Roosevelt period was marked by the massing of capital and the lessening of competition in railroads and industries. The forming of trusts and combinations called attention to the dangers of unrestrained capitalistic control. President Roosevelt led in the movement for reforming railroad management and for controlling trusts. . . . He was a life-long exponent of right-mindedness in public affairs; and the processes of reform which were set in motion while he occupied the White House will have accomplished results of profound importance for more than one generation."

In the chapters that follow, Doctor Iglehart delineates the private life of Theodore Roosevelt and shows that the sterling qualities of this great American were brought into play in his public career. Very interesting matter regarding Mr. Roosevelt is discussed in the chapters entitled, "Sagamore Hill," "Theodore Roosevelt's Sons," "Favors War and Constitutional Prohibition."

Chapter twenty-fifth deals with the death of Theodore Roosevelt which occurred on Monday, January 6, 1919. Messages of condolence were received from far and wide, both from this country as well as from abroad. In President Wilson's message of sympathy he says: "In his death the United States has lost one of its most distinguished and patriotic citizens, who had endeared himself to the people by his strenuous devotion to their interests and to the public interests of the country. . . . His private life was characterized by a simplicity, a virtue and an affection worthy of all admiration and emulation by the people of America."

Doctor Iglehart's biography of Theodore Roosevelt is very personal. In it he has thrown new light on some of the most important events in Roosevelt's wonderful career. What adds

to the interest of the work are the many anecdotes dispersed throughout every part of the book. The language is excellent and unaffected which adds considerably to the charm of this biography.

BONIFACE STRATEMEIER, O. P.

Ideals of America: Analyses of the guiding motives of contemporary American life by leaders in various fields of thought and action. Prepared for the City Club of Chicago 1916-1919. Chicago: A. C. McClurg & Co., 1919.

This little work "Ideals of America" comes at an opportune time. It goes without saying that the World War, with its four years of hara-kiri, should leave the people of Europe bruised and dazed. Their ideals have been shattered. From out the wreck of it all, the old world must needs look to America for encouragement. That our ideals still live, is fully proved in the collection of these essays. We have something to cling to, and to cherish, despite the wreck across the sea. Our future is safe, if only we hold fast, and continue to put in practice, the motives which have guided us in the past.

Professor Bromhall of the Department of Political Science, University of Chicago, writes cautiously about the ideals which he sees at work in the field of politics. At the outset, he admits that "to attempt to say what the ideals of America are today, is especially presumptuous." That there are many dissenting opinions the Professor freely admits. In the run of time America has had occasion to change her political views, so as to meet the changing conditions. But after all, this was done "only for the purpose of pushing on more resolutely toward the greater ideal we have always professed."

The essay is clear and is written from the viewpoint of keen observation. Professor Bromhall sees the good and bad side of politics, but his hope for the future is bright. "If we have courage to trust the democratic method of growth and change toward democratic ideals the patriot and the humanitarian may still be optimists."

In the third chapter John Bradley Winslow, Chief Justice Supreme Court of Wisconsin, gives (a full and) a masterful

account of the laws made to better the condition of the workingman. Decrees of different courts are cited to show how the law, time and again, saved the laborer from the greed of his employer. It is the judge's opinion that there is a high purpose in the working of the law. Real equality of citizenship before the law is the order of the day; "not the abstract quality proclaimed by the Declaration of Independence, but an equality resulting from the frank recognition of the fact that, it is the greatest function of the state to equalize conditions, not merely by philanthropic work, but by the curbing of privilege and by subjecting the unrestrained individual liberty of former years to the limitations necessary to accomplish the greatest good to the community."

To speak of ideals in labor is to think as a rule of the cry of the workingman for more pay and shorter hours. But these things, as Mr. John P. Frey clearly and calmly states in his article "Ideals in Labor," are only means to an end. The workingman is something more than a machine. He has a mind that craves for recreation and improvement, and if his long hours keep him at his work, he is unable to spend his evenings in an effort to better his condition mentally. Mr. Frey ably, and in a mild way sets forth the misconceptions of labor's motives gathered from newspaper articles. The inside workings of the unions are too little known. Thousands of dollars are spent yearly for the benefit of the sick. Education is furthered, that in the end the Republic may have an army of intelligent, as well as robust, workingmen.

It is to be noted that throughout the essay there is a total absence of any feeling of resentment towards Capitalism. Mr. Frey believes in bettering the laborer by the intelligent appeal to the law of the land.

Professor Coe speaks for religious ideals. He lays great stress on the development of the spirit of brotherly love. He sees no reason why the golden rule should not continue to be practiced with ever-widening extent in the future.

The subjects of philosophy, education, literature and music are also treated by serious-minded leaders in their respective

fields. All in all, the book gives one a clear idea of the motives that are guiding us in the big questions of the day. A note of optimism runs through the whole work, which is worthy of careful reading by every American.

W. J. LYONS, C. S. C.

Understanding South America, by Clayton Sedgwick Cooper.
George H. Doran Co. New York; 1918.

That the author of this work is well qualified to write on this subject is generally admitted, for he has travelled extensively the countries of Latin America, and has been an observing student of everything Pan-American. As stated in the Preface, the author's purpose in writing this book was "to reveal certain principles actuating men of South America, as well as to describe the tendencies and conditions of their lives and country." In general, we believe, he has succeeded.

A glance at the table of contents will show the author's good taste in his selection of topics. He begins his work with a Chapter entitled "Getting Acquainted," and he sets forth in popular style the underlying theme "that it is the man in the house that counts," and it is to him and to his environment that one must adapt himself if he wishes to be eminently successful in his dealings with our "Sister Republics." Then follows a Chapter on "The Oriental South America," in which a vivid portrayal is given of the striking characteristics of these people. We are told that "The South American is theoretical rather than practical . . . that he is like the Oriental, as he is unlike the man of the Occident . . . that a liking for the literary and the artistic, predominates over that which is industrial and scientific . . . and the men are talented in oratorical and rhetorical matters, while in literature and languages they easily surpass in their aptitudes the men of the United States." Thenceforward the reader is conducted through the individual Republics from Panama to Chile, emphasis being placed on their institutions and industries; on their methods of doing business and on the natural back-ground and resources of the respective countries. Interspersed throughout are useful hints to American business

men, which might be used to good advantage, although, strange to relate, they embody nothing but practical common sense. In the Chapter on "Bolivia" (p. 100) we take exception to the statement, that "Bolivia was the first of the South American states to teach the fine art of liberty by example." As a matter of fact, it was one of the last, as some of the other states were freed between the years 1810-1820. (Cf. *Narrative and Critical History of America* by Justin Winsor vol. 8, pp. 331-341). In passing, it might be stated that on page 98 "La Paz" is spelled "Lās Pas." The concluding chapter on "Winning South Americans" emphasizes the necessity of a person catching the "atmospheric influence" of Latin America, if he is to "judge or fathom" these people. Attention must also be paid to the "color question," a matter which involves very delicate treatment. In brief, the author insists upon a correctness of viewpoint which may be aptly summarized in the word "simpatico."

In the chapter "The Religion of the South Americans" we are inclined to believe that the author received most of his information from one particular source, which is to say the least, extremely prejudicial. Unquestionably, he had his reasons for discussing a subject of this nature. But prescindng from this, we would think it only fair that a "two source theory" would be adopted. To begin with, his quotation from Sir Oliver Lodge at the head of the chapter presages what is to follow. Surely the author in accepting Lodge's statement that "Christ would have visited with stern censure, that short-cut to belief which consists of abandonment of mental effort" is entirely oblivious of Christ's own words found in the Gospel of St. Matthew, Chapter XI, 25-26. As a matter of fact, it was those virtues of humility and simplicity which Christ insisted on for belief during His entire public ministry. Throughout the chapter, a fair-minded reader would readily detect that the author's information on this subject must have come from a thoroughly Protestant source; and if he were to reply to this statement by saying that on (p. 363), he quotes from an ex-Catholic priest, he is doubly guilty of the fault, for this kind of authority would be steeped in antipathy. Let us take an illustration of the point in question. On (p. 353), speaking of

the temperance movement in Chile, the author goes on to say that "a venerable missionary pastor, who came down to Chile more than a quarter of a century ago in an old paddle-wheeled boat from Callao, went so far as to say that the Catholic Church in Chile was built on liquor." To say that the assertion is false would be putting it mildly, and as the author himself states "this would be considered a partisan and extreme statement by many," and we may add, a striking illustration of his own viewpoint regarding the Catholic Church as expressed in this chapter. It is consoling, however, to note that on (p. 363) we are told that, "The Catholic Church is also showing signs of modern adaptation. . . . For example I attended a large meeting of boy scouts in the Cathedral at Buenos Aires." The words of a Spanish critic "es bastante" are most apropos. But before concluding a review of this chapter attention should be called to the statement on (p. 352) that "Chile spends less than half as much annually for education as does Columbia University." According to the *Sinopsis Estadística de la Republica de Chile año 1918* (Published at Santiago de Chile, Sociedad Imprenta Y Litografia Universo, Galeria Alessandri), we learn that the Chilean Government spends yearly more than 50,000,000 pesos or 12,000,000 dollars for educational purposes. What a startling conclusion does such a comparison afford! Truly the author's "singular insight" is not manifested in this chapter. The modern business man, no doubt, will find the book quite useful; a work which may be read for recreative, as well as for business purposes. The illustrations, as a rule, are very creditable.

J. HUGH O'DONNELL, C. S. C.

Franciscans and the Protestant Revolution in England. By Francis Borgia Steck, O.F.M. Franciscan Herald Press, Chicago, Ill. Pp. 344.

This work was intended to confute, at least so far as England is concerned, the oft-repeated charge that one of "the causes . . . for the rapid spread of Protestantism in Europe (was) the inactivity and degeneracy of the so-called old Orders at the time when the conflict began." The work is divided into

two parts: the first beginning with a description of the arrival of the first Franciscans in England and their subsequent growth in numbers and popularity up to and including the early part of the reign of Henry VIII. Chapters are devoted to several noted Franciscans both regular and tertiary seculars, among the latter being Sir Thomas More and the ill-fated Queen Catherine of Aragon. The constancy of the friars in opposing the king's divorce won his enmity and while their possessions were few and did not excite his cupidity so much as some of the other Orders, their steadfast adherence to the cause of the queen made them the special objects of his fury. The chronicle from this point is but a compilation of martyrdoms, exiles, and troubles—as indeed, is all English Catholic history at this time. It deals with the brief respite during the reign of Mary and the renewed severity of the time of Elizabeth.

The second part of the book is devoted to the lot of the Franciscans under the Stuarts and the Commonwealth, and here, in spite of the fact that the monarchs were personally favorable to things Catholic, the persecutions were equally severe with those of the previous generation. The gradual protestantising of the English people is clearly shown. In the beginning they held with the friars when the king was determined on their extermination, later when the kings relented the people's minds were poisoned so that they were implacable. It is a sad story but faithfully recounted and it forms a glorious page in the *Annales Minorum*.

References for every statement are given in copious footnotes and the book gives every evidence of scholarly care and exactness, as would be expected in a provincial professor of history. It is well bound and printed and contains a number of portraits of noteworthy English Franciscans, that of Joannes Duns Scotus, O. F. M., to whose memory as "the most illustrious member of the First Province of English Franciscans" the work is dedicated, being the frontispiece. A full index of names and places is added at the end.

FLOYD KEELER.

Mexican War Diary of George B. McClellan. Edited by William Starr Meyers. Princeton University Press, 1917. pp. 97.

Professor Meyers of Princeton in editing this Diary of Lieut. McClellan has made a contribution to the original printed material dealing with that much mooted Mexican war. To the student of McClellan's life, the diary affords an insight into the general's character, which will explain his successes and his failure in the Civil War. With his men, he was so considerate that he became their beloved hero, with his superiors he was sensitive, critical and restless whether as a young subordinate officer under General Paterson or as a commanding general under Lincoln. Something of a scholar, McClellan wrote as interesting as he observed closely.

The picture of Mexico and its people, the army life, the campaign at Vera Cruz are described vividly. His caustic comment on political officers, "Mustang-Generals," and his frequent attacks on the "citizen-soldiery" have a West Point tang, which will interest and afford valuable arguments for those favoring a large standing army of trained regulars. Falstaff's company in the young officer's mind, was splendidly trained and equipped in comparison to the infantry volunteers who brooked little discipline and few orders, treated the natives inhumanly, destroyed property without need, mounted themselves on mustangs to save marching, drank heavily, and died in large numbers because of total ignorance of military precautions. Frequent are the references, seldom approving, to Generals Taylor, Scott, Paterson and Quitman and to young brother lieutenants, who were destined for high military service in the Union or Confederate armies. Dr. Meyers promises a biography of General McClellan, which we await with impatience.

R. J. P.

The Kenrick-Frenaye Correspondence, Letters Chiefly of Archbishop Francis Patrick Kenrick and Marc Antony Frenaye, from the Cathedral Archives of Philadelphia, 1830-1862 by F. E. T. Philadelphia, 1920.

The Diary of Archbishop Kenrick (1917) was hardly completed when its editor was entrusted by the late Archbishop

Prendergast of Philadelphia with this valuable collection of Kenrick letters, that they might be published as a worthy contribution to the history of the Church in America. Wisely was the editor selected. Scrupulously accurate has he translated from French or Latin originals, scholarly has he annotated his pages, and judiciously has he included, eliminated and arranged his material. Aside from a rather unsatisfactory index, Father F. E. Tourscher of Villanova College has failed in but one thing, that is in remaining unrecognized behind his initials which he signs with characteristic, scholarly humility. His footnotes are most illuminating and useful, affording biographical notices of persons mentioned in the text of the letters. This was indeed a matter of labor, even for one so minutely conversant with general American Church history; yet it was a labor for which his reader and the future historian who scrutinizes this documentary collection will harbor deep gratitude.

The letters covering the period from 1830 to 1862 may be catalogued, as, (1) fifty-nine from Marc Antony Frenaye, successful merchant and Catholic philanthropist to the Archbishop, (2) five from Rev. Thomas Griffiths, vicar-apostolic of London (3) two from Mother-Superior Elizabeth Gallitzin, cousin of Czar Nicholas I, (4) twenty-one from the Paris and Lyons Associations for the Propagation of the Faith, (5) one from the President General of the St. Vincent de Paul concerning its work, (6) one hundred and ninety-eight letters from the Archbishop to his brother, Peter Richard Kenrick, Archbishop of St. Louis, and (7) a few miscellaneous letters of importance.

The student of American Church history will find this collection invaluable. In a vivid, living way, he will learn much of the chronicles of Philadelphia, of the beginnings and struggles of the diocese, of the labors of its priests many of whose names appear and of the difficulties in the way of building churches, a seminary, and, in establishing the *Catholic Herald* as a diocesan paper. He will read of the growth and problems of the Church at large, of the establishment of new Sees, and of the spread of Catholicity from Maine to the gold-diggings of California. Many are the notices of the contemporary bishops, especially of Hughes, Purcell, Dubois, Bruté, Paul Cullen, of Dublin, Conwell, O'Connor, Whelan, England,

and McGill. At times the items regarding Papal appointments and desirable candidates for vacant Sees are refreshingly candid. Ample is the survey of the nativist movement, the riots of 1844 in Philadelphia, the racial conflicts, the controversial writings of Hopkins the Episcopal bishop of Vermont or of the apostate priest Hogan, and of the Know-Nothing party. From observations in the letters one could compile quite a list of converts, lay and clerical, of the American "tractarian" period; such as, Brownson, Bishop Levi Ives, Henry Major, the journalist, John Bryant, novelist, General Scot's daughter, William Hoyt, later a priest, and Professors Halde-man, Horner, and Allen of the University of Pennsylvania. The name of Hon. Joseph R. Chandler, one of the few Catholics who attained cabinet fame, appears several times. The work of colonization is considered. One interested in Catholic bibliography will follow closely the Archbishop's notes concerning his theological writings and English translation of the Bible.

Dr. Tourscher has done his work well. He has contributed to the historical records of the Catholic Church one of its most essential volumes. It is to be trusted that other dioceses will publish materials from their archives, and that their editorial staff will imitate the painstaking exactness of this volume.

R. J. P.

The Rise of Methodism in the West, being the Journal of the Western Conference, 1800-1811. Edited with an introduction by William Warren Sweet of De Pauw University. Pp. 207. Methodist Book Co., 1920.

Professor Sweet's introduction of seventy pages is of greater value than the brief, business minutes of the conference for the student of general denominational history. With a sentence or two is passed over the tory character of Methodism during the Revolutionary War, as illustrated by John Wesley's bitterness toward the colonial "rebel" (see *American Historical Review*, XXI: 346-348), or the more patent fact, that of the English Methodist exhorters, Francis Asbury alone remained in the revolting provinces. The writer, while recognising the

mighty labors of the early Jesuit explorers and missionaries, is quite surprised that historians have not placed similar emphasis upon the endeavors of the early circuit riders.

The circuit rider was a character, an illiterate, simple living, enthusiastic if not fanatical fellow. Out of place in the old settlements, of necessity he followed population westward. Across the Alleghanies, he was in his own primitive country, and he gathered a following which later made for the strength of Methodism in the West. The Baptist exhorter came later, but unfortunately for their future, the other Protestant sects and the Catholic Church were unable to spare men for the interior missions. A few of the preachers bear names suspiciously Celtic, Burke, O'Kelly, Leach, Quinn, and Mallory, but their number was relatively small and their importance over-weighed. The preacher won favor by his unfeigned democracy, his Jeffersonian attacks on Eastern establishments and journalism, and his boasted leveling doctrines. Yet in the right, he was often fearless, for many a Methodist exhorter like a Father Mathew preached temperance in a land where stills were frequent and hard drinking was prevalent.

R. J. P.

Friends and the Indians, (1655-1917), by Rayner Wickersham Kelsey, Ph.D., Associate Professor of History in Haverford College. Philadelphia: The Associated Executive Committee of Friends on Indian Affairs. 1917. Pp. 1x+291.

The author states in his preface that the subject of Quaker and Indian relations from 1655 down to 1917 is "so widely ramified in time and space" that anything like adequate treatment within the confines of so small a book is almost impossible. Nevertheless, he has succeeded in giving us a readable and comprehensive account of the dealings between the Friends and the Indians during that period. His style, moreover, is quite interesting throughout, even in recounting the dry facts of missionary foundations in the West. Quaker activities prior to 1655 have been passed over because they "have been largely and fairly dealt with by other authors."

One of the distinguishing characteristics of the book is its

great sincerity and impartiality. The veracity of the author cannot be called into question, for in several places he does not shrink from narrating unfortunate incidents that any community might prefer to have covered by the charitable, though not always historical, cloak of silence. One example will suffice. Pennsylvania suffered much on its western borders from Indian depredations. In the east, however, the mild dealings of the Quaker control was not without its influence on the aborigines. As a consequence, the Quakers experienced few of the ills that befell other colonies from the attacks of the Indians. Rarely do we find the Quaker a party in unfairness or trickery, and even in that rare instance it is the work of a few. "The Walking Purchase" of 1737 is the most notable example of such perfidy. One of Wm. Penn's successors claimed that Penn was entitled to land on the eastern border of Pennsylvania as far north as the Delaware Water Gap, the length of the tract was to be the distance a man could walk in a day and a half. Specially trained men were employed to traverse a cleared path, whereas it was understood that the men were to be but ordinarily good walkers, and the course, a natural one. The Indians resented the injustice of being thus deprived of their land. The Quaker assembly also manifested its disapproval by refusing financial assistance to the instigators of the scheme. Later it was put into execution by the provincial authorities. This was one of the contributing causes of a number of bloody wars which terrorized the colony.

The author deplors the inability of the Friends in their home missionary efforts "to get the coöperation of some of the smaller and more sectarian bodies. As a result a representative of such a body, emphasizing the need of water baptism, waged a sectarian war against the Friends' missionaries among the Iowas. . . . As Friends did not feel drawn to enter into a protracted dispute with the representative of another religious denomination and as a great majority of the Indians seemed thoroughly alienated, the Iowa mission was closed in 1915." As a matter of historical fact no fault can be found with this statement. But religiously and ethically, if the Quakers believed their religion to be the true one why did they not stand their ground and prove it to the Indians? Religion is a reason-

able matter, and being such, is a matter of either truth or falsehood. It has no chameleon-like properties. Baptism is either necessary, or it is not. If baptism is not necessary, and Quakers hold that it is not, why did they not prove it to the Indians, and at the same time show that a religion teaching a contradictory doctrine was teaching falsehood? One must at least admire those who have the courage of their convictions.

True to the principles of historical criticism, the author has not permitted religious bias to enter into his appraisal of Quaker activities. Careful to avoid exaggerated expressions idealizing the Quaker, and mindful of the adverse criticism of Parkman, Fiske and Charles A. Hanna, he endeavors to steer a middle course in his search for truth. Consequently he is somewhat guarded in his statements of facts, and strives to render due credit to other religious denominations who have worked for the betterment of the American Indian. We have, however, observed two noteworthy exceptions to this rule. Roger Williams is singled out as the apostle of fair play in acquiring from the Indians title to the grants of the crown. Williams was banished from the Massachusetts Colony in October 1635. In 1636 he purchased from the Narragansett Indians a tract of land on which he founded the City of Providence. "Following this principle, from a sense of justice or expediency, the English colonists or proprietors, especially in Pennsylvania, New Jersey, New York, and New England, sought as a rule to acquire their land by purchase from the Indians." History tells us that from that time until the capture of Quebec by Wolfe 1759-1763 this territory was the scene of Indian Wars, occasioned by the misdeeds, aggression, or treachery of the whites. There is no doubt that encroachments on the Indian lands and fraudulent trades were not insufficient grounds for quarrels, jealousy and fear.

The author makes no mention of Lord Baltimore and his followers in Maryland in 1634, nor of the spirit of justice, moderation and kindness that animated them in their dealings with the Indians. To leave unrecounted those pleasant relations is to pass over one of the most delightful narratives of the dealings of the white man with his Indian brother. In securing possession of the land there was no recourse to the

moral anachronism—the appeal to force; satisfactory compensation was made for the territory ceded. The Indians' cheerful submission to the Baltimores is further accentuated. While New England Puritans, armed with blunderbusses, toiled in the fields, the Maryland colonist and the Indian worked side by side. If absent from home, the Maryland settler, unlike his Puritan neighbor, might rest content that on his return there would not be awaiting him the gruesome spectacle of the charred and mangled remains of his home and family. It would seem to us that Lord Baltimore, rather than Roger Williams, set an example worthy of admiration and imitation in negotiating with the Indian.

The second noteworthy exception occurs in the chapter on missionary work in northern Alaska. After reading it, a vague, nebulous suspicion, slowly gaining form, leaves one under the impression that Christianity was introduced into northern Alaska by the Friends. But that credit belongs to the Russians, who, after a few spasmodic attempts, finally in 1794 induced the Aleuts to accept baptism. From the Aleutian Islands their Christianizing influence spread over a vast extent of territory. All this a century before the arrival of Quaker missionaries.

In other respects the book is reliable. At the end of each chapter are very interesting biographical notes, with references to the sources consulted by the author. Of special importance to the historian and others desirous of making further inquiries into matters touched upon by the author is the General Biographical Note at the end of the volume. Here are enumerated the principal Quaker archives and their location, together with a brief description of the manuscripts therein contained. An index of twenty-five pages adds greatly to the value of the book.

THOMAS J. BURKE.

Studies in English Franciscan History. (Being the Ford Lectures delivered in the University of Oxford in 1916) By A.G. Little, M.A., Lecturer in Paleography in the University of Manchester. New York: Longmans, Green & Co. Pp. ix+248.

In view of the approaching celebration of the seventh centenary of the founding of the Third Order of St. Francis, any

work which will serve to enlarge the knowledge of the achievements of the sons of the Seraphic Patriarch is timely and desirable. This volume, published by Longmans in conjunction with the University of Manchester Press, as one of the University's historical series is a most worthy contribution to that end. It is technical in character and is not designed for popular reading, but one need not be a deep historical scholar to be interested in the author's presentation of the subject, or to recognize the vast amount of research he had made in compiling the facts he here presents.

Painstakingly and with copious references to authorities at every step, the author traces the early history of the Franciscans in England, showing especially their extreme fidelity to the vow of poverty as St. Francis himself had set it forth. That this mode of life struck a responsive chord in the hearts of the common people, no one who knows the history of English monasticism previous to the thirteenth century can doubt. But that very fidelity had its drawbacks, and the author shows how, with the gradual improvement in the standard of living, and the pressure of many more important works which were laid upon the Friars it really constituted a failure, inasmuch as strict mendicancy necessitated their spending time gaining sustenance which were better spent in other pursuits. Once this was recognized and the privilege of holding common property, through lay "proctors" at first, and later through Friar procurators, was confirmed, they were able to devote themselves to those works of social reform and education for which the English Franciscans became so widely and so favorably known.

The lectures on "Popular Preaching", "The Education of the Clergy", and "The School at Oxford" are mines of information, mostly gathered at first hand by the author, in many instances from hitherto unedited manuscripts, and they give us a clear insight into both the need which the Friars supplied in the religious life of the nation, and the way in which they did it. In these days we can hardly imagine the conditions which existed, and the abuses which flourished before the purifying influence of the meditant orders was brought to bear on them. Much of the latter day prosperity of the Church, and of the

learning and fidelity of the clergy, both secular and religious, is due to the revolution (for it was little else) which they started.

Much space is given, and justly, to Friar Roger Bacon and his monumental work both in religion and science. Altogether these lectures form a very valuable addition to available historical data, and should prove extremely useful to anyone who desires to make further investigations in this particular field.

FLOYD KEELER.

Jared Ingersoll, A Study of American Loyalism in Relation to British Colonial Government, by Lawrence H. Gipson, Ph.D.
New Haven: Yale Press, 1920. Pp. 432.

Jared Ingersoll, of New Haven, a man of some substance, an English office-holder and preferment seeker, king's attorney, stamp tax collector, and admiralty judge in himself would be worthy of but a scant biographical sketch. As a representative of the cautiously conservative loyalist group, whom Americans are now being taught to love, and as one closely identified with the last disasters of British dominaton in the colonies, Jared Ingersoll serves as a convenient personage around whom to center the story of the loyalists and of the pre-Revolutionary patriotic agitation. This theme is well developed in a dozen chapters; those describing Connecticut life, the passage of and opposition to the Stamp Act, the Sons of Liberty, and the beginning of hostilities are of greatest value. As one would anticipate from a Yale dissertation, which was awarded the Porter Prize and completed under Professor C. M. Andrews, there is every evidence of sound historical scholarship in the selection and analysis of material, precise annotations, and critical bibliography.

R. J. P.

The Historical Geography of Detroit, by Almon E. Parkins, Ph.D.
Published by Michigan Historical Commission, 1918. Pp. 356.

This University of Chicago dissertation is a splendid geographical, economic and historical study of Detroit and its environs. While of especial interest to the locality concerned, the treatment is sufficiently broad, and the writer's realization

of Detroit as a center of the industrial and commercial life of the Great Lakes region is so satisfactory, that the volume is of considerable general historical value. The story of Detroit is told from its foundation in 1701 by Cadillac, through the French and English periods, its cession to the United States in 1796, its slow growth until steamboats appeared on the Lakes and the Erie Canal brought the immigrant, the opening of the copper mines, the beginning of manufactures, and ultimately the coming of the automobile age. Much is to be gleaned of early Indian life and of the fur industry, for the writer made good use of the Jesuit Relations and the travels of the pioneer Frenchmen. The commercial development of the Great Lakes is emphasized, and as well chronicled in convenient form as in any account available. The social and religious life might have been enlarged upon, and considerable general, irrelevant historical material might have been omitted with profit. The study was well worth while and similar accounts of other American industrial centers on such a model would be welcomed by students of our economic history.

R. J. P.

Goldwin Smith: "U. S. Notes in 1864."

Goldwin Smith's *Life and Opinions*, published by his secretary, Arnold Hautain, contains a journal of his tour in 1864 through parts of America. Goldwin Smith (1823-1910), a brilliant Oxford graduate, will be long remembered as the regius professor of history, who expatriated himself because of his lack of sympathy with British imperialism and his hearty accord with new-world democracy. Few Englishmen with his future would have accepted a call from the then recently established Cornell University, or later have immolated themselves in even as palatial a residence as the "Grange," in Toronto. Always one of the opposition, he was pro-northern during our Civil War when English officialdom was pro-southern, and pro-Boer and pro-American when Canada was becoming too imperialistic to give heed to his plans for Canadian union with the States. Yet if out of joint with the times, this sage and philosopher uttered views which are stimulative, for his opportunity for speculative observation has been seldom equalled.

The "U. S. Notes" offer a splendid commentary for students of history who would understand that critical year when the anti-war party intrigued to defeat Lincoln. Smith discussed the situation with Lincoln, Grant, Butler, Sumner, Seward, Dana, Parkman, Emerson, Everett, Longfellow and a host of others. Here and there in his notes is to be found a remark relative to the Catholic Church, which is worthy of consideration.

On ship-board, Goldwin Smith conversed with Bishop Fitzpatrick, of Boston, whom he described as a liberal man, who rejected Newman's *Development*, but who grieved at the spread of mild infidelity in America and at the bending of the Bible to meet sectarian convenience. The Bishop suggested that the degradation of the Irish immigrants had been exaggerated, for no inconsiderable number were making fortunes, although men from some of the counties, such as Kerry, were far from successful. In Halifax, Smith observed that the Roman Catholic bishop was a stout Canadian patriot, who actively urged provincial confederation as a defence. To find as pretentious a cathedral in Albany surprised him.

Arriving in Chicago in the midst of the struggle to drive sectarianism out of the public schools, the diarist admitted that daily exercises were commenced with a chapter of the Bible, a psalm, and the Lord's Prayer, although failing to discern in the Catholic position anything but factious opposition. Relative to Bishop-Doctor Dugan he noted: "Maintained that his countrymen were industrious and excellent workmen in America. Himself a highly cultivated man. Read and admired Gibbon—anxious to hear of good works of all kinds. Winning manners. Apparently a cordial love of American institutions. Strongly against rebellion. Opposed to any interference of the State within the Church." (p. 279.) Travelling via Detroit and Toronto, he found Montreal the most thriving of Canadian cities, with the English section more progressive than the French, and the Irish dwelling in the lowest quarters. Returning to Boston in the height of the presidential campaign, he observed that the Irish were usually Democrats, although not above the appeal of patronage.

In New York, a minister, Mr. Weiss, informed Goldwin Smith that the German immigrants were largely atheistic,

which the latter was inclined to discredit, as in the West, he had been advised that the Germans were highly successful and Catholic in large part. Hereupon he jotted in his note-book his belief: "Catholicism in America necessary for the Irish, who become heathens and bad citizens when out of the hands of their priests. The hierarchy not bad citizens (Gov. Andrew). Faith of the Americans that their liberal institutions are powerful enough to swallow up what is noxious in Roman Catholicism. The liberalizing tendency very visible and very beautiful in the Roman Catholic clergy." (p. 286.) He learned of the splendid work of the clergy in stopping Irish riots [draft-riots], and in keeping Irish labor in government posts from supporting anti-war mobs. Irish immigrants, who built a great deal of New York, constructed railroads, and performed all sorts of menial service, he supposed had advanced a step beyond their status in Ireland.

Somewhat anti-clerical, Goldwin Smith deprecated the influence of the priest, while covertly commending his control of socialistic tendencies in an exile-people, whose lives were shortened by grinding toil. While rather critical of the Catholic Church and the Irish immigrant, he is not malicious. His observations are sincere, and as such are valuable, at least, as an indication of the mighty progress of Church and people in the past half-century.

R. J. P.

The Cechs (Bohemians) in America, by Thomas Capek. Boston; Houghton Mifflin Company, 1920. Pp. 294.

Mr. Capek, the compiler of a comprehensive bibliography and writer of articles on Slavic immigration, an American resident for forty years with wide experience as a journalist and an extensive acquaintance with Bohemian leaders and settlements is qualified to view authoritatively the national, cultural, economic and religious life of his countrymen. While sympathetic, his treatment is sufficiently detached to merit the title of "a study", save where it has been influenced by religious preconceptions. Yet even when dealing with Bohemian Catholicity, Mr. Capek has endeavored to attain a judicial tone, which at times seems more constrained than natural. However the author has made his contribution to American racial

history, which will compare favorably with some of the numerous volumes on the French, Scotch-Irish, Irish, German, and more recent Scandinavian elements in our population. Of our Slavic citizens we know too little to appreciate their potentialities and their problems. We see them at Ellis Island, meet them in the mines or furnaces of Pennsylvania, in the Chicago stockyards, or their more fortunate brothers on western farms, but that is all. Miss E. G. Balch has in *Our Slavic Fellow Citizens* given about the only available interpretation of Slavic life in America, so Mr. Capek, confining himself to the Bohemian-Slavs, has an excellent field of study.

Overlooking the undue prominence which the author gives to the religious strife in Bohemia as well as his obvious anti-clericalism (p. 54), we learn that Cech immigration to America dates from the arrival of Augustin Herrman who in 1633 was allotted Bohemia Manor by Lord Baltimore. That is, an occasional Bohemian was found in New Netherland as an agent or in Virginia and Maryland as a farmer. In the eighteenth century, a few Bohemians came with the Moravians when the latter were welcomed by the lord proprietor of Pennsylvania. Not until the crop failures of 1840, the revolutionary disasters of 1848, and the War of 1866 was there immigration in any real sense. From 1850-1868, about forty thousand Bohemians are believed to have entered the United States, nearly two thirds of the total number from the dual empire. The number increased gradually, though not until 1881 was any attempt made to distinguish between Bohemian and Austrian. By 1910, our Bohemian population amounted to about 540,000. Their distribution is interesting, and easily followed through a chart. The author has compiled a list of all communities where a hundred Bohemians are located, to their great centres, Detroit with 3,000, Pittsburgh, 3,500, St. Paul, 4,100, Milwaukee, 6,000, St. Louis, 10,000, Cleveland, 40,000, New York, 41,000, and Chicago with 110,000 in its colony.

Clannish, the Bohemians have colonized together in industrial centres, or in agricultural communities as in Wisconsin, Minnesota, the Dakotas, Iowa, Nebraska, and Texas. They have intermingled to some extent through marriage with Germans and Irish, but to all intents they form an unassimilated

racial element. However, Mr. Capek believes that their nationalism is destined to fall before the greater Americanizing forces.

Of success, considering their recent arrival, the Cechs have had a fair share. Their illusions of great wealth and easy circumstances in America have been shattered, but that is an experience common to all immigrant groups, aside from Slavic Jews, scarcely a dozen Bohemians have attained real wealth. As western agriculturalists, they have been most successful, for like the Italian they can wrest a crop from cut-over lands or farms deserted by American farmers. Their leaders today are no longer proprietors of political saloons and club-cafes, but rather young professional men, editors, and keepers of small shops. A few rationalists have obtained professorships in American Universities, generally in the Germanized departments of science. A large number are teachers in secondary schools. In western states, a few Bohemians have been elected to the legislature, and at least four have been sent to Congress.

Under the caption of "Radicalism: a Transition from the Old to the New", the author paints a picture bright from his viewpoint, but dark to one of Catholic instinct. Officially Bohemia has been rated Catholic, 960 to 1,000 of population. The author would estimate the Bohemians of New York per thousand as 254 Catholics, 110 Protestants, and 620 rationalists. Possibly fifty per cent of the Bohemians are non-Catholic, some estimates are as high as sixty or seventy per cent. In Chicago and St. Louis the Catholic Bohemians are known to number fully half, while in the rural communities the faith has been pretty generally maintained. In 1917, Mr. Capek finds that there were 270 priests in attendance on 320 parishes and missions, and about 160 Protestant chapels. It is well agreed that Protestant proselytism has not been successful, although the Presbyterians have been active, and Oberlin College and Union Theological Seminary have assisted effectively. The Bohemian is in either camp; he is logical; he is a Catholic as of old or an unbeliever of radical stamp.

Why has the Bohemian loss been so great, or has it been over-estimated, because of the popular error due to Austrian statistics that Bohemia was almost universally Catholic? The reasons suggested by Mr. Capek are interesting, (1) the ancient

Hussite tradition, (2) reaction from the life of the old country, (3) parochial schisms in part due to domineering priests (4) scarcity of churches and racial priests, (5) malevolent activities of apostate priests, of whom quite a list is given, (6) and chiefly a radical, socialist press with anti-clerical and atheistic policies. Yet, the Polish Slavs somewhat similarly affected have remained true to the Church almost to a man. Dr. John Habeniet in his *History of the Cechs in America* stressed the gross materialism of the Bohemians who niggardly refuse to support parochial work.

Violently anti-clerical has been the rationalist press of several daily and weekly papers; and especially harmful has been that of the Chicago "Pokrok" under Joseph Pastor. Since the foundation of the Katolické Moviny (1867), the Hlas (Voice) of St. Louis (1872), and the Benedictine "Narod" and "Katolik" (1894), the Catholic Bohemians have been ably represented. So bitter has been the controversy between Catholic and rationalist, that the Bohemian population are irreconcilably divided, separate social societies, insurance organizations, and schools.

The chapter dealing with "Socialism and Radicalism" recounts the dangerous activities of L. J. Palda, of the socialist-politician Frank Skarda of Ohio, of the pamphleteers William Jandus and Leo Kochmann, and of the anarchist Johann Most, who arrived in Chicago in 1882 to propagate doctrines, which led directly to the Haymarket tragedy. Even the author is astounded at the volume of socialist literature, original or from German, Russian, and French sources, in such contrast to the paucity of the literary productions. But as he points out elsewhere, among the Bohemians only the priests and socialists buy and read books. Mr. Capek suggests that the Haymarket affair cured Bohemian socialists of Nihilism, but he fails to emphasize the direct connection of certain Bohemian apostates with that affair.

In a valuable section consideration is given to journalism and literature. The poetry of Fr. John Vranek of Omaha is appraised highly, as are the anthropological writings of Fr. John S. Broz of South Omaha (1865-1919). From 1860-1911, Cechs have established 326 papers of every type advocating everything but liquor prohibition, of which about eighty-five still thrive

or at least exist. Charles Jonas (1840-1896), the author regards as the greatest Bohemian. The founder of the Racine "Slavie," compiler of dictionaries and grammars, democratic boss, he served as state senator, lieutenant governor, and consul at Prague and Petrograd. Mgr. Joseph Hessoun (1830-1906) the founder of the St. Louis "Hlas" and long counselor of Catholic Bohemians, the author considers the premier priest, although relatively he gives little attention to his career in comparison to the space devoted to a rationalist professor or a Protestant divine. Dr. Hynec Dostal of the same journal is described as the foremost Catholic lay editor. Dr. Frank Iska of the "Vesmir" the leading rationalist was exposed during the war as a desperate anti-American, which the author regretfully fears "will react unfavorably on the rationalist movement." Apostasy to Church and loyalty to friend or adopted country could hardly be anticipated in a normal man.

Mr. Capek describes too briefly the work of the Benedictines in Chicago parishes and in their College of St. Prokop at Lisle, Ill. Here full courses are given in Bohemian literature, although Dubuque Seminary under the guidance of Fr. Alois Barta offers work in Bohemian, as does Notre Dame. A nominal course in Slavic is listed in the universities of Wisconsin and Pennsylvania, and at Harvard. The career of Bishop Joseph Koudelka is passed over, and too little attention is paid to the ardent patriotic lectures of Fr. Oldrick Zlamal of Cleveland. While it would be too much to expect as impressive a list of Catholic priests and laymen as of non-Catholic, socialist editors, teachers, and ministers, there should have been included in any survey of Bohemian leaders such men as, Rt. Rev. John N. Neuman, fourth bishop of Philadelphia, Rt. Rev. Boniface Wimmer, founder of the Chicago Benedictine priory, and the able missionary, Rt. Rev. John N. Jaeger, S. J.

The volume contains a worthy bibliography including a number of Catholic items. On the whole, it is a deserving work although the Catholic reader would do well to supplement it with the article in the Catholic Encyclopedia by Joseph Sinkmayer. The author has filled a want, and let us trust that his challenge will stimulate a thorough study of Bohemian Catholicity as a contribution to Church history and as a guide to more effective pastoral work among this nationality. R. J. P.

Nos Tributs de Gloire, by Msgr. Tissier, Bishop of Châlons, France.

A retreat preached by Msgr. Tissier at Lourdes during the National Pilgrimage of Thanksgiving, Aug. 20-24, 1919. One vol., 12°. Téqui, 82 Rue Bonaparte, Paris.

This is another volume from the pen of the well known Bishop of Châlons which will be welcomed by his wide circle of readers. Msgr. Tissier has already to his credit about eighteen volumes, some of which have seen a third, fourth or even sixth edition. During the war he was prominent, with several other French bishops, as a leader of men in the real acceptance of the term. Msgr. Tissier is best known as a scholar and educator; but in this new volume we see him rather as the Apostle and shepherd of souls. The reader is struck by the tone of firm conviction and apostolic zeal which characterizes this work. Indeed, it could scarcely be otherwise, for Msgr. Tissier was addressing an audience of elite souls whom the most renowned of orators would have felt privileged to address. The topics chosen, moreover, were admirably suited to fire the hearts of both orator and hearers. These were: Glory to the Father Almighty; Glory to His Crucified Son; Glory to the Eucharist, Bond of Christian Society; Glory to Mary Immaculate; Glory to the Mother of Our Redeemer; Glory to the Motherhood of France; Glory to the Eternal Priest; Glory to the Church Militant; Glory to France Victorious; Glory to our Heroic Dead!

Lovers of Lourdes will find this little book delightful reading. It has many wholesome thoughts for prayer and meditation and preserves some of that warmth of feeling which so deeply impressed the pilgrims of 1919.

S. A. R.

The Meaning of Christianity According to Luther and his Followers in Germany, by Very Rev. M. J. Lagrange, O.P., Editor of the *Revue Biblique*; Director of the *Ecole Pratique d'Etudes Biblique*, Jerusalem. Translated by the Rev. W. S. Reilly. New York: S.S. Longmans, Green & Co. Pp. 381.

This is a series of lectures delivered in the Catholic Institute of Paris at the end of 1917 and the beginning of 1918. It is an endeavor to "review the successive attempts made by

German exegetes to replace the Catholic explanation of the origin and nature of Christianity" (p. 7). Though written and delivered at a time when the heat of the war had made dispassionate discussion of things German by a Frenchman rather difficult, Father Lagrange shows no rancor whatever and is more than fair in his estimate of the good in Germanism. He realizes that Luther and Lutheran Germany have been responsible for breaking the unity of exegesis as well as for disturbing the peace in other ways, and his keen analysis of this "crime," as he calls it, helps to explain the psychology of that Germanism, whose contradictory principles have so left the world gasping at their audacity and disgusted at their method since 1914. He shows how a philosophy which can maintain with Märklin "the identity of contradictories" (p. 160) cannot fail to be the breeder of all sorts of trouble in every field of existence.

After giving an introductory lecture on "The Exegesis of the Catholic Church," in which he shows its unity, consistency and simplicity, he begins to trace the course of the German exegetes. The trouble began, he shows, with "The False Mysticism of Luther" (which is the title of the second lecture), and how this had its root in the fact that "his exegesis was based upon an individual state of mind" thoroughly "Independent of former exegetes," and "personal" (p. 54). But Luther was also not consistent, for though he broke with one authority, he felt the necessity of substituting another. His followers, more logical, refused to sanction any authority but "Reason" and Fr. Lagrange traces the weary course of Pietism, Deism and Rationalism as it proceeds "from unconscious confusion, to compromising clarity, to plunge finally into a region of deliberate confusion" (p. 128). He gives considerable space to Strauss and the Tübingen school under the leadership of Ferdinand Christian Baur and their attempts at the explanation of Christian origins. As their followers are driven from one position after another, he shows how, with the rise of the Eschatological school, they have begun to accept anew the historicity of one after another of the events which their leaders had denied, until after all they are, unwillingly and unwittingly, making a surrender of the things on which they had relied and are approaching the traditional teaching of the Catholic Church.

But the thing which keeps them from it, is "a settled determination not to believe in the supernatural" (p. 371). With this determination the cleavage must continue, but more and more believers in Germany and elsewhere are coming to the conclusion that it is the old historic exegesis alone which is consistent and can give a clear explanation of what Christianity is, how it came to be, and what is its real value to the soul of man. The whole process illustrates how true are the words of the Psalmist, *Veritas Domini manet in aeternum*.

Altogether this volume serves as a valuable résumé of the course of Protestant criticism, for while the story has been told before, this latest and very succinct treatment will prove valuable to many who cannot go more deeply into the matter for themselves. Father Reilly's translation is so idiomatic that one forgets that the book was not originally written in English. The fact that it was printed in France on paper which is associated with continental productions, gives it a different appearance from most of Longmans' books.

FLOYD KEELER.

Le Catholicisme de Saint Augustin, by Msgr. P. Batiffol; 2 vols., 12°. Price 14 frs., edit. by J. Gabalda, 90 Rue Bonaparte, Paris.

This is the third volume of the great history of the establishment of Catholicism which Msgr. Batiffol has undertaken to write. In the first volume, *L'Eglise naissante et le Catholicisme*, (The Nascent Church and Catholicism), the author endeavors to trace the beginnings of Catholicism; in the second, *La paix constantinienne et le Catholicisme* (The Peace of Constantine and Catholicism), he studies the relations of Church and State and the acquisition of independence by the former in the face of temporal princes. A fourth and last volume is to follow—*Le Siège apostolique de saint Damase à saint Leon* (The Apostolic See from St. Damascus to St. Leo)—in which the author will deal with the achievement of Catholic unity. In the present volume, Msgr. Batiffol discusses the mystical side of this unity.

Le Catholicisme de Saint Augustin contains neither a biography of St. Augustine nor a complete exposé of his doctrinal

views; it deals with one aspect of his doctrine, his ecclesiology, and this only in so far as it relates to the history of the ancient ideas and institutions of Catholicism.

Rationalistic critics like A. Harnack love to repeat that St. Augustine is "the father of Roman Catholicism." Msgr. Batiffol aims at proving that he is rather its son, but a son who has admired, served and loved Catholicism with a measure of belief and affection never since surpassed.

The author needs no introduction to Catholic scholars. A new work from his pen has always proved a treat for both amateurs and adepts in Catholic ecclesiastical learning. The present volume is no exception to the rule.

S. A. R.

With Lafayette in America, by Octavia Roberts. New York and Boston: The Houghton Mifflin Company, 1919. Pp. 294.

As the lure of liberty brought the young Marquis to America in the eighteenth century; so too, the magical name of Lafayette played its part in bringing America to Europe in the twentieth. Under such conditions there was to be expected an abundance of post-bellum literature bearing upon him.

With Lafayette in America is not a book of battles or military tactics. It is, however, a highlight on some of the most tender associations of the Marquis' presence on our soil. The volume opens with his unceremonious advent to our shores, the jealousy and misunderstanding he naturally engendered here under the conditions of the time, the strange and unexpected confidence Washington immediately placed in the young man, the loyalty of the one to the other. It passes rapidly through the campaigns of the war, and closes with the battle-scarred veteran's visit, as the nation's guest, to the tomb of the "Father of His Country" and the gorgeous receptions in New York, Philadelphia and Washington.

The portrait of the soldier on the battle field is not over-drawn—to the detriment of the father and husband of the home. To offset any charge of unfairness toward his young family in leaving them, as he did, so abruptly, the paternal and marital heart of the Marquis is frequently and eloquently reflected

in the many and tenderly-worded letters which he writes to his wife and newly-born child. This is a touch of the human—and sublime. As a whole, the work, while not critical; furnishes patriotic reading and wholesome literature for the American fireside.

E. J. M.

The True Lafayette, by George Morgan, Philadelphia and London: The J. B. Lippincott Company, 1919. Pp. 489.

To attempt a critical biography of the multitudinous activities and constantly shifting background of "the Man of Two Worlds" within the covers of a single volume is indeed a serious undertaking. Yet Mr. Morgan has accomplished it—and successfully so, we believe—within the compass of his closely printed and generously illustrated addition to the Lippincott Company's "true" biographies. The work is a storehouse of facts and frequent references, though the thread of the story does not suffer any more than the recital of the diversified career of such a man of action must needs be. The life itself was a veritable kaleidoscope of swiftly moving events—now on land, and now on sea; now in the uniform of an American rebel or foreign soil, now a defender of Marie Antoinette in the colors of his native land; now a languisher in dungeon depths, now again the jubilantly fêted guest of the nation.

The author has covered all this ground, at least in a manner sufficient to satisfy the popular taste, while leaving the reader ample time in which to moralize and draw his conclusions from the lessons of the past.

He has collected a wealth of material on this impetuous lover of liberty without theorizing upon the many phases of his character. Even the questionable conduct of his hero in deserting his army at the Belgium frontier, rather than meet his newly-born enemies at Paris, is faithfully told with true historical accuracy.

The book has, incidentally, done the American people a lasting favor in making certain, and fixing for all time the exact words used by General Pershing as he stood over the grave of the former companion and personal friend of Washington, in

the Picpus Cemetery at Paris. These words are: "Lafayette, we are here." Mr. Morgan's efforts, then, have given to the English speaking world a carefully written and eminently inspiring biography of this citizen of two civilizations—M. de la Fayette.

E. J. M.

Mélange de Patrologie et d'histoire des dogmes, by J. Tixeront, Dean of the Faculty of Theology at the Catholic University of Lyons; 1 vol., 12°; 279 pages. Price 7 Frs., edit. by J. Gabalda, 90 Rue Bonaparte, Paris.

As the title indicates, this work deals with a number of miscellaneous subjects relating to Patrology and the History of Dogmas. The author has assembled in a neat book form several conferences delivered before the Faculty of his University as well as a few articles which appeared from time to time in various reviews. The present volume might well serve as a supplementary reference book to the *Manuel de Patrologie* published by the same author in 1918 and translated into English (Handbook of Patrology; B. Herder, St. Louis).

Dr. Tixeront's labors in the field of Patrology are too well known to need comment. His *L'histoire des dogmes* is an authoritative work which is standing the test of time. The articles and conferences contained in the present volume are all the outcome of twenty years' exclusive study in Patrology and the history of dogmas and they bear the touch of a master hand. The topics treated are: St. Ignatius of Antioch; The "Shepherd" of Hermas; the Letter of the Church of Lyons and Vienne on the martyrs of the year 177; Athanagoras' "Apologia;" the "Pedagogus" of Clement of Alexandria; Tertullian as a moralist; St. Cyprian; the concepts of nature and personality in the Fathers and other writers of the fifth and sixth centuries; Philoxenus of Mabbug's Letter to Abou-Niphir; the penitential doctrine of St. Gregory the Great; and the sacrificial rite of the "Matal."

S. A. R.

The Government of the United States, National, State, and Local. By William Bennett Munro, Ph.D., LL.B., Professor of Municipal Government in Harvard University. New York: Macmillan Company, 1919. Pp. x, 648.

This is a book that will be welcomed by both teacher and student. There are not many satisfactory one-volume works on United States government; there are few, if any, that surpass this one in presentation, arrangement, and treatment of the subject. The author has been eminently successful in accomplishing his purpose, which has been "not only to explain the form and functions of the American political system, but to indicate the origin and purpose of the various institutions, to show how they have been developed by law or by usage, to discuss their present-day workings, merits, and defects, and to contrast the political institutions of the United States with analogous institutions in other lands." One of the chief merits of the volume is its excellent treatment of the history of American political institutions and its clear exposition of the principles which these institutions are assumed to exemplify. The references throughout are well selected from among the best and latest authorities on the subjects discussed, and are not so numerous as to deter the student from further reading. The *format*, too often neglected in the preparation of text-books, is all that could be desired; the type is just the proper size, the marginal guide-notes are useful, and the index, in addition to the usual entries of topics, persons, and places, also lists the bibliographical references of the book.

Well-proportioned chapters on English and Colonial Origins, Preliminaries of National Government, and the Constitution and its Makers, with their story told without too much detail, are followed by an excellent discussion of the Constitution as the supreme law of the land and of its subsequent development. The arrangement (p. 46) in parallel columns of ten general powers given by the Constitution to the federal government and the same number of powers left largely or wholly to the jurisdiction of the states, is well designed to aid the student by this method of contrast. It brings home the thought, also, that at least three functions of state government are today tending toward federal control, viz., police power, education, and suffrage.

In the usual order follow chapters dealing with the history and function of the three branches of the federal government, the construction of state government and the later-day movements towards its reconstruction, chapters on the rule of towns, townships, and villages; and finally a discussion of municipal administration, the last being a brief condensation of the same author's earlier work on this subject. Interlarding the treatment of these matters are discussion of arguments on both sides of controverted questions and expressions of a political philosophy that is safe, conservative, and to the point. Questions are dealt with in the light of judicial decisions, citations are wisely and definitely made, the style is always clear, and the conclusions sound. The young citizen's faith in his country will be strengthened by a study of this book.

The history of the presidency is made to fall into four periods: From Washington to John Quincy Adams, from Jackson to Buchanan, from Lincoln to Arthur, and from Cleveland to Wilson. During this last period, "the presidency neither rose to the heights of the first period nor descended to the depths of the second." The author's discussion of the Senate in American history has a timely interest, especially as it is brought to a close in the words of President Wilson, written in 1911: ". . . No body has been more discussed; no body has been more misunderstood and traduced. . . . The fact is that it is possible in your thought to make almost anything you please out of the Senate. . . . The Senate has, in fact, many characteristics, shows many faces, lends itself easily to no confident generalization". Of the treaty-making power of the Senate, Professor Munro says (p. 168): "It has held rash Presidents in bound. It has kept the nation on its course for one hundred and thirty years without a single entangling alliance. Of no other great country can that be said."

Especial mention should be made of the author's clarity in his explanation of congressional making of appropriations (pp. 302-311), of his discussion of political parties in national government (pp. 324-329), of his treatment of the historical development of the Supreme Court (pp. 357-370), and of his appraisal of the judicial system in the states (pp. 493-500). The chapters on Direct Legislation, dealing with the initiative, referendum, and

recall; on the Reconstruction of State Government, advocating fewer constitutional provisions, especially in the way of limitations, and less reverence for the formula of division of powers; and on the American City, show much thought and political acumen, and will be read with profit by the student of present-day tendencies in the government of city and state.

The teacher outside of Massachusetts will possibly complain that in the treatment of state and local government that commonwealth is too generally taken for example. To describe the variations of governmental machinery in every state and community would not be possible within the scope of such a work, but while the author's method in this regard merits the gratitude of the Massachusetts teacher, the general value of the book to the teacher at large would not have been lessened by condensing this phase of the treatment so as to give only a few and more widely scattered examples.

The suggestion is also made that in the discussion of citizenship and the right to vote (pp. 78, 178), it would have been well to have named some of the states in which the suffrage qualifications mentioned are in force. The statement (p. 282, note) that "appointments to practically all post offices are now made under civil service rules" is too sweeping, especially if postmasters are included; assessments during political campaigns on office-holders, which it is maintained (p. 339) are now things of the past, are still made in many sections, and only those who have no hope of future political favor dare refuse; and in Pennsylvania, at least, county commissioners are chosen by the voters at large (see p. 549).

When much of the legislation made for war purposes only is repealed, a new edition of this work will be necessary. Then the history of the woman's suffrage movement will no doubt be sent forward to include the efforts towards constitutional amendment in its favor, and then also it is to be hoped that a new edition of the Constitution will be appended, the omission of which is a real defect.

LEO STOCK, Ph.D.

The Sisters of Charity of Nazareth, Kentucky. By Anna Blanche McGill. New York: The Encyclopedia Press, 23 East 41st Street. Pp. 420.

Not many native American Religious communities have yet celebrated their one hundredth anniversary, so that the field of the historian in this department of American Catholic life and work is not an over-crowded one. But even were there more of them, histories written like this one would always be most welcome. Miss McGill has the faculty, which distinguishes the good writer of history, of being able to make her readers live over the scenes she portrays, and one is carried along with the most vivid realization of the life of "backwoods" Kentucky of a century ago and follows with the keenest interest the work of Mother Catherine Spalding and her little band from the time of their foundation under the pioneer Bishop of the pioneer See of Bardstown, "the saintly Flaget," and his able coadjutor, Bishop (or, as he is always affectionately remembered at Nazareth, "Father") David, down through the trials and privations of their early years, the heroism of these Daughters of St. Vincent during the scourges of cholera, smallpox and yellow fever which devastated those regions and wherein many of the Sisters won the crown of martyrdom. One seems to live through the stirring days of the Civil War and watches the Sisters nursing Blue and Gray with equal solicitude, or walks with them in the quiet of their school and orphanage work, which never ceased to expand, even when there seemed but little chance for it to do so.

Equally interesting though less exciting are the later years of steady growth and improvement, down to the great event of the receipt of Papal approbation in 1910 and the celebration of their centennial in 1912. Starting with three young women in 1812, the order now contains about one thousand members; its works are carried on in sixty branch houses, located from Massachusetts to Oregon, from Ohio to Mississippi.

This chronicle of the life and aims of one of our earliest American Sisterhoods is an especially valuable addition to the history of the Catholic Church in this country and contains many useful data on the subject. There is a good index and a capital summary of the Community's works, and other items

of interest. It is a volume to be read by every one interested in the Religious life and would seem especially adapted for use in other Religious congregations as an encouragement in trial, an example for emulation, and for imparting a deeper insight into the real meaning of the motto of the Sisters of Charity, *Caritas Christi urget nos*.

FLOYD KEELER.

NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

A Carmel in Cambodia. Sister Teresa of St. Augustine (*Annals of the Propagation of the Faith*, March-April).

An Early Christian Calumny. A. Hilliard Atteridge (*Blackfriars*, April).

A Decade of Luther History. Preserved Smith (*Harvard Theological Review*, April).

An Ignatian Centenary and the Counter Reformation. Joseph Husselein, S.J. (*America*, May 21).

A propos du mot Archdiocèse. F. X. Gosselin (*Le Canada-Français*, June).

A propos des Confessions de Grandes Fêtes. Claeys-Bonnaert, S. J. (*Nouvelle Revue Théologique*, June).

Dr. Johnson and the Catholic Church. Sir Charles Russell, Bart. (*Studies*, March).

Eighth Century of the Premonstratensian Order. C. J. Kirkfleet, O. Praem (*Ecclesiastical Review*, April).

Firm Foundations. Henry A. Lappen, Litt.D. (*Catholic World*, May).

Friar Roger Bacon and Modern Science. John C. Reville, S.J. (*America*, May 21).

Enrique VIII de Inglaterra. Francesco Elguero (*America-Espanola*, June).

History for Everybody. H. G. Wells (*Yale Review*, July).

Japan in the Days of Xavier. Francis X. Ford, C.F.M. (*The Field Afar*, May).

Kardinal Gibbons und die Knights of Labor. (*Central-Blatt and Social Justice*, April).

Kingsfolk of St. Thomas of Canterbury. C. H. Vellacott (*Dublin Review*, March).

L'Avenir des Sociétés Savantes. Charles du Bus (*Revue d'Histoire de l'Eglise*, March).

Las Controversias entre Mexico y los Estados Unidos. G. B. Winter (*La Revista Mexicana*, April).

Les Mémoires d'un Nonce. Léon Gregoire (*Revue des Deux Mondes*, March).

Les Malheurs de la Pologne. M. Tamisier (*Le Canada-Français*, April).

La Messe dialoguée. Jean M. Hannssens, S.J. (*Nouvelle Revue Théologique*, June).

Les Faux Mémoires du Cardinal de Richelieu. Louis Battifol (*Revue des Deux Mondes*, April).

La Négociation du Concordat de 1801. P. Pisani (*Revue d'Histoire de l'Eglise*, March).

Les Habitans de la Ville de Québec (1769-1770). F. J. Audet (*Bulletin des Recherches Historiques*, March).

Le Symbolisme du Sacrifice Expiatoire en Israel. A Médebielle (*Biblica*, April).

Letters of Francis Patrick Kenrick to the Family of George Bernard Allen (1849-1863). Edited by Rev. Tourscher, O.S.A. (*Records of American Catholic Historical Society of Philadelphia*, March, 1921).

Marcion: The Evangel of a Strange God. Adolf von Harnack (*The Living Age*, April 9).

Memoir of Father Matthew Russell, S.J. (continued). (*Irish Monthly*, May).

New Trumpets and Old Uncertainties. Robert Keable (*Blackfriars*, April).

Robert de Waldey, O.S.A., Archbishop of Dublin (1390-1395). Rev. E. N. Foran, O.S.A. (*Irish Ecclesiastical Record*, April).

The Sources of the Third Gospel. W. W. Holdsworth (*Contemporary Review*, March).

The League of Catholic Women in Uruguay. John P. O'Hara (*Catholic World*, May).

The Last of the Schoolmen. Aylmer C. Strong (*Chambers Journal*, May 2).

The Chronology of 3 and 4 Kings and 2 Paralipomenon, II. A. M. Kleber, (*Biblica*, April).

The Interpretation of History according to the Holy Scriptures. Fulvio Cordignano, S. J. (*The American Catholic Quarterly Review*, October, 1920).

The Beginnings of Colleges. Arthur Gray (*History*, April).

The Early Jesuits in Ireland. J. B. Cullen (*Irish Ecclesiastical Record*, April).

The Canonization of King Henry VI. Leonard Smith (*Dublin Review*, March).

The Story of a Great Queen. Basil St. Cleather (*London Quarterly Review*, April).

The Victorines. Darley Dale (*American Catholic Quarterly Review*, October, 1920).

The Lollard Bible. Hugh Pope, O.P. (*Dublin Review*, March).

The Decline of Religion: A Protestant View, by DeWitte L. Peelin: A Catholic View, by Maurice Francis Egan (*Forum*, May).

The Catholic Origin of Democracy. Alfred Rahilly (*Studies*, March).

The Date of St. Columban's Birth. Helena Concannon, M.A. (*Studies*, March).

The New Era in Palestine. Frederic A. Ogg (*Munsey's*, April).

Una Universidad que muere y otra que se levanta. Don Jesús Pallares, (*América-Española*, June).

Vestiges of Revelation. J. B. Culemans, Ph.D. (*Ave Maria*, April).

NOTES AND COMMENT

Zionist Difficulties.—Mr. T. Walter Williams, writing recently in the *New York Times* discusses the difficulties, chiefly racial, which exist in Palestine. He says:

Palestine is like most other countries today, in that it is full of dissatisfied people, except the Zionists, and the British Government has a hard task before it to keep peace among the various races which compose its population. The Moslems and Christians have formed an association to protect their rights from the Zionists, who, they say, are seeking to get control of the country under the Balfour Declaration. They express their fear that the land of their forefathers will be taken from them, and that they will be forced to leave Palestine and seek their fortunes in Syria, Mesopotamia or Egypt.

The British officials, including the High Commissioner, Sir Herbert Samuel, have stated frequently that no Zionist or any other person will be allowed to take a foot of land that he has not paid for or acquired by other lawful means, and that there will always be impartial justice in the law courts for all races alike, which was not the case under the old Turkish régime. To this the Moslems and Christians reply that the legal adviser to the High Commissioner is his nephew by marriage and an avowed Zionist, and that the Advisory Council consists of ten members selected from the various departments, and the other ten are chosen by the High Commissioner. Many of them, they say, are Zionists, and those who are not are obliged to support the local Government in carrying out the terms of the Balfour Declaration.

The agitation has received an impetus from the unfortunate incident at Haifa on March 28, which resulted in the death of two Palestinians who were shot by the police.

The Church in Wales.—In early medieval times when England was Catholic and York and Canterbury were in communion with the Apostolic See there was a Latin saying:

Menevia pete bis, Romam adire si vis;
Merces aequae tibi redditur hic et ibi;
Roma semel, quantum dat bis Menevia, tantum.

The meaning of this is that two pilgrimages to St. David's (Menevia) were equivalent to one pilgrimage to Rome. This saying no longer holds good, for today the pilgrim can get to Rome more quickly and certainly more comfortably than he could reach this remote place in the extreme west of Wales.

St. David's lies nestling along a hill, at the end of an inlet of the sea, on a promontory known as St. David's Head. It is approached from two railway stations, Fishguard, which is some 17 miles away, and which is the favorite approach of the City of Dewi or David. It is 14 miles from Haverfordwest to St. David's, and the road along which the Pilgrim travels lies up and down exactly 14 hills. The motor bus does the trip in something over an hour, but before the coming of the motor most of the pilgrims had to get out of their wagons to walk up the 14 hills, since the hardy Welsh ponies refused to drag a load, even of pilgrims, up the steep grades.

Along this road thousands, perhaps millions, of pilgrims have passed in the course of centuries, on their way to one of the most famous shrines of the whole of Britain. But old as is the ancient way of the Catholic pilgrims, there is yet an older road. Before the Christian era, or at least before the introduction of Christianity into Britain, the Romans built a road to the coast, and founded the place called Menevia. And on the edge of the cliffs in the ancient Menevia, now called St. David's, there is a spot consisting of a few fields that bears the name of Menapia. Here the Romans set up a special camp, and the legionaries made their preparations on this spot for the invasion of Ireland, an invasion which local history says never took place. But this will show that St. David's is a place of ancient memories.

Cut off from the rest of the world by its 14 miles of road, which is made more uncomfortable by its fourteen hills, St. David's lives its own life in its own way, knowing little of the outside world except what filters through the means of the summer visitor. The population of St. David's is perhaps a thousand souls, yet it is for all that one of the cities of Britain, because by an ancient Catholic custom the veriest village that has a cathedral within its borders is called a city, and the village of St. David's is, as a matter of fact, the Cathedral City of St. David.

The Cathedral, which dates from the 12th century, stands in the middle of the city, in a most excellent state of preservation, flanked on one side by the ruins of a magnificent castle that was once the palace of the powerful Bishops of St. David's. There is one Catholic only in the town, and he is an Irishman, and there is no Catholic church nearer than Haverfordwest or Fishguard. Yet in the days that are past kings, princes, high prelates of the Church thronged through the little City of St. David's to offer their prayers at his shrine in the cathedral.

The Catholic history of St. David's goes back to that period of Celtic missionary activity that is shared by Caldey Island. The old name of Menevia was given to the place by the Romans, and when St. David succeeded the Welsh Archbishop St. Dulritium or Dyfrig in the See of Caerleon in the sixth century, he transferred his episcopal seat to Menevia, from which the See took its title until the year 1120, when Pope Calixtus II changed the name of the See to St. David's, at the time when the Apostle of Wales was canonized at Rome.

The cathedral was planned and in part erected by Peter de Leia, who was Bishop of St. David's from 1176 to 1203. At the Reformation the Cathedral was badly treated, and parts of it fell into ruin. But the fabric has been carefully restored in recent years, and the Cathedral is in much the same condition as before the spoliation. Yet, carefully as the work of the restoration has been done, the Cathedral of St. David's stands like an empty shell, pervaded throughout by a sense of vast and unutterable emptiness. Its glory is departed; its Catholic spirit has fled. It stands in an oasis of rest and contentment typical of the peace of God, for which it stood in a turbulent age. And yet, for all the exquisite beauty of its setting, the Cathedral seems like a dead thing; a beautiful corpse, waiting for the warming breath of life.

There is still pointed out to the visitor what is known as the Shrine of St. David. It is in one of the aisles of the choir; a high pointed arch deepening into a recess, utterly devoid of any ornament or color, across which stretches a stone altar under which is said to rest the body of the Saint.

From 1559, when Henry Morgan, the 83rd Bishop of Menevia in succession from St. David, was deprived of his See by Elisabeth, until 1898, when the See was restored by Pope Leo XIII, the diocese of Menevia was vacant. The Welsh were not without episcopal care during all these years, but the bishopric lapsed, until Leo XIII restored it under the name of *Diocese of St. David's*.

The Cathedral City and the surrounding district are full of objects of interest to Catholics, and there are a number of places associated with the life of St. David and his successors in the See. The ruins of the great palace that stand close to the Cathedral, tell of the days when the Bishops of St. David's were not only mighty prelates but mighty lords and barons of the land. Besides the episcopal palace, there are the ruins of a college where priests were trained. Both the palace and the college are battlemented, and have every sign of having been built with fortifications to withstand siege.

The Catholic Church is not strong in Wales; Catholics are found almost exclusively in the large towns. The largest denomination in the country is that of the Calvinistic Methodists (now often styled the Presbyterian Church of Wales). The Baptists, Congregationalists, Wesleyan Methodists and Unitarians are also strong. Mormonism has made large numbers of recruits in the chief centers of population.

The appointment recently of an Archbishop for Wales will doubtless have happy results for the cause of the Church. The new Archbishop whose See is Cardiff, is an exceptionally capable administrator. On the occasion of his enthronement the Bishop of Clifton told a thrilling story of the history of the Catholic Church in Wales:

Never was the plaint of the Spouse of Christ so laden with utter sadness as when the old religion, which had been that of the Welsh people since the days of the Roman occupation, was banished from the pleasant hills and valleys of Cambria. You, of all men, need not to be reminded of the early glories of the Welsh Church, which, like that of the rest of Britain, had her altars, her scriptures, her discipline, held the Catholic Faith and was joined in the bond of communion with Rome. If later that bond seemed for a while to be strained almost to snapping, put it down to the isolation of the Welsh Church, and to her very natural hatred of the Saxon marauder.

The roll of her early Saints, Bishops and monks, can in part be gathered from the many towns and spots to which their names to this day cling. Their shrines were flocked to by pilgrims in every country. Her language was that of the whole western Church; and even after this long lapse of time the religious language of Wales today is steeped in Latin. The famous laws of Wales, drawn up in the tenth century, show not only the unity of the people with Rome, but how intimately their life was penetrated by their religion, the spirit of which they breathed like their mountain air.

The northern blasts blew over Wales with a vengeance when English officialdom set itself to rivet a German-made religion on the land, and the Royal Supremacy was proclaimed there. Elizabethan doctrine and worship were far from being welcomed. The new religion was called the religion of the Saxons. The turncoat Pembroke, Baron Herbert of Cardiff, was warned not to send his preachers across the Marshes, or they would not return alive. Protestantism ran counter to all the national traditions, and cut out of the national life its dearest associations.

The bards poured upon it their satire, and wept for the havoc it made in the holy places, and in thousands of homes. Of the old clergy some conformed, some wandered about in disguise, saying Mass stealthily in Catholic houses, some withdrew to the Continent, among them Maurice Clenock, first Rector of the English College in Rome, and Owen Lewis, afterwards Bishop of Cassano, the friend of St. Charles Borromeo, who died in his arms.

At length, when Catholic Emancipation, too long delayed, had been passed, the first stirrings of the sweet warm south were felt among the hills of Wales.

Welsh Benedictines had largely aided in the restoration of their order in England, and now the order paid back its debt to the Principality by sending one of its foremost and ablest members to act as first Vicar Apostolic of all Wales, and next as Bishop of Newport and Menevia.

Falling back upon the resources of his order, for he was but poorly provided with priests, the holy and zealous Bishop, Thomas Joseph Browne, bade his monks establish new missions over South Wales, and called into help there the sons of the saintly Rosmini; whilst in the North the Fathers of the Society of Jesus, to whom Welsh Catholicism was already indebted for so much, threw out new shoots from their mother house of Holywell, where they had labored so patiently and so long.

The Louvain Library.—It is hoped that the first stone of the noble pile of buildings which the American people are going to erect in place of the famous Louvain Library will be laid in July. The plans prepared by Mr. Whitney Warren, the American architect, have been definitely accepted by the Belgian authorities, the design showing a return to the Brabant architecture of the seventeenth century. The new library will not stand on the site of the old building, but on the Place du Peuple. Running along the balustrade, in letters six feet high, will be the inscription: *Furore Teutonico dirupta dono Americano restituta*—"Destroyed by German savagery; restored as an American gift."

While America will provide the building as a monument to the self-sacrifice and heroism of Belgium in the war, the Allied nations will supply the contents, and notable contributions have been made by Great Britain, France and Spain.

The famous Library contained over 250,000 volumes and 950 manuscripts, and it was particularly rich in theological works. Its collection of letters, documents, and pamphlets connected with the great religious controversies of the sixteenth and seventeenth centuries, with which it was intimately associated, was unique. The Library also possessed many beautiful specimens from the celebrated presses, established at Louvain just after the introduction of printing. Among the priceless records of the University itself was the Papal Bull of 1425, authenticating its foundation.

The great Erasmus made two consecutive sojourns at the University. In the days of Justus Lipsius (1547-1579) it boasted 7000 students and enjoyed a world-wide reputation. Before the war the University was very prosperous, all branches of human knowledge being represented by the institutions which were springing into existence. The students, who numbered nearly 3,000, were mainly Belgians, but they came from all parts of the world, America being largely represented.

M. Delannoy, the former Librarian, was a witness of the destruction of the famous city, the burning of which lasted nine days. When he inspected the ruins of the Library, he found that every volume had been destroyed. The half-consumed pages of precious books and scraps of irreplaceable parchments were the sport of the winds and were carried far away into the surrounding country.

"The loss of the manuscripts, ancient books, and historic souvenirs can never be made good," said M. Delannoy sadly, when interviewed during his visit to London in connection with the restoration project. "With the support, however, of the savants and scholars who sympathize with our calamity, we may hope to create at Louvain a great modern Library that is worthy of such a venerable seat of learning, and such as an up-to-date University ought to have. In destroying the University of Louvain, the Germans destroyed a part of the heritage of civilization."

Mr. Edward Marshall in the *Washington Star* of July 10 gives us further details regarding the laying of the corner-stone of the library. The ceremony will take place on July 28 and will be a very elaborate function. The King of Belgium will be the chief figure, and Cardinal Mercier, with ex-President Poincaré of France, next in importance. Nicholas Murray Butler, President of Columbia University, New York, will be the chief speaker.

Mr. Warren has stated that the length of the façade will be 230 feet, and that the building's depth will be 150 feet. He says further:

It was immediately obvious to me that whatever I produced must be sober, classical and familiar to the people who live about it and at the same time must have the dignity fitting to a gift from our great country to the little nation which sacrificed itself that the word "honor" might not become meaningless and that hope of right, justice and advancing civilization might survive.

The site on which the building is to stand is by far the finest in Louvain, occupying one entire side of the *Place du Peuple* and originally had been selected as the site of the *Palais de Justice* of the province.

Much has been done already. Three hundred thousand books have been received, with Germany sending 10,000 monthly as agreed upon in the peace treaty. The requirements of the university, as laid down by the authorities, include the ultimate housing of two million books, a seating capacity for 300 readers, twelve seminary rooms for special classes and students, a small museum and offices of administration.

Realising that the library must be the soul of the university, I have planned for the ground floor a vast assembly place, open to the winds and protected from the rain, such as existed in the old library.

If the room in which the books are to be stored, technically called the "stack room," be limited to a capacity of 500,000 volumes, the left wing might be left for later building, decreasing the first financial demands. Of course, I hope for an immediate construction of the entire building and I feel that this by no means is beyond the possibilities of American entusiasm.

The estimated cost of the building is seven million francs, which, at present rates of exchange, would be \$560,000. It is estimated that the "stacks" will cost \$150,000 for every million volumes—and that is all, not a large sum for a monument of such significance.

Cardinal Mercier is thoroughly pleased with the result of Mr. Warren's work, and says of it in a letter to Mr. Warren:

The plans and drawings are perfect. With a sense of delicacy which touched me deeply you laid aside your American ideals, designing a building recalling the purest traditions of our Flemish and Brabanconne art. But even still finer than the gift of the library is the gesture of the nation which claimed the privilege of rebuilding it.

It means that the American people intend to preach before the world the disinterested cult of justice. America entered the great war without having any interest, either personal or national, but wholly because she wanted right to prevail and injustice to be punished.

Its first mission achieved, it does not wish to see the results of the crime perpetrated by the German incendiaries to be longer borne by their first victims, and should Germany remain obstinate in her dishonor, America, through the creation of this great scientific institution, will signify her opposition to any reign except that of justice and to any triumph save that of civilization.

The United States still grows in the world's eyes, and when in the near

future your compatriots shall come to visit our ancient city and to admire the monument which they have reared they will feel, I have no doubt, that their generosity has morally enriched them to as great an extent as it has helped us.

Laval University.—The Rector of Laval sends us the following:

Vous connaissez les ambitions et les projets de l'Université Laval.

Au moment où le Canada-Français devient chaque jour plus conscient de ses forces mais aussi de ses besoins et de ses responsabilités, la formation d'une élite intellectuelle et morale apparaît de plus en plus nécessaire. Or, à qui reviendra le soin de préparer cette élite, sinon aux professeurs de nos Séminaires et de nos collèges? Aussi avons-nous cru que ces maîtres eux-mêmes méritaient les premiers, toute la sollicitude d'une œuvre comme la nôtre, et c'est à leur intention que nous avons fondé l'an dernier une Ecole Normale Supérieure. Cette Ecole se propose un double objet: assurer aux meilleurs de nos jeunes gens les bienfaits d'une culture générale variée, solide et sûre; les initier aux méthodes pédagogiques et à la pratique même de l'enseignement.

Nous n'avons pas besoin d'insister sur l'utilité d'une telle entreprise pour les futurs maîtres de notre enseignement ecclésiastique. Nos collègues, soucieux de participer aux bienfaits de l'enseignement supérieur, n'hésitaient pas, même au prix de lourds sacrifices, à envoyer en Europe leurs meilleurs sujets pour plusieurs années. Un stage préalable à notre Ecole Normale Supérieure permettra d'abréger désormais l'absence de chacun et donc de multiplier le nombre de nos étudiants d'Outre-Mer. D'autre part, beaucoup de ceux qui ne pouvaient passer l'eau trouveront au pays même le complément de culture et l'initiation pédagogique.

Elle en espère de nos séminaires et collèges classiques de la Province de Québec. C'est surtout pour nos maisons qu'elle existe.

Un de nos désirs est aussi la formation d'un corps professoral français et catholique. Notre licence-ès-lettres ouvrira à nos étudiants laïques la carrière de l'enseignement, procurera des positions honorables et lucratives dans les collèges et universités des provinces anglo-canadiennes et des Etats-Unis. De là nous viennent chaque année de nombreuses demandes de professeurs de français.

Nos portes sont grandes ouvertes à tous les étudiants de langue anglaise, des provinces canadiennes ou des Etats-Unis, qui désireraient préparer soit la licence en lettres classiques, soit le certificat de langue française. Le milieu si français de Québec leur favoriserait singulièrement l'étude de notre langue; et quel moyen plus propre à créer dans l'élite intellectuelle de toutes les parties de notre chère patrie ces relations de confraternité et d'entente que nous désirons tous si ardemment?

Nous accueillerons aussi, comme nous l'avons déjà fait, les jeunes gens qui, tout en se destinant à l'une de nos "professions" seront soucieux de culture générale. Nous souhaitons seulement qu'aux cours de leur choix ils ne soient pas de simples amateurs, et que pour leur honneur comme pour le nôtre, ils préparent un des certificats dont nous donnons plus loin le programme.

Enfin le grand public, celui dont le concours nous fut si largement acquis, sait comment nous entendons lui prouver notre gratitude. A son intention nous avons institué des cours ouverts à tous, et la faveur qu'ils ont obtenue aussitôt atteste, avec la qualité de notre effort, l'heureuse harmonie persistante qui existe entre l'Université Laval et ses amis du dehors.

Nous pensons donc apporter déjà mieux que des programmes et des projets. Si modestes qu'aient été ses débuts, l'Ecole Normale Supérieure a fonctionné régulièrement de novembre 1920 à juin 1921, offrant au choix de ses élèves des cours de français, de latin, de grec, d'anglais et de pédagogie.

Sont admis à suivre en tout ou en partie les cours de l'Ecole Normale Supérieure, les étudiants ecclésiastiques ou laïques porteurs du diplôme de bachelier de l'Université Laval ou d'une Université reconnue.

L'admission n'étant pas obtenue au concours, le fait de suivre les cours ne constitue aucun droit au titre d'élève ou d'ancien-élève de l'Ecole Normale Supérieure. Seuls nos futurs licenciés ou détenteurs de certificats pourront, après leur titre, ajouter la mention "Ecole Normale Supérieure de l'Université Laval."

Tous les élèves de l'Ecole N. S. s'inscrivent chez le Recteur et chez le Secrétaire de l'Université Laval.

Les droits d'inscription sont de 100 piastres par année payables en trois versements.

La préparation régulière à la licence est de deux ans. Elle sera abrégée en faveur d'élèves dont les études supérieures sont déjà avancées. Dans tous les cas, elle sera de trois semestres au moins de séjour à l'Ecole Normale Supérieure.

Aucun certificat d'études supérieures ne sera délivré à moins d'une préparation d'un an à l'Ecole Normale.

A la fin étudiants justifiant de trois inscriptions trimestrielles peuvent se présenter à un ou deux (maximum) des certificats d'études supérieures institués à l'Ecole Normale.

Ces certificats sont actuellement:

- certificat d'études supérieures françaises,
- certificat d'études supérieures latines,
- certificat d'études supérieures grecques.

Tout candidat ayant subi avec succès les épreuves d'un certificat recevra un diplôme spécial établi par l'Université Laval.

Le diplôme de licencié ès-lettres ne sera accordé, sauf le cas prévu plus haut, qu'aux candidats qui, après deux ans d'études, auront subi avec succès les épreuves des trois certificats d'études supérieures françaises, latines et grecques.

Le programme de la licence comprend l'étude des langues française, latine, grecque, anglaise, de l'histoire littéraire de ces langues, et des leçons de pédagogie supérieure. Il comporte encore, avec des cours de Faculté en vue d'un examen de licence, des exercices pratiques écrits et oraux propres à former de futurs professeurs.

La seule licence en lettres classiques est actuellement instituée. La licence lettre-histoire, nous l'espérons, ne se fera pas attendre longtemps.

L'Annuaire de l'Université Laval (1921-1922) donnera au complet la programme de la licence et du Diplôme de grammaire institué depuis trois ans.

A Bit of Educational History.—An interesting sidelight upon the educational history of the United States is furnished in the tracing back of entrance requirements for the Bachelor's degree in some of the larger universities. Beginning in 1642, when Harvard College published an announcement that only those who could speak Latin in poetry and prose and could decline Greek nouns and conjugate Greek verbs could enter, the Bureau of Education in a recently issued pamphlet takes the history of requirements up to the present day, when mathematics and English are in most instances the only requirements for entrance.

A translation from the Latin of a part of Harvard's statutes written in 1642 says:

"When any scholar is able to read Tully or such like classical Latin Author extempore, and make and speak true Latin in verse and prose (suo ut aiant Marte), without any assistance whatever and decline perfectly the paradigms of nouns and verbs in ye Greek tongue, then may hee bee admitted into ye College, nor shall any claim admission before such qualifications."

In 1693 the College of William and Mary also required the classical languages for entrance, and even Yale College, in 1720, made the following announcement:

"Such as are admitted Students into ye Collegiate School shall in their examination in order thereunto be found expert in both ye Latin and Greek grammars, as also skilful in construing and grammatically resolving both Latin and Greek authors and in making good and true Latin."

As time progressed some difficulty was found at Harvard in keeping up that part of the requirement which obliged the candidates to speak Latin, but it was not until almost 150 years later that translation of the language was deemed sufficient. Yale followed suit a few years later.

Yale College added common arithmetic to the entrance requirements in 1745 and it was not until the same year that it also decided to look into the moral character of the candidates. In this connection it announced, "And shall bring sufficient testimony of his blameless and inoffensive life."

Princeton, in 1746, based the entrance standards on the same grounds as those of Harvard and Yale, but did not include arithmetic until 1780. This subject, however, seems to have dropped out until 1813, when the student was supposed to know the subject as far as the rule of three.

Columbia College, which began in 1754 as King's College, prescribed Latin, Greek and arithmetic for entrance. Both Brown and Williams had essentially the same requirements.

In 1807 geography and arithmetic were added to the usual requirements at Harvard College, but it was not until 1866, more than 200 years after its founding, that a knowledge of English grammar was added to the list of requirements. Princeton led out with this subject in 1819, being followed by Yale three years later, and Columbia in 1860.

Although Harvard was the last of the big colleges to incorporate English into its requirements, it led the rest with the addition of algebra and geometry, history, physical geography, German and French. English composition was included in the entrance requirements of Princeton in 1870, and Harvard added this subject in 1874. Two years later, it included natural science.

"It is apparent that the order of importance of prescribed entrance subjects has been completely reversed in recent years," summarized the bureau. "Until a few years ago Latin and Greek had always occupied first place, but since 1885 English has gained the ascendancy. Starting out with simple grammar the subject has been developed so as to include composition, rhetoric and a broad range of study

in the best of both English and American literatures. Latin and Greek still have a place in college entrance requirements, but they are seldom required unless it be in combination with modern languages. The present tendency is to consider all language under one general group; the privilege is then given to the student to make suitable electives in harmony with the specific purpose of the college course.

"Mathematics is the only entrance subject that in the long run of years has maintained its place. Next to English it appears most frequently on the list of prescribed subjects.

"Science and history are well established, although they are considered as electives by nearly one-half of the institutions in our list.

"The most recent development is the growing recognition of a large group of vocational subjects which command within certain limits equal credit with the literary subjects."

The Religious Situation in France.—In an article on the Religious Situation in France (*Harvard Theological Review*, April), Victor Monod states that conditions have "favored the growth of the influence of the Catholic Church," which "has always seemed to many Frenchmen to be the bulwark of order and social discipline." "The disillusionment caused by the refusal of the American Senate to ratify the Treaty of Versailles and become an active member of the League of Nations has led some minds to turn back to the Catholic Church, which on other grounds attracted all those who were alarmed by the spread of democratic ideas. . . . The moral leadership of Europe has already partially reverted from the American nation to the Roman Papacy." Another consequence of the war, according to this writer, has been the increase of religious vocations. He notes that the Catholic Seminary of Paris has, in 1921, the unprecedented number of 360 students, among whom are 85 who had already made their start in another profession. "The resort of students has been so great that it has been found necessary to decline to admit 40 foreign applicants of English speech and numerous Orientals. France, he concludes, "will find a way to give to the Catholic Church, as to the Protestant churches, a legitimate place; not an unfavorable place as in recent years, and not a privileged place such as some have imagined."

The Encyclopedia Americana.—Catholic writers are conspicuously represented in the *Encyclopedia Americana*, which has just come off the press. The articles dealing with the doctrines, discipline, practices and history of the Church were contributed by American Catholic scholars.

Notable among these contributors are Right Rev. Dr. Edward A. Pace, of the Catholic University and the National Catholic Welfare Council; Rev. John J. Wynne, S.J., editor of the *Catholic Encyclopedia*; Rev. James A. Burns, C.S.C., president of Notre Dame University; Rev. Dr. John A. Ryan, of the Catholic University and the National Catholic Welfare Council; Rev. Walter Drum, S.J.; Right Rev. William H. Ketcham, superintendent of the Bureau of Catholic Indian Missions; Right Rev. William Turner, Bishop of Buffalo; Very Rev. John F. Fenlon, S.S., of the Catholic University; Rev. Paul J. Foik, C.S.C.; Dr. Joseph Dunn; Dr. Patrick Lennox; Herbert F. Wright, of the Catholic University; Rev. Thomas E. Judge; Dr. Patrick A. Halpin; Dr. Maurice Francis Egan; and Dr. J. J. Walsh.

The Catholic Encyclopedia.—A supplementary volume of the *Catholic Encyclopedia* will be ready for publication in the near future, it was announced at New York recently. The editorial rooms and business offices of the publication are now located at 119 East 57th Street. It is felt that the changes brought about by the war, which have rendered many of the articles in the last edition obsolete, make the publication of the new volume necessary.

The Bacon Cipher.—The practical ignoring of Roger Bacon by his contemporaries and the neglect of him by his successors caused the balance to swing greatly in his favor when modern investigation began to find out what a keen and systematic thinker and reasoner he was and how just and clear were some of his conceptions of science. It is, for example, no mean achievement to have influenced Columbus in the direction of his great discovery of a New World, and that is just what the English friar's thirteenth century disquisition on geography did in the fifteenth century for the intrepid high admiral of the ocean sea.

Bacon paid the penalty for being in advance of his time, for the trend of his studies earned for him a reputation of dealing in magic and the black arts and even threw suspicion on his orthodoxy. Although his life was a long one, the ten years he spent under strict supervision at Paris and with an inhibition against writing anything for circulation were necessarily great checks on his productivity. Yet so numerous were his compositions that Leland, the antiquarian, said it was easier to collect the leaves of the Sibyl than the titles of the works written by Roger Bacon.

The fame of Bacon will be further enhanced if the manuscript, bearing his name, written in cipher, and illustrated by drawings, which an expert has described to the College of Physicians and Surgeons at Philadelphia, can be established as an indubitable Baconian production. It proves that its author had a good knowledge of astronomy, embryology and pharmacology and that he possessed and used, if he did not construct, a microscope and a telescope, both of which instruments are generally supposed not to have been invented until the sixteenth century. There is nothing inherently improbable in assuming the genuineness of the manuscript, for in the fifth part of his well-known *Opus Majus* Bacon details the anatomy of the eye and discusses vision in a right line, the laws of reflection and refraction of light, and the construction of mirrors and lenses.

§. Should success attend the efforts now being made to decipher the manuscript thoroughly and to place it in the canon of Bacon's works, it follows that a goodly part of the world's scientific history will have to be rewritten.

Further research work on the cipher manuscript discovered in 1910 by Mr. Wilfred de Voynich has been started among the archives of the Czechoslovakian Government at Prague, where the old volume made a long stay during the time of the Holy Roman Empire, and among manuscripts plundered by the Northumberland family from monasteries during the reign of Henry VIII.

¶. Although not more than 600 words of the cipher manuscript, which is thought to contain between 800,000 and 1,000,000 words, have been so far deciphered, the history of the manuscript has been fairly well pieced together from about 1547 to 1680.

One big event in the history of the interesting manuscript was probably its seizure during the pillage of the religious houses under Henry VIII in about 1538. Mr. de Voynich has found indications that the volume now at the University of Pennsylvania became an item in the great harvest of spoils gathered by John Dud-

ley, Duke of Northumberland, from the monasteries. Hundreds of manuscripts belonging to Northumberland's booty are now being traced by scholars on both sides of the Atlantic for further light on Bacon, his pupils and his famous cipher manuscript.

The "dark ages" of the manuscript end about 1547, when the manuscript is pretty well established to have come into the hands of John Dee, then about 18 years old and a protégé of the Northumberland family.

Dee, who was a favorite of Queen Elizabeth, was not a genius or a man of great creative ability, according to Mr. de Voynich. Proofs are not forthcoming so far as to establish that as a youth he acquired these secrets from some Bacon manuscript, but the circumstantial evidence is very strong.

Dee seems to have been silent about Bacon for the most part in England, probably because his own sufferings from the reputation of being a necromancer showed him the unwisdom of linking his name up with that of Bacon, whose reputation with the common people of England was that of the greatest of all necromancers. But on the Continent it was different. There Dee performed a service for Bacon almost like that which Boswell did for Dr. Johnson. Bacon manuscripts presented by Dee to scientists and dignitaries of Europe are still coming to light. Several non-cipher Bacon manuscripts have been discovered and printed in the last few years. The cipher manuscript, according to strong evidence discovered by Mr. de Voynich, was presented by Dee to the Emperor Rudolph of the Holy Roman Empire, in 1584 or 1588, after which a century of continental scholars sought in vain to decipher it.

Another by-product of this research is the increasing probability that Sir Francis Bacon wrote his great philosophical works under the influence of the great bearer of his name in the thirteenth century. The fact that John Dee met young Francis was first pointed out and discussed as a fact of historical importance a few years ago by Mary Trueblood of Mount Holyoke College. It is proved from the diary of Dee that on August 11, 1582, Francis Bacon, then 21 years old, called on him at his library at Mortlake. In the following year, Dee began his work on the *Instauration of Philosophy*. The family likeness of the philosophy of the two Bacons, in spite of the intervening three and a half centuries, and their constant insistence on learning by experiment only and rejecting authority, has frequently been remarked by scholars, but has never been thoroughly investigated.

Mr. de Voynich has recently received clues which may uncover much more facts of importance regarding Dee. In telling of the further work which he had cut out for himself, Mr. de Voynich said:

"My next step will be to trace the place or person from whom Dee obtained his Bacon MSS. Material already gathered points in the direction of the Northumberland family. Through Dee's whole life he is apparently under the patronage of both branches of that family, the Dudleys and the Percys.

"Further researches into the history of John Dudley, Duke of Northumberland, and his family may lead to amazing and important discoveries. It may help to locate the original repository or repositories of Dee's Bacon manuscript. It may also disclose the names of Bacon's immediate pupils and those who in the two following centuries studied him and copied his works. In this way it ought to be possible to trace the hidden influence of Bacon's philosophy, Bacon's scientific discoveries and perhaps even Bacon's secrets on the great minds of the Renaissance."

So far, only between 500 and 600 words of the cipher manuscript have been

translated by Dr. William Romaine Newbold of the University of Pennsylvania. The difficulties of reading the minute Greek shorthand in which it is written and following it through five additional ciphers, when the manuscript is so old, has made progress very slow.

Dr. Newbold has graciously placed photostats of his remarkable discovery at our disposal, and in the next issue of the *Review* we shall offer them to our readers.

Catholic Labor College in Oxford.—It is possible that a Catholic Labor College in Oxford may be founded at no very distant date. The project was very much in the mind of the late Father Charles Plater, S.J., who died only a short time ago at Malta, and the many friends and supporters of Father Plater may possibly provide the necessary funds for starting the college.

The whole idea of the Catholic Labor College was submitted to the Bishops when they met at Westminster for their annual conference, and Cardinal Bourne has written to say that the scheme has their Lordships' warmest approval.

The college, which it is hoped to start under the auspices of the Catholic Social Guild, would provide courses of instruction on social science, and line up very much with similar institutions that already exist on the Continent of Europe. It is suggested that the Bishops should be the trustees; that the governing council might consist of the trustees and certain representative clergy and laity; and that the college might be placed in the charge of one of the religious orders already established in Oxford. To raise funds for the college it is suggested that the various Catholic organisations should provide one scholarship, each maintaining one student.

The fact is that the Catholic Labor College is badly needed. Already there are at Oxford two labor institutions that are very far from Catholic in their conceptions. These are Ruskin College and the Central Labor College. The former of these was founded some time ago for instructing potential labor leaders in the science of social organisation. The institution is not specifically Christian. The latter of the two institutions really arose out of a schism connected with the ideals of Ruskin College, and the Central is more advanced along the path of modern Socialism than is Ruskin.

Just what are the particular tenets taught by these two institutions is a matter for research, but the fact is that both are opposed in fundamentals to the Catholic conception of social science; whatever Anglican institutions of the kind there may be most certainly are wobbly, and it remains for the Catholics to come forward in defence of the ideals of traditional Christianity.

The Catholic Social Guild holds its annual Summer School in Oxford this year during August, at which time two important historical events will take place. On August 15 the Dominicans will lay the foundation stone of their new church, and it will also be the 700th anniversary of the first coming to Oxford of the Preaching Friars. The occasion will be unique, because the Dominicans at the time when they celebrate the 700th anniversary of their first brethren coming to Oxford, will also inaugurate the return to Oxford after some 300 years or more of absence, of their order as one of the academic factors of the University.

To the District Conference of the Catholic Young Men's Society of St. Helen's in Lancashire belongs the credit of launching a plan, which if taken up by other societies and organisations, will enable the College to be started almost at once, and with very small cost to the Catholics at large.

The plan of the St. Helen's conference briefly is that this district conference should undertake to provide one scholarship to the college, for which all members of the

Catholic Young Men's Society shall be eligible. The scholarship shall be awarded on the results of a competitive examination, and to endow it each member of the district conference shall pay a levy of four cents yearly.

Here at least is the germ of one scholarship for the proposed college, and as the Preston branch of the Catholic Social Guild also proposes to establish a scholarship fund, there is the prospect of two burses being established immediately. As a beginning is to be made with only six students, it will be an easy matter to raise the necessary funds for the remaining four scholarships, and the project ought to be put through easily and quickly.

As for the college itself, no better place could be contemplated for it than Oxford. By the time the University goes up for the new academic year in the autumn there will be at least four of the great religious orders represented in Oxford with their own hostels or colleges of study.

A Correction in Janssen's History of the German People.—Volume III contains a rather detailed report of the famous Diet of Worms of 1521, at which Luther was solemnly condemned and "put under the ban of the Empire" by Charles V. The Protestants in many places are celebrating the fourth centenary of this event. Now when reading Janssen's text one finds recorded the first appearance of Luther before the assembled princes, and the announcement of a second hearing. But this second hearing, which is much more important, is not mentioned. The reason is, that several lines of the German original have been omitted. The text should read (middle of page 192):

. and raise up a storm and an insurrection. *The following day, April 18, at the second hearing, Luther showed the steadfastness expected by his friends, and with a fearless, unterrified voice refused to make any kind of retraction. On April 19 the Emperor*

My copy is dated 1900. As far as I know there is no later edition. The owners of this work should if necessary enter this correction and thus remove a blemish from that valuable publication.

FRANCIS S. BETTEN, S.J.

Jesuit Missions in America.—An Early Account of the Establishment of Jesuit Missions in America, by Henry F. Depuy (*Proceedings of the American Antiquarian Society*, XXX., part 1, p. 62), calls attention to an authoritative source of information on this subject, almost entirely unknown to American investigators—the *Life of Francisco de Borgia*, the third General of the Jesuits, written by Father Ribadeneyra, and printed in Madrid in 1592. This book is said to contain the earliest printed account of the Florida missions, as well as earlier reports than those generally known of the missions in South America. The chapters referring to the former are reprinted in English by Mr. Depuy. In observing that neither Shea nor O'Callaghan made any reference to this book, the author erroneously states that these "were both members of the Order."

A Carmelite Grant.—"Sanctuary: The History of Alsatia" (*Chambers' Journal*, March 1) tells the history of the grant, in 1241, by Henry III to Sir Richard Gray, "first prior of the Carmelite Monks or White Friars," of a plot of ground now occupied by Fleet Street, London, to which was attached the right of sanctuary. This privilege was removed by an act of 1697.

A New Periodical.—A new periodical, beginning with the January number, is the *Antiquaries Journal*, in which appears a descriptive and historical account of the Latin Monastic Buildings of the Church of the Holy Sepulchre, Jerusalem, by A. W. Clapham.

Catholics in Wisconsin.—Many references to early Catholics in Wisconsin are to be found in several of the articles appearing in the *Wisconsin Magazine of History* for March. Among such contributions are: Napoleonic Soldiers in Wisconsin, by Albert O. Barton; Chronicles of Early Watertown, by William F. Whyte; Historic Spots in Wisconsin, VI, describing the frontier settlement of Meeme, by W. A. Titus; and Doctor William Beaumont: His Life in Mackinac and Wisconsin, 1820-1834, by Deborah B. Martin.

Pastor's Historical Work.—Dr. Frederick J. Zwierlein, of Rochester Seminary, who is one of the greatest authorities on Church history in this country, has an excellent article on Ludwig Pastor's historical work in a recent number of *America*:

Dr. Pastor does not skimp unpleasant facts in the history of the Popes. That would be contrary to his principles, for his own device is *Vitam impendere vero*: To spend his life for truth. He has done this, and he is doing this in strict conformity with the directions of Leo XIII for historical studies. The Holy Father gave them almost verbatim in the words of Cicero: "Let it be kept uppermost in mind that the first law of history is not to dare to say what is false, next not to fear to state what is true; nor to let arise any suspicion of partiality or animosity in writing." When the first volume of Pastor's *History* appeared in English translation, Cardinal Bourne, in a preliminary notice to the book, pointed out the surprise experienced by the writers of anti-Catholic history at the insistence of Leo XIII. "That the history of the Holy See and the Church should be written with absolute truth on the only just and imperishable principle that the *historica veritas* ought to be supreme, of which we have a Divine example in Holy Writ, where the sins, even of saints, are as openly recorded as the wickedness of sinners." Dr. Pastor did not hesitate to follow the example of the inspired writers of God's Word, for his faith taught him that "the dignity of Peter is not lacking in an unworthy heir." He cites these words from St. Leo I at the head of a third German volume which deals with the Pontificate of Alexander VI. Dr. Pastor is, therefore, of the same conviction to which Leo XIII gave expression in an interview with a historical student:

We need not and will not conceal the fact that there have been bad priests, bad Bishops, and bad Cardinals, yea even bad Popes. However, while all other States have sooner or later been ruined by worthless rulers, the Church alone has held her own, stands, and will stand, unshaken and unshakable. Though it may occasionally sink to a low level, the Apostolic See always rises again—as has happened often in the course of centuries—and then attains a splendor never known before, just as if the preceding periods of degradation were to serve only to intensify its glory. The more thoroughly historic truth is examined into, and the more frankly it is brought out, even though incidentally many flaws are discovered in the human figures of the Popes and their co-rulers, the more unmistakably will the Divinity of the Church shine forth.

By a vigorous application of these principles in his "History of the Popes," Dr. Pastor has shown that there can be no warfare between Catholic faith and historical truth just as there can be no warfare between real faith and true science. Furthermore, he has demonstrated beyond all doubt that the Catholic historian has an advantage over the non-Catholic historian, namely, that of treating the history of the Church with due appreciation of the Divine and human elements as its constituent parts. The Divine element embraces the body of dogmatic facts that are imposed by faith and may not be called in question, as Leo XIII has declared. He did not stop here, as this was but one side of the matter, and so he added: "Because the Church, which continues amongst men the life of the Word Incarnate, is composed of a Divine and a human element, the latter must be set forth by teachers and studied by students with great probity, as it has been said in the Book of Job: 'Hath God any need of your lie that you should speak deceitfully for Him?'" A Protestant critic has recognised without stint that the requirements of both faith and science are harmoniously satisfied in Dr. Pastor's "History of the Popes." Mr. J. P. Whitney has reviewed Volume IV, Parts 1 and 2, and Volume V, which cover the most critical history of the Papacy from 1513 to 1549. This brings us into the thick of the Protestant Reformation movement, and Catholic historical writing seldom satisfies Protestants on this theme. Nevertheless, Mr. Whitney writes nothing but words of praise about these volumes and he might have written the same about the other volumes. We quote him from the *English Historical Review*, Volume XXV, p. 571:

The spiritual importance of the Papal position is always insisted upon. Because the Popes of the day sometimes looked merely at their power as sovereigns in Europe or as rulers in Italy, it is easy to regard their influence in politics and their constitutional position in Rome as the main things we have to consider. The question some writers ask is, What effect had this or that Pope on Europe as a political or ecclesiastical force? Other writers looked mainly at the Roman surroundings of a special Pope and judge him as a diplomatist, sharing in the defects of his day. Critics and admirers of Creighton's Papacy have rightly found in him a lack of this needed moral judgment. The same lack is not found in Professor Pastor: Leo X, Adrian VI, Clement VII, and Paul III are all tried by the highest conception of what a Pope should be. Creighton was writing when for an English public at any rate a fairer judgment of bygone Popes was to be sought: he was consciously trying after this, and, therefore, laid stress upon the political needs of the Papacy and the moral tone of the day as a palliative of much that was bad. Dr. Pastor, on the other hand, starts with the full conception of what the Popes' highest responsibilities were; their religious ideals and endeavors, their political success, their social influence are all judged as a part of the whole; they themselves are estimated by the ideal of their office, and not by the lower conception of the day. This seems the truer method, and it certainly gives us the more complete picture. It is possible to lay down Creighton and say about any given Pope of whom we have been reading: "That is all true, but after all what was he as Pope?" We do not think any reader of Dr. Pastor would need to ask the question, for he would find it answered as he read.

Dr. Pastor was born at Air-la-Chapelle in 1854. He became instructor of history in the University of Innsbruck in 1880 and six years later was appointed professor. Besides his *History of the Popes* Dr. Pastor has published *Die Korrespondenz des Kardinals Contarini während seiner deutschen Legation*, *Die kirchlichen Unionsbestrebungen während der Regierung Karls V* and has revised and edited Janssen's *History of the German People*.

Buried Cities of Palestine.—Relics of seven or more cities which successively stood on the same site and of nine different civilisations are expected to be uncovered by the excavation of the biblical city Beth-shan, in Palestine, which is now in progress. The work is being done under the direction of Clarence S. Fisher, curator of the Egyptian section of the museum of the University of Pennsylvania. Official permission to undertake this work has been received from the government of Palestine.

Beth-shan is now known as Beisan. It is situated in the valley of Jezreel, just west of the Jordan and not far south of the Sea of Galilee.

More great battles are believed to have taken place within sight of this city than, perhaps, on any other spot known to history. The investigators hope to find there the keys to the whole history of that section of the world written either on marble slabs containing the laws, decrees, treaties and other information or on bronze tablets or written in clay with cuneiform characters.

Beth-shan was a strategic point of value to any of the great military leaders of ancient times who aspired to try his hand at world domination. It was on the route of all the builders of ancient empires. Beginning 5,000 years ago, it suffered the blows of the armies of Sargon, Abraham, Hammurabi, Sennacherib, Nebuchadnezzar, Thothmes, Saul, David, Alexander, Pompey, and Napoleon. Joshua led his troops against Beth-shan, but could not take it, because its defenders used iron chariots—forerunners of the tanks of the world war. The crusaders made Beth-shan a point of attack in their vain efforts to conquer Damascus. When the Assyrians came down like a wolf on the fold, Beth-shan was one of the places they took and it has been dominated in turn by the Greeks, Romans and Arabs.

The investigators expect to find there the strata of perhaps more than seven cities, each built upon the ruins of the other, as successive waves of invasion swept over and destroyed it. It is within sight of the Mount of Transfiguration, the scene of battles between David and Saul, and the Witch of Endor, who recalled the shade of the prophet Samuel to enlighten Saul, had her home near this ancient city whose secrets now are sought.

Biblica announces the publication of Dr. Henry Schumacher's new volume: *Christus in seiner Präexistenz und Kenose nach Phil., 2, 5-8*. This, like its predecessor, *Die Selbstoffenbarung Jesu*, is a monumental achievement, and pending a review in our columns we quote the following from the *Fortnightly Review*, March 15, which says:

It is difficult to refrain from superlatives in reviewing the monumental achievement of Dr. Schumacher. The praise lavished on his first production and on the first (historical part) of the present study by the foremost Catholics as well as by non-Catholic New Testament scholars of the world is equally deserved by this continuation. We find here the same profound

scholarship, keen logic, and painstaking research that have aroused the respectful admiration of even captious German critics. Our feeble tribute—and we are not aware of a reputation for too ready or fulsome praise—would detract from rather than add to the eulogies of such men as Tillman, Langrange, Lemmonyer, Van Kasteren and C. Villa. With German “Gründlichkeit,” Dr. Schumacher combines the rather un-German virtue—we use the word advisedly!—of a clear and brilliant style.

Three Noteworthy Periodicals.—*Biblica*, *Verbum Domini*, and *Orientalia* which cover the entire field of Scripture, are edited under the direction of the Pontifical Biblical Institute and publish articles of prime importance to all engaged in the sacred ministry. In its latest issue *Biblica* publishes an interesting note of appreciation by the Holy Father through Cardinal Gasparri:

Binis Pont. Institutii Biblici commentariis anno superiore novi super accesserunt inscripti *Verbum Domini*. Et illi quidem, *Biblica* scilicet et *Orientalia*, doctae scientiarum cum biblicarum tum auxiliarium pervestigationi destinantur, proindeque lectores fere supponunt technica praeparationis imbutos. *Verbum Domini* e contra notitias de re biblica a doctis pervestigatas divulgare intendit; quare omnes respicit quicunque communi quadam institutione Sacros Libros amant doctrinaeque in eis contenta penitus perfrui exoptant. Imprimis vero sacerdotibus et sacris Verbi Dei praeconibus prodesse sperat, quorum est Sacram Scripturam “nocturna versare manu versare diurna.” Hinc est quod lingua latina, castigata quidem quantum fieri potest, at minime implexa exaratur; eoque stylo qui ad popularem magis sensum accommodetur.

Subiicimus quae Summus Pontifex per Em. Cardinalem a secretis respondit Praesidi Pont. Inst. Biblici de primo *Verbi Domini* fasciculo Sanctitati Suae oblato.

SEGRETERIA DI STATO
DI SUA SANTITÀ

Dal Vaticano, 14 Febbraio, 1931.

Rev. ^{mo} Padre,

Tornami grato manifestare alla P. V. Rev. ma il gradimento onde l'Augusto Pontefice si è degnato di accogliere il primo fascicolo della Rivista *Verbum Domini* che Ella ha umiliato al Suo Trono a nome del Pontificio Istituto Biblico.

Il Santo Padre, non ostante le Sue occupazioni, ha voluto trovare il tempo di percorrere subito l'importante fascicolo, e lo ha fatto con vivo interesse e con grande soddisfazione, rilevando ben volentieri come esso non possa mancare al nobile suo fine di giovare non soltanto al ceto docente, ma anche a tutto il clero in generale.

Il pregio intrinseco dell'opuscolo ha reso anche più raccolto a Sua Santità il filiale e devoto omaggio di questa nuova primasia di esegesi biblica onde la Santità Sua ringrazia vivamente la P. V. e gli altri membri del benemerito Istituto, e si augura di ricevere anche i fascicoli della Rivista che usciranno in avvenire onde poterne gustare la lettura, e pregustare il conforto dei buoni frutti che da essa ne trarranno gli ecclesiastici.

Col voti quindi che la opportuna Rivista, degna emanazione di quell'

illustre Ateneo che la P. V. presiede si degnamente, abbia una larga et proficua diffusione, l'Augusto Pontefice imparte di tutto cuore all P. V., ai Redattori e Colloaboratori della Revista la Apostolica benedizione.

Con sensi di distinta stima godo raffermarmi
della P. V. Rev. ma aff. mo nel Signore.

P. CARD. GASPARRI.

All three publications may be procured from Pontificio Instituto Biblico Piazza della Pilotta, 35, Roma I.

New Library for the Catholic University of America.—At the annual meeting of the Alumni Association of the University held recently the Right Rev. Rector announced that plans had been submitted, definitely accepted and a benefactor had promised the necessary support for the erection of a new library building. The project is already in progress and a thoroughly modern building and equipment will be installed. The new building will be erected on the east side of the campus directly opposite the site upon which excavations are under way for the erection of the National Shrine of the Immaculate Conception.

When completed the new library will house one of the greatest collections of books in the National Capital. The present library of the University contains more than 200,000 volumes. During the past year the University was made the recipient of what is said to be the largest collection of books on Latin-America in the world, the gift of Dr. Oliveira de Lima, a distinguished Brazilian diplomat. In addition to Dr. Lima's volumes, 15,000 works on American history have been given to the University by Rev. Arthur Connolly, of Boston. These books cover nearly every phase of the history of North America—discoveries, explorations, settlement, political development and biography.

Important Discoveries.—A most important discovery was made some weeks ago in the Church of Saint Josse-sur-Mer, in Artois. While transferring to a new reliquary the relics of the patron saint of the parish, it was noticed that the relics were enveloped in a piece of oriental cloth. The director of the Trocadero Museum, of Paris, was called to study the piece of cloth, and was able to ascertain that it was a costly piece of fabric brought to France from Palestine at the time of the Crusades. It was possible to decipher the inscription which, translated, runs: "Glory and happiness to the Caid Aou Mansour Negtekin. May God prolong." The rest of the inscription was torn, but the information received was sufficient to determine the exact age of the tapestry, since the Negtekin mentioned was the general of Sultan Abd-Al-Malik, who caused him to be put to death in the year 961. It would seem probable that the tapestry was presented to the ancient Abbey of Saint Josse at the time of a first translation of the relics in 1195, by the Count of Boulogne, Etienne de Blois, whose uncle Godfrey de Bouillon had brought it back from the first crusade.

Another discovery of historic importance has recently been made at Canterbury, in England. It is a tomb, hitherto undisturbed, containing the remains of Abbot Roger II, or Roger of Chichester, who, according to contemporary historians, was elected abbot in 1252, died twenty years later and was buried beneath the altar of St. Katherine.

Beneath a large sheet of lead was disclosed a grave, also lined with lead, containing the skeleton, which was that of a man of tall and powerful stature. Remnants of his official robes remained.

Upon a finger of the right hand was a ring of copper gilt, while by the side lay the remains of his pastoral staff. Resting on the breast was a leaden plate bearing the following inscription:

X Hic: Requiesit: DMC: Rogevs: Secvds: Qvondam: Abbast: Hviva: Loci Qvi Obbitt: Anno: Incarnacionis: Dominice: M: Co: LXXII: Lvds: Decemb.

The ring, the remnants of the robes and the plate have been placed with relics of previous discoveries in the college museum.

Upon the site of these excavations had been erected a mortuary and laundry belonging to a local hospital, but these buildings have lately been acquired and the mortuary removed. It is expected that under the site of the laundry, which has yet to be demolished, the tombs of King Ethelbert and Queen Bertha will be found.

New Papal Nuncio in Paris.—Monsignor Ceretti, the new Papal Nuncio to Paris, has taken up his residence in the French capital. The Nuncio has had a distinguished career in the service of the Church. He began his official career in the Penitenziaria Apostolica, but was soon transferred to the office of the Secretary of State in the section of Extraordinary Ecclesiastical Affairs, of which Monsignor Gasparri, now Cardinal, was Secretary. The then Assistant Secretary of State was Monsignor Della Chiesa, now Benedict XV. In 1904 Monsignor Ceretti was sent to Mexico as Secretary of Monsignor Serafini, and in 1906, when the office of Auditor of the Apostolic Delegation at Washington became vacant, he was appointed to fill it. He remained in the United States till 1914, and enjoyed a wide acquaintanceship among the Catholic Hierarchy and laity. When the new Apostolic Legation in Australia was established in 1914, Monsignor Ceretti was consecrated Archbishop, first of the titular see of Philipopoli, and later transferred to the titular see of Corinth, and was sent to Australia, where he accomplished very valuable work for the Church. In 1917, on the appointment of Mgr. Pacelli as Nuncio to Munich, Archbishop Ceretti was recalled to Rome and appointed Secretary of Ecclesiastical Affairs.

His appointment as Nuncio to Paris is hailed with approval by officials of the French government, and by the Parisian and provincial press; and it is felt in France that his presence there may do much to remove the remaining traces of ill feeling between the Third Republic and the Holy See, which arose over the passage of the laws providing for the separation of Church and State in France and the inauguration of a policy which M. Viviani, Minister of Labor, outlined when he said in the Chamber of Deputies, November 8, 1906: "Through our fathers, through our elders, through ourselves—all of us together—we have bound ourselves to a work of anticlericalism, to a work of irreligion. . . . We have extinguished in the firmament lights which shall not be rekindled."

Monsignor Ceretti's thorough knowledge of modern international law and practices has attracted worldwide attention. Much of this knowledge he owes to his experience as Auditor of the Apostolic Legation in Washington, where he was brought in contact with the best intellects in modern diplomacy and influenced by the free and vigorous atmosphere of the American capital.

There is considerable misunderstanding in many instances concerning the powers and duties of a Nuncio. He really holds a double position; first as the representative of the Pope to the head of the State to which he is accredited; and second as the representative of the Pontifical authority in relation to the clergy of the country.

His position differs from that of the ordinary diplomatic representative in that he represents a sovereign whose spiritual subjects are the faithful and the clergy of the country to which the Nuncio is sent.

As expressed by Pope Pius VI during a controversy over the right of the Nuncio to intervene officially with the clergy: "It is beyond question that our predecessors from the most remote times exercised the power of sending legates and Nuncios into the dioceses of other bishops, by virtue of their right of primacy." This question was settled by the imperative decree of the Vatican Council that the Nuncio represents the Pope with relation to the bishops of the country to which he is sent.

Practically all of the modern Nuncios have been Italians, the one notable exception being Monsignor Casati, a Pole, who was Nuncio to France during the presidency of Monsieur Grevy. There have been two lay Nuncios in modern times: Bernardin Pimentel, who was married and the father of eight children, Nuncio to Spain under Pope Adrian VI; and the Marquis Camillo-Massimo, who represented the Vatican at Paris just after the French Revolution. The Count Pieracchi, a layman, was chargé d'affaires at Paris just prior to the appointment of the Marquis Massimo. During the reign of Louis-Phillippe the Vatican was represented in France, for fourteen years, by a chargé d'affaires and a Nuncio was not sent to that country again until 1844.

Even in non-Catholic countries, the Nuncio is considered the dean of the diplomatic corps and speaks in the name of the entire corps to the head of the state on all formal occasions. Only Cardinals take precedence over the Nuncio, who is usually an Archbishop.

BOOKS RECEIVED

(Mention here does not preclude extended notice in later issues of the REVIEW.)

- BOLTON AND MARSHALL.** *The Colonisation of North America (1492-1783).* New York: The Macmillan Company, 1920. Pp. 450.
- Bulletin of the University of Nebraska* (1921-22). Lincoln, Nebraska, The University Press.
- DALY, REV. GEORGE, THOMAS, C.S.S.R.** *Catholic Problems in Western Canada.* Toronto: The Macmillan Company, 1920. Pp. 252.
- KINSMAN, FREDERICK JOSEPH.** *Trent: Four Lectures on Practical Aspects of the Council of Trent.* New York: Longmans, Greens & Co., 1920. Pp. 75.
- MACEachEN, RODERICK, D.D.** *Religion, First Manual.* New York: The Macmillan Company, 1921. Pp. vii + 303.
- MACEachEN, RODERICK, D.D.** *The Teaching of Religion.* New York: The Macmillan Company, 1921. Pp. ix + 232.
- MOON, PARKER T.** *The Labor Problem and the Social Catholic Movement in France.* New York: The Macmillan Company, 1921. Pp. xiv + 473.
- PÉTITOT, LE PÈRE, L. H., O.P.** *Sainte Jeanne d'Arc.* Paris: Gabriel Beauchesne, 1921. Pp. 350.
- PETROVITS, JOSEPH J. C.** *The New Church Law on Matrimony.* Philadelphia: John Joseph McVey, 1921. Pp. vii + 458.
- POINIER, PÈRE.** *Les Missions—Étrangères d'Amérique.* Paris: Imprimerie de l'Archevêché, 1921. Pp. 23.
- PRINCE, SAMUEL HENRY.** *Catastrophe and Social Change.* New York: Columbia University Press, 1921. Pp. 140.
- Proceedings of the American Antiquarian Society*, April, 1920. Worcester, Mass.: Published by the Society.
- RICARDO, LÉON.** *A Son of the Hidalgos*, translated by Catalina Paés. Garden City, N. Y., and Toronto, Canada: Doubleday, Page and Company, 1921. Pp. 296.
- The Great Reform.* Chicago: The Herald Press. Pp. 36.
- The Staggering Burden of Armament.* Boston: World Peace Foundation. April, 1921. Pp. 60.

RED CROSS LINE

12 Day Northern Cruise \$120.⁰⁰ and up

Including all essential expenses for
travel, berth and board, visiting

Halifax, Nova Scotia, and St. John's, Newfoundland

Healthful, interesting and desirable vacation cruise.
No hotel bills, changes or transfers, you live on the ship.

For full particulars, apply to

BOWRING & COMPANY 17 BATTERY PLACE NEW YORK

J. FISCHER & BROTHER, Specialize in Church Music

Address all your orders for

Church and School Music

To J. FISCHER & BRO.

FOURTH AVE. AT ASTOR PLACE - - - NEW YORK

The publications of all American and Foreign Houses supplied.

Music sent on approval when so requested

Publishers of "FISCHER EDITION"

POST CARDS

COLORED INTERIOR VIEWS

Views of your Church, Parsonage, College or School, etc., to order

We specialize in making fine Postal Cards in colors. Send us your photographs and ask for estimate. No obligation to buy. Sixteen years' experience at your service. Samples for the asking.

E. C. KROPP CO.

MILWAUKEE

WISCONSIN

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I

OCTOBER, 1921

Number 3

CONTENTS

	PAGE
The Affair of Anagni	
Roman Itineraries	Richard A. Newhall, Ph.D. 277
St. Ephrem, the New Doctor of the Universal Church	Rev. Francis J. Betten, S.J. 296
Religious Orders of Women of the United States	Rev. J. Gorayeb, S.J. 303
Chronicle	Sister Mary Agnes McCann, Ph.D. 316
The Third Annual Convention of the American Hierarchy - - - -	332
First Convention of the National Council of Catholic Men - - - -	336
Convention of the National Council of Catholic Charities - - - -	339
Miscellany	
The Cambridge Bible Congress - - - - -	341
The Catholic Press in Holland, Belgium, France, Hungary, and Italy	346
Book Reviews and Notices - - - - -	355
(For a complete list of Reviews see next page)	
Notes and Comment - - - - -	394
Palestinian Problems: La Société d'histoire ecclésiastique de la	
France: The Dominicans at Oxford: The Holy See and the	
Nations: The Irish Benedictine Dames of Ypres: The Catholic	
University of America and Dante: The Pontifical Biblical Insti-	
tute: Significant Statistics: Honors for a great Historian:	
An Appeal to Historians: The Church in Jugo-Slavia: Melrose	
Abbey.	
Books Received - - - - -	411

WASHINGTON, D. C.

PUBLISHED BY THE CATHOLIC UNIVERSITY OF AMERICA

Issued Quarterly

ANNUAL SUBSCRIPTION, \$4.00

SINGLE NUMBERS, \$1.00

FOREIGN COUNTRIES, \$5.00

Entered as second-class matter April 5, 1915, at the post-office at Washington, D. C.
under the Act of March 3, 1879

CONTENTS

	PAGE
THE AFFAIR OF ANAGNI - - - - - <i>Richard A. Newhall, Ph.D.</i>	277
ROMAN ITINERARIES - - - - - <i>Rev. Francis J. Betten, S.J.</i>	296
ST. EPHREM, THE NEW DOCTOR OF THE UNIVERSAL CHURCH <i>Rev. J. Gorayeb, S.J.</i>	303
RELIGIOUS ORDERS OF WOMEN OF THE UNITED STATES <i>Sister Mary Agnes McCann, Ph.D.</i>	316
CHRONICLE:	
The Third Annual Convention of the American Hierarchy - - - -	332
First Convention of the National Council of Catholic Men - - -	336
Convention of the National Council of Catholic Charities - - -	339
MISCELLANY:	
The Cambridge Bible Congress - - - - -	341
The Catholic Press in Holland, Belgium, France, Hungary, and Italy - - - - -	346
BOOK REVIEWS AND NOTICES - - - - -	355
<i>SMITH, The Age of the Reformation; DALY, Catholic Problems in Western Canada; POTTER, The Brides of Christ; PINE, A Glory of Maryland; LABICHE AND MARTIN, Le Voyage de Monsieur Perrichon; PIXLEY, Wisconsin in the World War; O'DWYER, The Irish Catholic Genesis of Lowell; LÉON, A Son of the Hidalgos; O'DANIEL, The Dominican Lay Brother; HASKINS, AND LORD, Some Problems of the Peace Conference; DOBBS, Education and the Social Movement, 1700-1850; MORGAN, English Political Parties in the Reign of Queen Anne, 1702-1710; POLK, Leonidas Polk, Bishop and General; WAT- KINS, Publications of the Nebraska State Historical Society; Ideals of America; USHER, The Story of the Pilgrims for Children; LOUGHRAN, The Historical Development of Child Labor in the United States; BRUNOWE, College of Mount Saint Vincent; HUS- SLEIN, S.J., The Catholic's Work in the World; HIGHAM, History of the British Empire.</i>	
NOTES AND COMMENT - - - - -	394
BOOKS RECEIVED - - - - -	411

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I

OCTOBER, 1921

Number 3

PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

BOOK REVIEWS AND NOTICES

	PAGE
SMITH— <i>The Age of the Reformation</i> , by Floyd Keeler - - - - -	355
DALY— <i>Catholic Problems in Western Canada</i> , by Floyd Keeler - - - -	365
POTTER— <i>The Brides of Christ</i> , by B - - - - -	367
PINE— <i>A Glory of Maryland</i> , by F. K. - - - - -	368
LABICHE AND MARTIN— <i>Le Voyage de Monsieur Perrichon</i> , by S. A. Raemers - - - - -	368
PIXLEY— <i>Wisconsin in the World War</i> , by Anselm Keefe - - - - -	369
O'DWYER— <i>The Irish Catholic Genesis of Lowell</i> , by R. J. P. - - - -	371
LÉON— <i>A Son of the Hidalgos</i> , by B - - - - -	372
O'DANIEL— <i>The Dominican Lay Brother</i> , by Floyd Keeler - - - - -	372
HASKINS AND LORD— <i>Some Problems of the Peace Conference</i> , by Floyd Keeler - - - - -	374
DOBBS— <i>Education and Social Movements, 1700,1850</i> , by Patrick J. McCormick - - - - -	378
MORGAN— <i>English Political Parties in the reign of Queen Anne, 1702-1710</i> , by R. J. P. - - - - -	379
POLK— <i>Leonidas Polk, Bishop and General</i> , by Floyd Keeler - - - -	382
WATKINS— <i>Publications of the Nebraska State Historical Society, Vol. XIX</i> , by R. J. P. - - - - -	382
<i>Ideals of America</i> , by L - - - - -	383
USHER— <i>The Story of the Pilgrims for Children</i> , by A. M. - - - - -	384
LOUGHRAN— <i>The Historical Development of Child Labor in the United States</i> , by R. J. P. - - - - -	385
BRUNOWE— <i>College of Mount Saint Vincent</i> , by F. K. - - - - -	385
HUSSLEIN, S.J.— <i>The Catholic's Work in the World</i> , by B - - - - -	386
HIGHAM— <i>History of the British Empire</i> , by R. J. P. - - - - -	387

BOARD OF EDITORS

Editor-in-Chief

RIGHT REV. THOMAS J. SHAHAN, D.D.,
Rector of the Catholic University of America

Managing Editor

REV. PATRICK W. BROWNE, S.T.D. (Laval)

Associate Editors

REV. PATRICK J. HEALY, D.D., Chairman
REV. VICTOR O'DANIEL, O.P., S.T.M.
CHARLES HALLAN MCCARTHY, Ph.D.
REV. HENRY IGNATIUS SMITH, O.P., Ph.D.
REV. PETER GUILDAY, Ph. D.
LEO. J. STOCK, Ph.D.
RICHARD J. PURCELL, Ph.D.

Correspondence in regard to contributions and subscriptions may be sent to the Managing-Editor
Catholic University of America, Washington, D. C.

The Catholic Historical Review

NEW SERIES, VOLUME I

OCTOBER, 1921

NUMBER 3

THE AFFAIR OF ANAGNI

The incidents of the pontificate of Boniface VIII mark important steps in the transition from the Middle Ages to modern times. In the closing years of the thirteenth century the ideal of medieval imperialism clashed with the reality of growing nationalism and the conflict of the Pope with Philip the Fair, of France, became the climax of a struggle in which the Anagni incident was the dramatic dénouement. Ordinarily that affair is regarded as part of the bold policy adopted by the French king and his advisers and its larger results were in keeping with that policy. But those results were fortuitous and a study of the details brings one to the conclusion that the affair ought rather to be regarded as an incident in Italian politics. Looked at as the final act in the struggle between Boniface and the Colonna it becomes more intelligible than considered as the culmination of the policy which included the embargo on precious metals and the calling of the Estates General. That Philip's government was disposed to dabble in the broils and intrigues of the Patrimony is obvious. And remembrance of the revolt of the Colonna which had made such demands on the Pope's powers in 1297 that he withdrew the bull "Clericis Laicos" and assumed a friendly attitude towards France made it advisable to stir up new troubles in 1303 in order again to distract Boniface from pushing his dispute with the king. Beginning, then, with an attempt to foment rebellion in papal territory, the French agent became involved in an effort of Sciarra Colonna to regain his family's lands and to take personal revenge on the Pope.¹

¹ For the subject of the war of the Colonna and bibliography thereon see LUDWIG MOHLER, *Die Kardinale Jakob und Peter Colonna. Ein Beitrag zur Geschichte des Zeitalters Boniface VIII.* Paderborn, 1914. (*Quellen und Forschungen aus dem Gebiete der Geschichte in Verbindung mit ihrem historischen Institut in Rom, herausgegeben von der Görres-Gesellschaft, XVII Band*). MOHLER more cautiously says, "so kommen wir zu dem Schluss, dass die Colonna auch an diesen Attentat eine Mitschuld trifft, wenn nicht gar von ihnen irgend-welche Anregung dazu ausging." p. 121.

recall; on the
fewer consti-
tutions, and
and on the
acumen, and
day tender

The tea-
that in the
monwealth
variations
munity w
but while
of the Ma-
teacher at
phase of
scattered

The s
ship and
to have
tions me
"appoin
civil ser
include
holders
past, a
no hop
vania,
at lar

W
repen
histo
carr
ame
rep
wh

REMARKS ON THE

- 1. *History of the American Republics*, by F. A. Schuchman.
- 2. *History of the American Republics*, by F. A. Schuchman.
- 3. *History of the American Republics*, by F. A. Schuchman.
- 4. *History of the American Republics*, by F. A. Schuchman.
- 5. *History of the American Republics*, by F. A. Schuchman.
- 6. *History of the American Republics*, by F. A. Schuchman.
- 7. *History of the American Republics*, by F. A. Schuchman.
- 8. *History of the American Republics*, by F. A. Schuchman.
- 9. *History of the American Republics*, by F. A. Schuchman.
- 10. *History of the American Republics*, by F. A. Schuchman.
- 11. *History of the American Republics*, by F. A. Schuchman.
- 12. *History of the American Republics*, by F. A. Schuchman.
- 13. *History of the American Republics*, by F. A. Schuchman.
- 14. *History of the American Republics*, by F. A. Schuchman.
- 15. *History of the American Republics*, by F. A. Schuchman.
- 16. *History of the American Republics*, by F. A. Schuchman.
- 17. *History of the American Republics*, by F. A. Schuchman.
- 18. *History of the American Republics*, by F. A. Schuchman.
- 19. *History of the American Republics*, by F. A. Schuchman.
- 20. *History of the American Republics*, by F. A. Schuchman.
- 21. *History of the American Republics*, by F. A. Schuchman.
- 22. *History of the American Republics*, by F. A. Schuchman.
- 23. *History of the American Republics*, by F. A. Schuchman.
- 24. *History of the American Republics*, by F. A. Schuchman.
- 25. *History of the American Republics*, by F. A. Schuchman.
- 26. *History of the American Republics*, by F. A. Schuchman.
- 27. *History of the American Republics*, by F. A. Schuchman.
- 28. *History of the American Republics*, by F. A. Schuchman.
- 29. *History of the American Republics*, by F. A. Schuchman.
- 30. *History of the American Republics*, by F. A. Schuchman.
- 31. *History of the American Republics*, by F. A. Schuchman.
- 32. *History of the American Republics*, by F. A. Schuchman.
- 33. *History of the American Republics*, by F. A. Schuchman.
- 34. *History of the American Republics*, by F. A. Schuchman.
- 35. *History of the American Republics*, by F. A. Schuchman.
- 36. *History of the American Republics*, by F. A. Schuchman.
- 37. *History of the American Republics*, by F. A. Schuchman.
- 38. *History of the American Republics*, by F. A. Schuchman.
- 39. *History of the American Republics*, by F. A. Schuchman.
- 40. *History of the American Republics*, by F. A. Schuchman.
- 41. *History of the American Republics*, by F. A. Schuchman.
- 42. *History of the American Republics*, by F. A. Schuchman.
- 43. *History of the American Republics*, by F. A. Schuchman.
- 44. *History of the American Republics*, by F. A. Schuchman.
- 45. *History of the American Republics*, by F. A. Schuchman.
- 46. *History of the American Republics*, by F. A. Schuchman.
- 47. *History of the American Republics*, by F. A. Schuchman.
- 48. *History of the American Republics*, by F. A. Schuchman.
- 49. *History of the American Republics*, by F. A. Schuchman.
- 50. *History of the American Republics*, by F. A. Schuchman.
- 51. *History of the American Republics*, by F. A. Schuchman.
- 52. *History of the American Republics*, by F. A. Schuchman.
- 53. *History of the American Republics*, by F. A. Schuchman.
- 54. *History of the American Republics*, by F. A. Schuchman.
- 55. *History of the American Republics*, by F. A. Schuchman.
- 56. *History of the American Republics*, by F. A. Schuchman.
- 57. *History of the American Republics*, by F. A. Schuchman.
- 58. *History of the American Republics*, by F. A. Schuchman.
- 59. *History of the American Republics*, by F. A. Schuchman.
- 60. *History of the American Republics*, by F. A. Schuchman.
- 61. *History of the American Republics*, by F. A. Schuchman.
- 62. *History of the American Republics*, by F. A. Schuchman.
- 63. *History of the American Republics*, by F. A. Schuchman.
- 64. *History of the American Republics*, by F. A. Schuchman.
- 65. *History of the American Republics*, by F. A. Schuchman.
- 66. *History of the American Republics*, by F. A. Schuchman.
- 67. *History of the American Republics*, by F. A. Schuchman.
- 68. *History of the American Republics*, by F. A. Schuchman.
- 69. *History of the American Republics*, by F. A. Schuchman.
- 70. *History of the American Republics*, by F. A. Schuchman.
- 71. *History of the American Republics*, by F. A. Schuchman.
- 72. *History of the American Republics*, by F. A. Schuchman.
- 73. *History of the American Republics*, by F. A. Schuchman.
- 74. *History of the American Republics*, by F. A. Schuchman.
- 75. *History of the American Republics*, by F. A. Schuchman.
- 76. *History of the American Republics*, by F. A. Schuchman.
- 77. *History of the American Republics*, by F. A. Schuchman.
- 78. *History of the American Republics*, by F. A. Schuchman.
- 79. *History of the American Republics*, by F. A. Schuchman.
- 80. *History of the American Republics*, by F. A. Schuchman.
- 81. *History of the American Republics*, by F. A. Schuchman.
- 82. *History of the American Republics*, by F. A. Schuchman.
- 83. *History of the American Republics*, by F. A. Schuchman.
- 84. *History of the American Republics*, by F. A. Schuchman.
- 85. *History of the American Republics*, by F. A. Schuchman.
- 86. *History of the American Republics*, by F. A. Schuchman.
- 87. *History of the American Republics*, by F. A. Schuchman.
- 88. *History of the American Republics*, by F. A. Schuchman.
- 89. *History of the American Republics*, by F. A. Schuchman.
- 90. *History of the American Republics*, by F. A. Schuchman.
- 91. *History of the American Republics*, by F. A. Schuchman.
- 92. *History of the American Republics*, by F. A. Schuchman.
- 93. *History of the American Republics*, by F. A. Schuchman.
- 94. *History of the American Republics*, by F. A. Schuchman.
- 95. *History of the American Republics*, by F. A. Schuchman.
- 96. *History of the American Republics*, by F. A. Schuchman.
- 97. *History of the American Republics*, by F. A. Schuchman.
- 98. *History of the American Republics*, by F. A. Schuchman.
- 99. *History of the American Republics*, by F. A. Schuchman.
- 100. *History of the American Republics*, by F. A. Schuchman.

BOARD OF EDITORS

Editor-in-Chief

RIGHT REV. THOMAS J. SHAHAN,
Rector of the Catholic University of America

Managing Editor

REV. PATRICK W. BROWN, S.T.D.

Associate Editors

- REV. PATRICK J. HEALY, D.D., Chairman
- REV. VICTOR O'DANIEL, O.P., S.T.M.
- CHARLES HALLAN MCCARTHY, Ph.D.
- REV. HENRY IGNATIUS SMITH, O.P., Ph.D.
- REV. PETER GUILDAY, Ph.D.
- LEO. J. STOCK, Ph.D.
- RICHARD J. PURCELL, Ph.D.

Correspondence in regard to contributions and subscriptions
Catholic University of America, Washington, D. C.

The Catholic Historical Review

IES, VOLUME I

OCTOBER, 1921

NUMBER 3

THE AFFAIR OF ANAGNI

The incidents of the pontificate of Boniface VIII mark important steps in the transition from the Middle Ages to modern times. In the closing years of the thirteenth century the ideal of medieval imperialism clashed with the reality of growing nationalism and the conflict of the Pope with Philip the Fair, of France, became the climax of a struggle in which the Anagni incident was the dramatic dénouement. Ordinarily that affair is regarded as part of the bold policy adopted by the French king and his advisers and its larger results were in keeping with that policy. But those results were fortuitous and a study of the details brings one to the conclusion that the affair ought rather to be regarded as an incident in Italian politics. Looked upon as the final act in the struggle between Boniface and the Colonna it becomes more intelligible than considered as the culmination of the policy which included the embargo on precious metals and the calling of the Estates General. That Philip's government was disposed to dabble in the broils and intrigues of the Patrimony is obvious. And remembrance of the revolt of the Colonna which had made such demands on the Pope's powers in 1297 that he withdrew the bull "Clericis Laicos" and assumed a friendly attitude towards France made it advisable to stir up new troubles in 1303 in order again to distract Boniface from pushing his dispute with the king. Beginning, then, with an attempt to foment rebellion in papal territory, the French agent became involved in an effort of Sciarra Colonna to regain his family's lands and to take personal revenge on the Pope.¹

¹ For the subject of the war of the Colonna and bibliography thereon see LUDWIG MOHLER, *Die Kardinale Jakob und Peter Colonna. Ein Beitrag zur Geschichte des Zeitalters Boniface VIII.* Paderborn, 1914. (Quellen und Forschungen aus der Geschichte in Verbindung mit ihrem Herausgegeben von der Görres-Gesellschaft, IV. Band.) He also says, "so kommen wir zu dem Schluss, dass die Colonna durch den Attentat eine Mitschuld trifft, wenn nicht die Ursache der Sache dazu ausging." p. 121.

After the subjection of the Colonna in 1298, Boniface could reasonably suppose that he had humbled the arrogance of the Roman nobility. His crusade against those powerful leaders of the Ghibellines had wasted their patrimonial estates, and literally leveled the family stronghold to the ground. The two Cardinals, Jacopo and Piero Colonna, uncle and nephew, heads of the unfriendly faction in the sacred college, were excommunicated, deprived of their spiritual and temporal honors, and even deposed from their cardinalates. The secular heads of the family, Agapit, Stephen and Jacopo, better known as "Sciarra" (the brawler), were deprived of their lands and goods. Humiliating submission after the capture of Palestrina had resulted in a temporary lifting of the papal ban, but subsequent flight brought about a second condemnation. The incident in this struggle which points directly to future events was the appeal of the Colonna to a council to decide whether Boniface held the Papacy legitimately.³ They claimed that the abdication of Pope Celestine was invalid and that consequently his successor was an usurper. A "libellus" to this effect was widely disseminated and was given serious consideration by the University of Paris. The demand was the more significant because it emanated from members of the sacred college. It is probably the precedent for the French appeal a few years later, for the refugee cardinals were favorably received at the French court.

As part of his policy of crippling the turbulent Italian nobility the Pope was building up a principality at the expense of the neighboring baronage, both as temporal bulwark for the Papal power and as a means of aggrandizement for the family of the Gaëtani. Extensive use of Papal patronage enabled him to raise his relatives to important positions in Church and State, and liberal expenditure of Papal treasure succeeded in creating a barony which dominated the Patrimony. The new State, stretching from Subiaco to Ceprano, was placed in the hands of the Pope's nephew, Piero Gaëtani, popularly known as the

³ PIERRE DUPUY, *Histoire du différend d'entre le pape Boniface VIII et Philippe le Bel*, Paris, 1655, pp. 34-38. This is a collection of the most important official documents relative to the struggle. It is here that the memorials of NOGARET in regard to his participation in the affair at Anagni are to be found.

"Marquis." This sudden elevation of an obscure family to a position of pre-eminence excited the fear and hatred of the Campanian aristocracy which saw its own feudal semi-independence seriously threatened. Consequently, though outwardly the Pope's position in the Patrimony seemed unusually secure, in reality there was a conglomerate of hostile forces each waiting a chance to assert itself. The Latin nobles, cowed by the fall of the Colonna were apprehensive for themselves; the supporters of the "Celestine theory" held that Boniface was an illegal Pope; and even the Cardinals were indignant at the novelty of seeing two of their number deposed. By the early part of 1303 the Colonna found the times favorable for agitation in France because the royal policy had come under the direction of William of Nogaret, an enemy to the Pope. The whole of the subsequent proceedings seems to point to the influence of the Papal exiles. The appeal to a council, the secret journey of Nogaret to Italy, the assault on the Pope's person, were innovations in French policy which bear an Italian tinge, and their results accrued to the immediate benefit of the Roman nobility. On March 12, 1303, Nogaret appeared before an assembly in the Louvre and laid before it a series of charges against Boniface which are reminiscent of the Colonna manifesto. The principal accusation was that Boniface had unlawfully replaced Celestine on the Papal throne. Incidentally the Pope was accused of simony, heresy, and other vices to give color to the main charge. The King was called upon to convoke a general council of the Church to judge Boniface and elect a new Pope. For this purpose the arrest of the Pope was advocated ("persona dicti flagitiosi posita in custodia") and the appointment of an administrator for the Papacy during the vacancy.³ Three months later a second memorial appeared repeating and elaborating the charges against the Pope even more in the Colonna manner.⁴

This was followed by a more vigorous and daring enterprise on the part of Nogaret and the Italian exiles. Some time between March and June, 1303, Nogaret, accompanied by one of the King's financial agents, a Florentine, Musciatto Guidi de

³ DUPUY, pp. 56-9.

⁴ MOHLER, pp. 116-118.

Franzesei (called by the French "Mouchet"), and two Frenchmen, left France for Italy. Their destination was Florence, where they had letters of credit on the Perruzzi bank. From there they proceeded to the castle of Staggia in Sienese territory, a place belonging to Musciatto, and made that their headquarters.⁵ To believe that these four men came to Italy with the express purpose of seizing the Pope in the midst of the Papal States and of carrying him a prisoner to France, there to await trial by a future council, is impossible. It seems more reasonable to suppose that Nogaret's mission was the culmination of a policy of intrigue which had been in progress for some time. Musciatto and his brother Biccio had been advancing royal interests in Tuscany. Already French agents were busy in the Patrimony and the Campagna, but no tangible advantage had been obtained. Probably Nogaret came south to stimulate this secret activity in the hope of obtaining definite results in the form of an uprising against Boniface.

The commission under which Nogaret and his associates acted authorized them to go to certain places ("ad certas partes") for the purpose of carrying on some business for the King ("pro quibusdam nostris negotiis"). To each one was given full and free power to enter into relations in the King's name with any persons, ecclesiastical, noble, or otherwise, and to contract alliances or incur such obligations as they should see fit.⁶ Such a broad commission clearly indicates a policy of opportunism. Boniface had come to terms with Philip in 1297 because of his more pressing troubles in Italy. If, therefore, these four French agitators, by the use of intrigue and money, could stir up active hostility to the Pope in his own dominions they would materially advance the royal interests in the diplomatic struggle with the Papacy. It was well enough known that Papal Italy was rife with discontent. The scheme for a council appears rather as a diplomatic threat than as a serious proposal. But if such a de-

⁵ ROBERT HOLTZMANN, *Wilhelm von Nogaret, Rat und Grossiegelbewahrer Philipps des Schönen von Frankreich*, Freiberg, 1898, p. 60. A complete list of sources on this subject will be found here. J. I. I. von DÖLLINGER, *Addresses on Historical and Literary Subjects*, London, 1894, p. 183. ERNEST RENAN, *Etudes sur la Politique Religieuse du regne de Philippe le Bel*, Paris, 1899, pp. 24-7.

⁶ DUPUY, p. 175.

mand could be stirred up in Italy along with civil war the King would have a more powerful leverage against his opponent.

Nogaret himself gives a brief account of his negotiations in Italy. He avers that he tried in vain to present formally the French indictment and demand for a council to the Pope but was unable to secure access to him or to the Cardinals.⁷ Just how far this can be credited is hard to say. Nogaret's account naturally presents his own actions in as harmless a light as possible, but the fact that it was written for the eyes of those who were closely connected with the whole struggle on the Papal side and were even present at Anagni⁸ must have restrained him from telling actual falsehoods. It is very probable that Nogaret attempted some negotiation with the Papal court. It would add color to the French agitation if the Pope could be shown obdurate in his refusal to vindicate himself before the assembled Church. It would rob him of the plea that no formal demand for a council had been made to him. But that a mission so begun was intended to culminate in an attack on the Pope's person seems highly improbable. France was not eager for a council for the good of the Church; what Philip wanted was an advantageous understanding with the Pope and the imminence of pro-conciliar agitation in Italy might be calculated to help in bringing Boniface to a resumption of diplomatic relations.

Failing in his approaches towards the Pope, Nogaret turned to the other Italian powers in an attempt to excite them against the usurpation of Boniface. His negotiations with Charles II, of Anjou, King of Naples, were fruitless. The Papacy, because of the Sicilian dispute with Aragon being a necessary ally for Naples, Charles, without being friendly to Boniface, was in no position to support the schemes of his French kinsmen. An attempt to stir up the Roman nobility was equally barren of results. They were afraid of Boniface and held back. The fall of the Colonna and the Jubilee of 1300 had so emphasized the apparent power of the Pope that much as the Papal baronage might hate Boniface they had a well developed fear of his "austeritas."⁹ The actual attack can hardly be disassociated

⁷ DUPUY, p. 246.

⁸ Ibid, p. 472. The future Benedict XI was an eye-witness of the assault.

⁹ Ibid, p. 441.

from the Colonna's agitation among the lords of Latium, ¹⁰ an agitation with the same general aim as Nogaret's, namely trouble for the Pope, but one which was more likely to interest itself with a coup de main, opportunity for which was afforded by the Pope's presence at Anagni. That it was the French plan to form a conspiracy of a few local nobles, abduct Boniface, and carry him to France is unbelievable. The assault itself was probably planned only a few days before its execution and either precipitated by the Pope's intention to issue the Bull "Super Petri Solio," or carried out by the Colonna and their friends in the course of their personal feud. It was these Italians who would reap the immediate advantages. With Boniface and the Marquis dead or prisoners the new principality of the latter would go to pieces and the local nobles would recover their castles. ¹¹

Nogaret insists, sometimes in rather vague terms, that the intention of the Pope to issue a Bull ¹² against the King was what determined him, as the King's agent, to adopt extreme measures. ¹³ In that Bull Boniface assumed that Philip was already excommunicate under the general anathema of the Bull "Unam Sanctam," and that being so he had been contumacious in his refusal of absolution at the hands of the Papal legate. He had despitefully used Papal envoys, maltreated ecclesiastics, and associated with the excommunicate Colonna. For all these reasons the Pope claimed there was no doubt that Philip was excommunicate. His subjects, consequently, released from their oaths of fidelity, need no longer keep faith with him. ¹⁴ For so serious a sentence and from Boniface, the Bull is worded rather mildly and is devoted more to a recitation of the King's "crimes" than to the sentence of condemnation. In all probability it was intended more as a diplomatic stroke than as an actual means of involving Philip in difficulties. The Pope lacked the assistance

¹⁰ RAYNALDUS, "*Annales Ecclesiastici*," Baronius, (1749), IV, 356, Note.

¹¹ This is the result mentioned in one of the eye-witness accounts of the affair, a letter written very shortly after the assault and found at Grenoble, (ed. DIGARD, *Revue des Questions Historiques*, XLIII, p. 559, ff.). Referred to as "Grenoble Account."

¹² DUPUY, p. 246.

¹³ Ibid, pp. 181-6. Perhaps we have here a reflection of the arguments of Sciarra Colonna seeking French participation in his violent act of revenge.

¹⁴ Ibid, p. 185.

of any powerful secular prince for carrying such a sentence to its logical conclusion but he could hope, perhaps, that the prestige which clung to such a condemnation would frighten the French King.

Even this reason for the Anagni episode would be insufficient were it not for the association of Nogaret with Sciarra Colonna. The latter was a rash, desperate man bent on extorting from the Pope the restoration of his family, and on taking personal vengeance upon Boniface. Certainly popular opinion, as reflected in the French and Italian chronicles, regarded the affair as the work of the Colonna supported by French money.¹⁵ How long Sciarra had planned such a move we cannot say. Nogaret asserts that he himself undertook stringent measures only five days before the assault.¹⁶ It seems possible to infer that the plans for attack were formulated without Nogaret having any intention of participating himself, but that the Campanian barons, unwilling to brave the Papal ban unsupported, refused to undertake the expedition except with the open recognition of France and under the leadership of the French agent.¹⁷ Perhaps, too, Nogaret feared for the personal safety of the Pope should the attack prove successful. It was not in the French interest that Boniface should be killed by the King's allies and Nogaret is said to have saved the Pope from the vengeance of the infuriated Sciarra.¹⁸

Preparations for the attack had been carried on hurriedly. The time was short and only a small company from the immediate neighborhood was gathered together.¹⁹ Already negotia-

¹⁵ *Continuatio Chronici Guillelmi de Nangiaci (Recueil des Historiens des Gaules et de la France, Paris, 1869, (XX, 589); Chroniques de Saint-Denis depuis 1285, jusqu'en 1328, (Ibid., XX, 674); Continuatio Girardi de Fracheto (Ibid., XXI, 22); Excerpta e Memoriali Historiarum auctore JOHANNES PARISIENSIS (Ibid., XXI, 641); E Floribus Chronicorum, etc., auctore BERNARDO GUIDONIS (Ibid., XXI, 718); Fragment d'un Chronique anonyme (Ibid., XXI, 148); Fragment de chronique concernant spécialement le règne du pape Boniface VIII (Bulletin des Comités Historiques, Histoire IV, 57, 1853). Chronicon fratris Francisci Pipini Bononiensis (Muratori, IX, 740, 744); Ferreti Vincentini Historia (Ibid., IX, 1002-3); Ptolomaei Lucensis Historia Ecclesiastica (Ibid., XI, 1221-23).*

¹⁶ DUPUY, p. 246, No. 44.

¹⁷ Ibid, p. 441.

¹⁸ *Chroniques de Saint-Denis*, op. cit., p. 674.

¹⁹ DUPUY, p. 246, No. 45.

tions had been opened with citizens in Anagni. Some of the nobles there were relatives of the Colonna²⁰ and doubtless not only sympathized with that family but probably also had fears of being themselves swallowed up in the Papal marquisate. Cardinal Napoleon Orsini, a brother-in-law of Sciarra, and Cardinal Richard of Siena, were also ready to assist the attacking party. Indeed it is said that Sciarra took refuge with Cardinal Orsini at the castle of Marino and that the two planned the assault before they associated themselves with Nogaret.²¹ Ferentino was the rendezvous and here on the night of September 6, 1303, through the agency of the podesta Raynald of Supino, the local barons were assembled to join Nogaret and Sciarra.²²

In the gray dawn of Saturday, September 7, 1303, the expedition arrived before Anagni. Friends within opened the gates and the little army headed by Nogaret carrying the banner of France and accompanied by Sciarra Colonna entered the town. As soon as they were inside, raising the cry, "Long live the King of France and the Colonna,"²³ they made straight for the Papal palace²⁴ in hope of surprising it. The principal street, however, led by the palace of the Marquis, who had evidently been warned, for Sciarra and his followers found the way barricaded with benches and other impedimenta, while the houses along the road were fortified and ready for defense. Piero Gaëtani, his sons and the lord of Conticelli, heading the resistance,²⁵ manned the palaces and the surrounding buildings with their servants. These shot at the attacking party with bows and arbalasts, and threw stones from the roofs, killing and wounding many.²⁶

²⁰ "Grenoble account," pp. 559-60.

²¹ FERRETI VICENTINI, *Historia, Muratori*, IX, 1005.

²² DUPUY, p. 175.

²³ "Grenoble Account," p. 559.

²⁴ DUPUY, p. 247, No. 46.

²⁵ *Ibid*, p. 311, No. 33.

²⁶ *Ibid*, pp. 247, 443. "Curtisan," p. 511. The most detailed account of the whole affair is a letter written by a monk attached to the Papal court who calls himself a "curtisan." It is a strictly contemporary, eye-witness account, hostile to the French party and the Colonna. The letter was partly copied into Rishanger's chronicle ("Chronica Monasterii S. Albania," ed. H. S. Riley, Rolls Series, London, 1865). It is edited and published in full in the *Revue des Questions Historiques* XI, pp. 511ff.

The noise of the tumult aroused the townsmen, who threw open doors and windows, and ran wildly into the streets to find the cause of the clamor. It soon spread about that Sciarra Colonna, "brother" ²⁷ of the two excommunicated Cardinals, had obtained a large force from the King of France and had come to take the Pope and put him to death. ²⁸ In the meantime the hoped-for surprise had proved a failure. The attacking party, although it had carried the barricades, ²⁹ was unable to break into the palaces of the Pope and Marquis. It did force entrance into the residences of three Cardinals, known friends of the Pope, and looted the rooms. The Cardinals themselves barely escaped with their lives by the back way ("per latrinam") and fled in disguise to the Pope's palace. ³⁰ Meanwhile Nogaret had summoned the citizens into the market place and informed them that the assault was being made to save the integrity of the Church "which Boniface held captive," and sought their aid in this pious undertaking. ³¹ The aristocracy and the chief members of the commune readily assented to this. Under the leadership of Adenulph the capitan, a mortal enemy of the Pope, they ranged themselves under the banner of the Church and joined the invaders with the forces of the town. The cry was raised "Long live the King of France and the Colonna. Death to the Pope and the Marquis!" and the attack renewed with vigor. ³²

It is interesting to note that the fact that there were two attacks, one before and one after the coalition with the Anagniotas, has been generally ignored in accounts of the affair, but the sources seem clearly to indicate this. Nogaret, whose items are to all appearances arranged chronologically, mentions first the attack on the Marquis and then the summoning of the people. He expressly states that as soon as the city was entered they made for the Papal palace "non declinando ad dextram, vel sinistram." ³³ The curtisan's account is similar ³⁴ That the

²⁷ He was not their brother, but the curtisan always calls him such and it was apparently the popular conception.

²⁸ "Curtisan," p. 511.

²⁹ *Ibid*, p. 512.

³⁰ *Ibid*, p. 512; "Grenoble Account," p. 560.

³¹ DUPUY, p. 247, No. 48.

³² "Grenoble Account," p. 559.

³³ DUPUY, p. 247, Nos. 46-8.

³⁴ "Curtisan," p. 512.

attacking party should so act is reasonable even though it had allies within the town. If the object of the attack could be achieved independently of the local powers the invaders could act freely in their own interests. Indeed it was the conflict of the plans of Nogaret and Sciarra with those of the local leaders which brought the expedition to nought. Probably, then, the appeal to the townsmen was the result of the Marquis' stubborn resistance.

There seems to be little room for doubt that Nogaret's alliance was with the nobles, and that the band which joined in the attack was composed mainly of the aristocracy. The people as a whole, then, did not take part in the assault, while it was the "populus" as distinct from the commune which took the lead in the rescue, with the aristocracy at least holding aloof. The distinction in terminology made by all the contemporary authorities is too apparent to be overlooked. Nogaret says that the "maiores" citizens helped in the attack.²⁵ The "Grenoble account" relates that the knights and householders ("milites et domicelli") joined the invaders.²⁶ In Raynaldus the local allies are called "optimatibus Anagninis" and the narrator adds that it was with them that the Bishop of Ostia concluded peace when the affair was over and to them that the Pope granted pardon.²⁷ The "curtisan" says nothing about the participation of the Anagnioties in the assault. According to him the capitan, Adenulph, and three or four neighboring barons, all mortal enemies of the Pope, attached themselves to Sciarra. He does, however, state that the "maiores totius populi" took the oath of obedience and fidelity to the capitan.²⁸ The election of Adenulph shows the existence in Anagni of hostility to the Pope and may have been part of the schemes of Cardinal Orsini and Sciarra.

The Pope's position was now decidedly precarious, for the success of the attack was only a matter of time. Negotiation was a last resort with the possible hope that in the meantime the people might be won to the Papal side. Boniface therefore sought a truce from Sciarra which the latter granted until 3 o'clock in

²⁵ DUPUY, p. 247, No. 48.

²⁶ "Grenoble Account," p. 559.

²⁷ RAYNALDUS IV, 356, Note.

²⁸ "Curtisan," p. 512.

the afternoon. It was only 6 o'clock, " but Sciarra, feeling himself master of the situation, could afford to give the Pope a few hours. The respite offered Boniface a chance to try his last expedients. Secret agents went among the people promising great things if they would come to the Pope's rescue. From the "curtisan's" account it seems that the people, over-awed by the communal aristocracy, though pro-Papal in sentiment, were unwilling to range themselves against the forces of the town which were following the capitán. " The Pope's agents were obliged to return with news that nothing could be done because supreme authority in the town had been lodged with Adenulph. "

The failure of his negotiations with the populace forced Boniface to treat with Sciarra. Sending to the Colonna leader he offered to make amends, with the concurrence of the Cardinals, for the injuries done that family. But Sciarra was not in a mood to talk of amends. He proudly sent back word that unless the two Cardinals Colonna were fully restored to their temporal and spiritual powers, and all their family and kin reinstated in their former possessions and honors he would put the Pope to death. He further added as an ultimatum that after the restoration of the Colonna Boniface should renounce the Papacy and submit himself to Sciarra's mercy. Truly these terms do not sound like those of an agent from the King of France! Well indeed might the Pope groan when he heard them and cry "Woe is me! This is a hard saying." " Negotiations were carried on throughout the truce, but Sciarra's obdurate insistence upon his impossible demands precluded all chance of agreement. " So when the truce expired, about 3 o'clock, Sciarra himself eagerly gave the command for renewing the attack and his followers again rushed to the assault of the two palaces.

Situated next to the Papal palace and abutting closely upon it was the principal church of Anagni, dedicated to the Holy Virgin. Some of the clergy had taken refuge there during the tumult and had locked the doors. Determined to obtain an additional point of attack against the palace the soldiers set fire to

" Ibid., p. 512.

" Ibid., p. 513.

" Ibid., p. 516.

" "Curtisan," p. 513.

" Ibid.

the church doors and burned them away. In the rush which followed their collapse the refugees were despoiled of such weapons and objects of value as they had, " but the church itself was not molested. " Meanwhile the attack on the palace of the Marquis had been pushed so vigorously that further resistance became impossible. Opening negotiations with Sciarra and Adenulph, Piero Gaëtani surrendered on condition that his own life and the lives of his sons and servants be spared. Two of his sons tried to escape in disguise but were seized and thrown into prison. " * The Pope wept bitterly when he heard of this and gave himself up for lost. The attacking force could now concentrate its energies on the Papal palace. The doors and windows had been battered in and the building set on fire when the defenders of one gate capitulated, " affording the assailants an entrance. " Immediately there was a rush for the Pope and with a great uproar the crowd burst into his chamber. " Boniface was found lying on a bed, " dressed in his Papal robes, holding a Crucifix tightly in his hands and kissing it fervently. " Insults and threats were hurled at him—robber, heretic, criminal, false Pope, deserving of death for the wrongs done to the Colonna and their kinsmen. " Many of the soldiers even struck him. " 3

The whole palace was now in an uproar. All resistance ceased. The Pope's attendants abandoned him. Only Cardinal Ispani, Bishop of Ostia, " Brother Nicolas Boccasini, the future Benedict XI, " and one other remained with him. " Even his nephew, Cardinal Francesco, fled, and, according to Nogaret,

" Ibid., p. 514.

" "Grenoble Account," p. 560.

" * "Curtisan," p. 514.

" "Orvieto Chronicle," p. 351. This is a contemporary account by a person apparently well informed, but hostile to Boniface. Published by Döllinger in *Beiträge zur politischen, kirchlichen und cultur-Geschichte des sechs letzten Jahrhunderte*. III Band, pp. 347-353; Vienna, 1882.

" "Curtisan," p. 514.

" DUPUY, p. 247, No. 50.

" "Orvieto Chronicle," p. 352.

" DUPUY, p. 402.

" *Fragment de Chronique*, p. 60.

" "Curtisan," p. 514.

" RAYNALDUS, IV, 357.

" DUPUY, p. 472.

" "Curtisan," p. 515. "Grenoble Account," p. 559.

set the example of plundering the Papal treasure which the domestics quickly followed.⁵⁶ The followers of Sciarra and the Anagniotés, ranging through the building, seized everything of value. Archives were broken open, charters and diplomas torn to pieces.⁵⁷ Gold and silver vessels, vestments and ornaments were carried off before the Pope's very eyes, but he remained unmoved and indifferent, merely quoting "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."⁵⁸ Not even the sacred character of relics could save them from plunder for the sake of their setting, and one pious chronicler especially mentions a vessel containing the milk of the Blessed Virgin which was then emptied.⁵⁹ In the confusion of the assault and sack the Archbishop of Gran is said to have been killed,⁶⁰ while the remnant of the defenders were either cut down or driven from the palace. The palaces of the Marquis and the Bishop of Palma were also looted along with the bank of the Spini, and Simon Gerard, the Pope's banker, barely escaped with his life.⁶¹

When Nogaret pushed his way into the Pope's room he found everything in confusion.⁶² To the threats and insults of the soldiers Boniface made no reply, but to their constant demands to abdicate he returned a steadfast refusal. When threatened with death if he remained obstinate he offered his head saying in the vernacular, "Here is my head. Here is my neck," and added that he would never renounce the Papacy as long as he lived. Sciarra wanted to kill the Pope and is even said to have struck at him with his dagger but to have been forcibly restrained by Nogaret.⁶⁴ The latter certainly claims all the credit for defending the Pope's person and asserts that he exercised every care to keep him from bodily harm.⁶⁵ It was certainly very much in his interest to prevent the murder of the head of Christendom by men who were following the banner of France. Nogaret's

⁵⁶ DUPUY, p. 311, No. 30.

⁵⁷ Ibid., p. 472.

⁵⁸ "Curtisan," p. 515.

⁵⁹ *Istorie Pistolesi* (ed. Biscioni, 1845), p. 426.

⁶⁰ DUPUY, p. 472.

⁶¹ "Curtisan," p. 515. "Grenoble Account," p. 560.

⁶² DUPUY, p. 247, No. 51.

⁶³ "Curtisan," p. 515. *Chronique de Saint-Denis (Recueil, XX, 674)*.

⁶⁴ DUPUY, p. 247, No. 52.

position in the expedition seems to have been rather anomalous. He was the figure-head who rode in advance with the French banner and gave the undertaking its high moral tone. Sciarra was the real leader. It was he who directed the attack and his ultimatum to the Pope shows that his aims were personal and Italian rather than French. The other members of the expedition looked to him as their chief and took their cue from him. They regarded the affair as an incident in the war between the Colonna and Boniface. As the representative of a powerful ally Nogaret would have some influence over Sciarra, but over the others he had little or no control, as he repeatedly protests.⁶⁶

True to his mission and to his legal training Nogaret laid before Boniface the formal charges made against him at Paris and called upon him to summon a council.⁶⁷ Boniface refused. What, then, was to be done with him? Nogaret took the Pope into his personal custody and remained in the same room with him from Saturday until Monday while Raynald of Supino who was in French employ⁶⁸ kept guard over the door with a body of soldiers.⁶⁹ Now that the Pope was a prisoner, there was a division of opinion as to how he should be treated. Sciarra wanted to put him to death. Nogaret and others wished to take him a prisoner to France. There can hardly be better proof of the sudden conception and hurried preparation of the assault than the fact that no definite line of action in case of success had been formulated. Nogaret asserts that he had been ordered to bring Boniface to France and that he was prepared to do so, but he mentions the fact only once in his numerous memorials and that in one of the later ones; he puts no stress upon it and gives no intimation as to how he intended to accomplish it, so we cannot help wondering how specific his orders were.⁷⁰ Still, a third party made up of the nobles of Anagni, were very unwilling that Boniface should be removed from the town.⁷¹ It was this conflict of opinions and interests which prevented any action on the part of the Pope's enemies. Nogaret was in possession of Boni-

⁶⁶ DUPUY, p. 247, No. 49; p. 257; p. 311, No. 81.

⁶⁷ Ibid, p. 247, No. 53; pp. 256-7; p. 443.

⁶⁸ Ibid, p. 531, No. 33; p. 175.

⁶⁹ "Curtisan," p. 515; "Grenoble Account," p. 560.

⁷⁰ DUPUY, p. 248, No. 54.

⁷¹ "Grenoble Account," p. 560.

face's person, but he was so placed that he could not hope successfully to carry his prisoner to France. Because of his official position he felt responsible for the Pope's safety and even refused to allow any but his own servants to feed the old man for fear of poison.⁷³ He also tried to get in touch with the Cardinals in order to open negotiations, since the captive Pontiff refused to consider his proposals, preferring to court martyrdom, but his endeavors were without success.⁷⁵

Meanwhile other forces were being put in motion. We have already noted that the local nobles were unwilling that the Pope be carried away, and we find the people alleging that their attack is undertaken to prevent such action.⁷⁴ During the assault there had been secret pro-Papal agitation among the populace. Large and unorganized bodies of men cannot be stirred to action suddenly, hence the failure to obtain popular support for the defense of the palace. Continued agitation, however, might bring results. Sciarra and the local leaders were no longer in accord and the latter may have been abettors if not instigators of the popular uprising. The speech quoted by the curtisan bears the ear-marks of an agitator working in the Pope's behalf. It was admitted that Boniface had committed many crimes in his life, but still he ought not to be put to death. "If the Pope should be killed here in this city among us, it would be said throughout the world that we were to blame for his death, the town would then be under an interdict and mass would never be celebrated here again. Furthermore, on this account all Christendom will rush upon us and we shall all be destroyed."⁷⁶ Whether the agitation was incited by the nobles of Anagni who found that they had been used by Sciarra, or by adherents of the Papal court who aroused the pious fears of the townsmen, cannot be said definitely, but a combination of the two seems very possible. Later chroniclers ascribe the organization of the rescue to the Bishop of Ostia, who gathered together his own retainers and called upon the people to follow him in expelling the strangers.⁷⁶ With these forces working in conjunction an attempt of the aristocracy

⁷³ DUPUY, p. 257. "Grenoble Account," p. 560.

⁷⁴ DUPUY, p. 445.

⁷⁵ DUPUY, p. 445.

⁷⁶ Ibid.; "Curtisan," p. 516.

⁷⁷ PIPIN, p. 740; FERRETUS, p. 1005.

of Anagni to secure possession of the Pope might easily have been carried away by popular fervor into a reaction in his favor.

Early " Monday morning, September 9, the people raised the cry, "Long live the Pope. Death to the strangers!" " A rush was made for the palace, a way forced to the chamber where the Pope was confined, his guard overpowered and the Pope liberated. Several of the soldiers were killed. Raynald of Supino and his son were captured. Nogaret was wounded, but escaped in the confusion. " The whole band of invaders was driven out of the town and the banner of France, falling into the hands of the mob, was torn and trailed ignominiously in the mud by the patriotic citizens. ".

From the French point of view the affair was a dismal failure. The issuing of the Bull "Super Petri Solio" had been momentarily prevented but there was no reason to suppose that the Pope would not issue it or something more serious now that he was free. Nogaret withdrew to Ferentino and hired the captain there to wage war on the Pope's relatives and the citizens of Anagni. " He could resume his former policy of intrigue and agitation in Italy, but the French cause would be handicapped by a loss of prestige and the horror which this indignity offered to the Vicar of Christ would excite throughout Christendom. To all appearances the affair must have looked like a fiasco, or worse, a blunder. " And even Sciarra must have felt that his French ally had cheated him out of his revenge.

The Pope, in the meantime, had been triumphantly conducted into the market-place, where he repeatedly gave thanks to God and to the people of Anagni for his deliverance from death. He made a speech to the citizens in which he pointed out the destitution he was in as a result of the looting of his palace and he offered God's blessing and his own together with absolution to those who relieved his needs. The populace greeted the speech

" DUFUY, p. 248, No. 55.

" "Grenoble Account," p. 560.

" "Curtisan," p. 516; "Orvieto Chronicle," p. 352.

" DUFUY, p. 248, No. 55; "Orvieto Chronicle," p. 352.

" DUFUY, p. 175.

"BOUTARIC, *La France sous Philippe le Bel*, Paris, 1861, pp. 120-1; *Notices et Extraits de L'Académie des Inscriptions et Belles-lettres*, XX, pt. 2, p. 185.

with enthusiastic shouts of "Long live the Holy Father," and women vied with one another to provide him with food and drink. Indeed they were so liberal and so eager for the Papal blessing that the Pope's chamber was quickly filled with victuals and great quantities of wine were poured on the floor for want of vessels to receive it. Boniface then published a general absolution, excepting from it those who had plundered the church treasure or the palaces of the Cardinals unless they brought back the loot within three days.⁸³ He went even farther by protesting and publicly proclaiming that he wished to be at peace with the Colonna, that he was prepared to restore the two Cardinals to their temporal and spiritual honors, and that he pardoned those who had taken part in the assault.⁸⁴ The Bishop of Ostia is credited with having concluded a peace between the Pope and the nobles of Anagni under which the latter were pardoned for their share in the assault.⁸⁵ A few days afterward Boniface departed for Rome where, a month later, he died under circumstances which are obscure.

The only immediate beneficiaries of the affair were the Campanian nobles, for the principality of the Marquis promptly collapsed and the former lords resumed possession of the lands which they had been forced to sell to the Pope or the castles which he had taken from them.⁸⁶ The sudden death of Boniface soon after the assault robs the affair of any immediate results of its own from the French point of view. Subsequent events have made the affair appear as a French victory leading directly to the "Babylonian Captivity." It should, however, be remembered that this result was fortuitous and was unconnected with the purpose which the King and his counsellors had in view. As an attempt to bring Boniface to terms, which was apparently the purpose of Nogaret's mission, the assault was a failure. The French agent had allowed himself to become involved disastrously in a local political broil. In consequence, when the removal of Boniface occurred by happy accident, the French King

⁸³ "Curtisan," p. 518.

⁸⁴ DUPUY, p. 248, No. 56. "*Orvieto Chronicle*," pp. 352-3.

⁸⁵ RAYNALDUS, IV, 356, Note.

⁸⁶ "Grenoble Account," p. 560; "*Orvieto Chronicle*," p. 353.

was unable to pose as the vindicator of the Church against a usurper, as he had planned, but was instead branded with the stigma of sacrilege. This would have been serious in an earlier age, but the desperate condition of the Papacy and the apathy of Europe rendered it nil. It was great good fortune for Philip that the Pope fell into the hands of the Orsini at Rome and by becoming practically a prisoner was prevented from hurling anathemas against his enemies.

The real effects of the affair, the effects which influenced the future, were probably unpremeditated by the authors of the outrage. The assault demonstrated that mediaeval piety had given way to political expediency and national ambition, that sentimental considerations need no longer hinder the pursuit of royal policy. Even though the attack itself was regarded as an act of the Colonna, it was impossible to disregard the patronage which the King extended to the Colonna and the relation of their feud with Boniface to the struggle between France and the Pope. Closely connected with this was the palpable indication that the Papacy was without real temporal strength. A band of condottieri had proven to Christendom that the Papal pretensions to political domination were without temporal foundation. The Popes were dangerously insecure in the very heart of the Patrimony and they no longer had a champion. It must have been brought home very forcibly to Benedict XI and Clement V that the Papacy could not persevere in the policy of isolation which Boniface had forced upon it. The indifference of the princes of Europe to the outrage made it obvious that the Popes could no longer depend upon their prestige and their ability to manipulate international politics to secure the support of a European power. A new arrangement must be made, a new alliance formed or an old one revived. France was the natural ally. The Empire had been rendered impotent by internal discord and political humiliation. England was too distant. Of the secondary powers Aragon was hostile and Naples both unfriendly and unreliable. France, on the other hand, until the time of Boniface, had been the traditional friend of the Popes. Consequently the easiest and most advantageous course was to abandon Boniface's policy and come to terms with Philip. The King, on his part,

appreciated that he was master of the situation. There had been for some time a strong French party in the College of Cardinals upon whose friendliness he could rely. France did not need the Papacy, but the Papacy needed France as an ally and champion. Benedict XI might hesitate and Clement V might weakly struggle against French domination, but they were both delivered bound into Philip's hands by circumstances which they could not control. The real result, then, of the affair at Anagni was that it exposed the actual political status of the Popes and by this sudden exposure forced the Papacy to submit itself to France.

RICHARD A. NEWHALL, PH. D.
*Yale University,
New Haven, Conn.*

ROMAN ITINERARIES

One of the greatest features of Roman civilization was the building of roads. The famous "Appian Way," the *Via Appia*, begun in B. C. 312, was not the first Roman road, but probably the one which inaugurated the systematic construction of highways. This activity continued and increased during the time of the Republic, but it gained still more intensity during the period of the Empire. Nor did it cease immediately when in consequence of the Migration of Nations the intellectual and political life of the Roman world had started on its path of decline. Thus arose the wonderful network of highways which connected all the important and many of the less important places of the then civilized world, and which served equally the soldier, the merchant and trader, the pleasure seeker, and the Apostle of the Glad Tidings of Jesus Christ.

As the number of travellers of all kinds increased, *Itineraries* or guide books were compiled, to give reliable advice to prospective voyagers. The few *Itineraries*, which have survived the ravages of time consist of dry lists of the names of cities together with the distances in miles between them. They told the traveller by what stations he could get from Rome to Milan, or from Autun to Marseilles, or from Athens to Constantinople. This information had been gathered from the reports of people who had actually made these trips, from official lists of travelling stations, from pre-existing guide books, etc.

The largest of the *Itineraries* still extant is the *Itinerarium Antonini*, at one time ascribed to one of the Antonine Emperors, though it is now sure that none of them could have had anything to do with its production. It is a collection of innumerable sectional routes, large and small, some counting four or five, others as many as forty stations. These routes are grouped, more or less, according to the principal parts of the Empire, as Gaul, Italy, Spain, Syria, etc. But although several thousands of names are thus enumerated, there is evidently no aiming at completeness or even at systematic correctness in the arrangement and co-ordination of the routes. Each route is treated individually. Thus there is one from Milan to Vienne, France, *per Alpes Graias*, another *per Alpes Cottias*. One leads from Milan to *Argentoratum* (Strassbourg). Another one, from Mi-

lan to *Moguntiacum* (Mainz), while passing through Strassburg does not simply incorporate the former but gives entirely different stations with the sole exception of Strassburg. For a journey from *Durocortorum* (Rheims) to *Divodurum* (Metz) two routes are indicated, one of 62, the other of 86 Roman miles.

It has been claimed that this Itinerary was an official publication of the Imperial Road Commissioners. But in that case it would be more complete and its arrangement more methodical. There would not be any repetitions of identically the same routes. The great Roman highways, too, the Appian Way, the Flaminian Way, etc., would be given more prominence. These trunkroads are indeed mentioned, but in making up his individual routes the compiler jumps freely from one to the other or to less important roads. After listing a number of routes in Italy he passes over to the Balkan Peninsula and to Syria, and returns to Italy to give the stations of eight of those great highways. Next he goes again to the Balkan Peninsula for a few routes, in particular some with Constantinople as goal, and then follow the routes in Gaul and Spain. If we had before us an official publication we should find indeed a more orderly procedure in the co-ordination of the countless routes. But if we presume that the whole work grew out of the scattered information furnished by merchants and other private travellers, by officials journeying to or returning from their posts in the provinces, by army officers marching with their military detachments, by persons visiting famous shrines of gods and goddesses; and that it originated in some sort of travelling agency which cared little for scientific system as long as the customers could be satisfied: the character of the work is much more satisfactorily explained.

It seems sure that this Itinerary was brought to its present form during the reign of Diocletian, that is, about A. D. 300. The fact that it contains no allusion to Christianity and Christian places forbids placing it much later than this date.

The *Itinerarium Antonini*, which gives directions for travels by land only, was supplemented by the *Itinerarium Maritimum*, a similar directory for journeys by sea. But this has remained incomplete. It is confined to the sailings of a part only of the ports of the Mediterranean.

In A. D. 313 Constantine the Great gave liberty to the Christians, and the unfettered religious life began to show itself also in the practice of pilgrimages to the Holy Places. In 333 an

unknown pilgrim who travelled from Bordeaux in Southern Gaul to Jerusalem and returned by a somewhat different route, noted down the names of all the places through which his journey led him, together with the distances between them. Thus he became the author of the *Itinerarium Hierosolymitanum*. He distinguishes between *Civitates*, larger cities or towns; *Mansiones*, where the company spent the night; and *Mutationes*, where new relays of horses were taken. Though naturally limited in its scope this Itinerary is in many cases more detailed and accurate than any other.

We must not think that the idea of producing such a list of stations of an important long journey originated with our devoted pilgrim. No doubt countless similar Itineraries had already been written by other travellers, and had served the compilers of the more pretentious guide books. One remarkable instance of the same kind are the *Cups of Vicsello*, four silver drinking vessels, found in 1852 on the banks of the Sabatine Lake. Each of them enumerates in four vertical columns, nicely engraved, the 106 stations of the journey from *Gades* (Cadiz) in Southern Spain to Rome with the distances between them.

There are besides some stone inscriptions, all of them unfortunately in a very mutilated condition, which exhibit parts of limited Itineraries. Among these is the remnant of a pillar found near Tongres, Belgium, on which the names of some fifteen places in Northern France, Belgium, and the German Rhineland are still legible. The *Roman Mile Stones*, too, should be mentioned. About four thousand of them have been discovered and their inscriptions noted. But their use was not so general as we might be inclined to assume. It is beyond doubt, that while in some regions the roads were pretty well furnished with them, those in other sections had none at all.

The few facts given in the preceding paragraphs are supplied by the introductory pages of a work of fundamental importance, brought out during the War by a German scholar, who had made the Roman Itineraries a life study. The book is a good-sized folio volume of some six hundred pages. Its title is:

Itineraria Romana: Römische Reisewege, an der Hand der Tabula Peutingeriana dargestellt von Konrad Miller. Mit 317 Kartenskizzen und Textbildern. Stuttgart, Strecker and Schröder, 1916.

(*Itineraria Romana*: Roman Travelling Routes, represented

with the *Tabula Peutingeriana* as Basis by Konrad Miller. With 317 map sketches and pictures in the text.)

Of all the Roman Itineraries which have come down to us the one known among scholars as the *Tabula Peutingeriana* is the most complete and the most systematic. It is a combination of route lists with a map. Instead of simply enumerating the successive stations of any particular route, the author of the *Tabula* enters them all on a map and thus enables the traveller to make up his own routes. It is called *Peutingeriana*, because the only copy of it came, about the beginning of the sixteenth century, into the possession of Konrad Peutinger, a rich patrician of the city of Augsburg. Although he was an ardent admirer of classic antiquity, circumstances prevented Peutinger from carrying out his intention of publishing the remarkable map, which after his death remained unknown for years. It was rediscovered by his heirs and published at Antwerp in 1598. The original copy was lost sight of again, but it celebrated another resurrection in 1714, and six years later was sold for a considerable sum of money to Prince Eugene, the famous conqueror of the Turks. This great general, himself highly educated, and a liberal patron of arts and literature, made it his special task to gather a select library of valuable books and pictures in his palace at Vienna. After his death the emperor bought the entire collection and assigned it to the Court Library, which still is in possession of it.

The map, about one foot wide and sixteen feet long, was kept rolled up when not in actual use. But as it suffered greatly from the process of rolling and unrolling, the Vienna librarians finally had it separated into its eleven sections and mounted on pieces of durable cardboard, so that it can now be freely consulted by scholars. Originally the *Tabula* consisted of twelve parchment sheets pasted together. But the first sheet which, when the map was rolled up, formed the outer layer and was in consequence much more exposed to injury, had already disappeared when the precious relic became the property of Konrad Peutinger.

The map, or rather sort of map, which is placed upon this long and narrow space, begins on the left hand with England and Spain, and ends at the Ganges River, where "Alexander responsum accepit: usquequo, Alexander?"—where Alexander heard the voice: How far (wilt thou go) Alexander? To under-

stand the *Tabula* we must always keep in mind the purpose for which it was devised. The author did not intend to give an idea of the size of countries or their accurate shape, not even of their relative position. He did not care to be exact concerning the course or length of rivers. His Italy is 3 feet long, extending due east and west, but nowhere more than 3 inches wide. His Po River is 2 feet long, his Loire hardly 7 inches. But a traveller who knew how to read his map found without difficulty what roads radiated from Rome, from Lyons, from Bordeaux, from Antioch, by what stations each road would lead to other cities, and what exact number of miles separated each two places. The Greek geographers had attempted to represent the shape and relative size of the principal lands around the Mediterraneans. Their maps indeed are highly creditable to their efforts, but they were of no practical use for the traveller. In our times we would not look at a map on which we cannot measure the distance of any two points by means of a "scale of miles." Such maps the ancient geographers were absolutely unable to produce. A map like Kiepert's *Imperium Romanum* was an impossibility in those days. So our author discarded entirely the idea of indicating distances and relative position of places by means like those now used by cartographers. He employed the simplest method possible. His roads all appear as straight lines connecting two places, and on these lines is written the number of miles. The length of the lines has nothing to do with the actual distance. Some lines are marked ten miles, while others, much shorter, are given as twenty. The facts thus expressed by the map are indeed all a prospective tourist desired to know before starting on his journey. The details he could find out in the localities themselves.

In this manner the *Tabula Peutingeriana* lists several thousands of places, large and small, and indicates the travelling connections between them. The author truly performed a gigantic task, even if he was able to utilize the result of the labors of others, who may, before him, have devised similar maps, perhaps for limited areas. With the exact geographical notions we have acquired from our early childhood, we may at first sight be tempted to despise his work as childish. But if we view it from his standpoint, with the mind of the Roman of sixteen hundred years ago, we must pronounce it to be an admirable production,

and a first class service to our own study of the system of Roman highways.

Some thirty years ago Professor Miller published the *Tabula Peutingeriana* in an excellent facsimile in colors. He followed it up by smaller publications on ancient Roman world maps (not road maps like the *Tabula*). He now crowns his labors by the present folio volume. His aim is to comprise all our knowledge of Roman roads in one work. His method is this. As the title says, everything is based on the *Tabula Peutingeriana*. In his map sketches he transfers the indications of the *Tabula* upon modern maps. In the text he follows in detail the individual routes, but inserts also the places known from the various *Itineraria* and other sources. At each city or station he mentions the ancient relics and inscriptions which relate to it or to places in the neighborhood. Passages of classic writers, too, are liberally referred to. Roman and other ancient remains preserved in each place, museums, etc., are briefly indicated, even if they have no direct bearing on roads and road stations. In this regard, however, the author endeavors to be complete concerning the less known places only. In the case of cities like Rome or Ravenna an exhaustive indication was neither possible nor necessary, such knowledge being available from many other books.

One such notice, on a city in western France, may serve as example. For the benefit of the reader, we replace, however, the authors abbreviations by the full titles of the works to which he refers.

"Vesonna. Called *Vesunna* in the *Itinerarium Antonini*; *Periagoris*, by the 'Geographer of Ravenna'; *Civitas Petrovicorum*, in the *Notitia Galliarum*; seems to have been inscribed in the *Tribus Quirina*, its Duumviri being mentioned in an inscription; Episcopal See (Sulpitius Severus mentions deposition of a bishop in A. D. 361.) Now Perigeux. Museum with Roman antiquities; remains of Roman amphitheatre; 'la tour de Vesone' (tower of Vesone) is also a Roman structure. Numbers 939-1030 of the *Corpus Inscriptionum Latinarum* refer to Vesona. A road to Mediolanum Sanctorum (now Saintes) branches off here; the *Itinerarium Antonini* marks one more road from here to Trajectus, 18 miles distant, and thence to Agrinnum."

The notes on places of which little is known do not go much beyond the information contained in the map, while other cities again receive very extensive memorandums. If we are aware

that in this way about 5,600 localities are treated, we obtain some idea of the vast amount of information embodied in this work. Although the author does not deny that probably more items may become available in consequence of local investigations and discoveries, he certainly can claim to have done an immense service to historical science.

The copy of the *Tabula Peutingeriana* now preserved in Vienna is assumed to have been produced by medieval hands not later than the twelfth century. The original map must have been compiled when paganism was still extensively practiced in the Roman Empire, because, while mentioning many pagan temples it marks only one Christian monument, the Church of St. Peter in Rome. Concerning Jerusalem a legend states that the city was once called Herosolyma, but now Helia (Aelia) Capitoliana, rather a protest against the Christian custom to use the old name than a concession to the new religion. Professor Miller thinks the work was finished by A. D. 360. From the manner in which the map is referred to by other early writers he concludes that its author bore the name of Castorius, though nothing more is known of the life of the man.

If civilized America endeavors to perpetuate the memory of Indian trails and portages, and to represent them as accurately as can be done on its historical maps; the admirable network of the Roman roads which made possible the brisk intercourse between all parts of the then civilized world, and which Rome bequeathed to posterity as one of the greatest boons, is no doubt a still worthier object of our study and investigation.

FRANCIS J. BETTEN, S. J.

*St. Augustine's College,
Cleveland, Ohio.*

P. S.—Upon special inquiry the publishers write that the bound copy costs 65 Marks. I fear there is some misunderstanding, because this would mean, according to the present rate of exchange, something like one dollar for a volume of nearly the size of a Missal. It seems to indicate, at any rate, that the price is very low. Probably libraries and other interested parties will make no mistake by getting at once into connection with the publishers. (Strecker und Schröder, Stuttgart, Germany.)

ST. EPHREM, THE NEW DOCTOR OF THE UNIVERSAL CHURCH

It is one of the mysteries of Providence, that men who had once acquired a world-wide reputation, or events whose influence was felt for centuries, should sometimes disappear completely, almost suddenly, from the world's attention, and after the lapse of ages be resurrected again, when there is need, to further the progress of religion and of civilization. Every student of Church History is aware how the Roman Catacombs, rediscovered in the sixteenth century, brought a flood of illustrious testimonials to the genuineness and unbroken continuity of our faith; and how the multitude of biblical and patristic manuscripts, unearthed within the last century, have awakened eloquent voices from a remote past, to rebuke the pretensions of Higher Criticism, and to testify to the perfect harmony of antiquity with the Catholic voice of today.

Some such destiny, it would seem, is now at hand for the ancient Syriac Church, and more conspicuously for St. Ephrem, its most venerable Patriarch. Thanks to the researches of distinguished scholars in the last two centuries, from the first of the Assemani down to Mgr. Lamy of Louvain, and more particularly, to the great Encyclical of Pope Benedict XV, which has only recently focussed universal attention on St. Ephrem and the Oriental Churches in general, the majesty of an ancient literature, we might say of a whole civilization, is again about to be revealed. It may be, the Second Spring of the Eastern Church is now at hand; or at least, we can now hope to see the dawn of a better understanding between the East and the West.

"We think the moment opportune," says the Holy Father, "now that the terrible war is over, and while the people of the Orient, having regained their liberty, and freed religion from secular domination, are now striving to adjust their individual nationalities in accordance with ancient institutions, to propose to them all, for their earnest imitation and zealous honor, a splendid example of learning, of holiness, and of patriotism, in the person of St. Ephrem, the Syrian."¹

But while St. Ephrem has always been revered in the East

¹ *Encyclical*. "Principi Apostolorum"—Oct. 5, 1920.

as one of the greatest Fathers of the Church, and many of his writings are even now to be found inserted in the Liturgy and Offices of the Syrian, the Nestorian, the Maronite, the Coptic, the Greek, and the Slavic Rites, our Saint, and the Syriac language more so, was for long ages almost completely forgotten in the West. Even today, when the Supreme Pontiff reaches into antiquity, and selects the humble Deacon of Edessa, to raise him up as a Doctor of the Universal Church, the Encyclical is greeted with a mild surprise. So little is yet known of this remarkable character, or of that vast accumulation of Theological, Exegetical and Liturgical Learning, that was bequeathed to the early Church by the genius of St. Ephrem. And yet he was called "the great river Euphrates of the Church" * * * these are the picturesque words of St. Gregory of Nyssa * * * "who irrigating by his learning the whole Christian world, makes it to bring for fruit a hundred-fold." ²

There are, indeed, many conflicting details in the various extant accounts of the life of St. Ephrem. No satisfactory biography of the Saint has yet been written, and his voluminous writings have never been collected into any complete edition. But certain outlines of his remarkable career are sufficiently well-defined. He was born at Nisibis, in Mesopotamia, about the year 306 A. D., early in the reign of Constantine the Great. His mother was a Christian, of humble origin, from Amida, a town near by; his father, according to some Syriac accounts, was a pagan priest, who drove him from home because of his sturdy piety, though the lad was only twelve years old; but according to St. Gregory of Nyssa and other writers, both his parents were good Christians and had the honor of suffering as Confessors for the Faith. Be that as it may, it is certain that the young man early came under the influence of St. James, the Bishop of Nisibis, one of the Fathers of the Council of Nicaea, and that he received a thorough Christian education and was baptized at the age of eighteen. This delay of Baptism, which we know was even longer in the case of St. Augustine and others, was not uncommon in the early ages of the Church. But it is doubtful whether St. Ephrem really accompanied St. James to the Council of Nicaea, as some authors relate; though we are told that even then, in 325, when he was but nineteen years old, he was already

² *Sermo in Vitam Ephraemi.*

a deacon and a monk, and was remarkable for his learning. The Saint himself naively tells us in his Confessions, that as a young man he was very remiss in religious matters, that he was passionate and quarrelsome, and free with his tongue, and that he was possessed of rash ideas on fatalism and predestination. But his biographers record that after he became a monk, he was a mirror of meekness, and no one ever knew him to be angry. In appearance, he was small of stature, and grave of features; he never laughed; and during all his life as a monk his food was only bread and dry vegetables, his drink only water. But together with these austere characteristics we can detect, in scattered stories told of him, the genuine sense of humour of a true saint; for when once his friend Julianus, abbot of a monastery near Edessa, said to him, "as Magdalen washed the feet of Our Lord, so I wash with tears the name of Our Lord wherever I see it written," the Saint replied: "God receive your pious resolution, brother; but I beg of you, spare the books."

Tradition tells us that one of the decrees of the Council of Nicaea ordained that bishops should establish schools in all their dioceses. St. Ephrem was placed at the head of the School of Nisibis. Here the Saint seems to have been engaged chiefly in expounding Holy Scriptures, and in composing various controversial works against heretics, and in supervising with becoming splendour the liturgical ceremonies of the diocese. But his reputation as a public-spirited citizen was even greater than his fame as a scholar, for in three separate sieges of the city by the Persian army, in 338, in 350, and in 362 A. D., his encouragement and skillful advice was of considerable assistance to the beleaguered city. The story is told of the dramatic ending of the first of these sieges. The Saint appeared on the walls at the head of a solemn procession, chanting hymns and prayers. All at once a veritable cloud of insects descended on the enemy's camp, irritating the elephants and the cavalry, and throwing the whole army into confusion. A complete rout followed. But in 363 A. D., after the disastrous expedition of Julian the Apostate, the next emperor, Jovian, was glad to save the remnants of the Roman army by a treaty, and surrendered the city of Nisibis to the Persians. This was the signal for a general exodus of the Christian population, who were fearful of persecution under Persian rule; and the majority of them, with St. Ephrem at their head, retired to Edessa, the modern Urfa, on the east bank of

the Euphrates. Here our Saint lived the remaining ten years of his life; and, as his abundant labors and writings at this time prove, this was the most fruitful period of his career. For a while he lived as an anchorite outside the city, but his reputation soon attracted scholars and disciples around him, among whom the most famous whose names have come down to us are Zenobius, Mar Abas and St. Isaac the Great. At this time, most likely, was founded the celebrated School of Edessa, the School of the Persians, as it was then called, because of the many Christian emigrés enrolled in its classes from Nisibis and elsewhere in Persian territory. The influence of this famous school was destined to spread Syriac language and literature for five centuries, over the whole region from the Mediterranean to the Persian Gulf. Here, as at Nisibis, St. Ephrem's teaching consisted chiefly in exposition of Holy Scripture, and all his vast commentaries (St. Gregory tells us that he commented *ad verbum* every book of the Old and New Testament), were either written or gathered together at this time. Here, too, were composed the greater number of his sermons, discourses and hymns. It is asserted by Photius that over a thousand homilies were known to bear his name; the Syrians attribute twelve thousand hymns to his pen, and others a greater number still; while Sozomen, the Greek historian, who claims enthusiastically that Ephrem's works surpass even all the Greek writers in splendor of oratory and sublimity of thought, goes on to say that his hymns and discourses, which are nearly all in metric form, make up the amazing total of three hundred thousand verses. Indeed, even after we allow for numerous interpolations, and for the abundant repetitions so common to all Oriental poetry, the actual quantitative output of St. Ephrem's pen, as now known and admitted to be genuine, verges on the marvelous.

But the Saint did not hesitate to abandon his literary activity when necessary for the good of the people. He was, indeed, the guardian angel of Edessa. Most of his biographers relate how during a period of general famine, his well-known zeal and untiring charity were the only means of procuring relief for the starving people. He was actually able to persuade the wealthier citizens, many of whom were even then smarting under his constant rebukes for their worldliness and heretical practices, to band together under his direction and to establish hospitals and dispensaries in various parts of the city; nor did he return to his

cell, we are told, until the next harvest was assured. The Saint died in 373 A. D., on the 18th of June, and his Feast has now been transferred to that day. He left many instructions to his sorrowing disciples and to his beloved people of Edessa; and there is scarcely a document in all Patristic literature more touching and humble than the Testament of St. Ephrem.

It cannot be denied, however, that there are still many important questions as yet unsolved in the history of St. Ephrem. To the exegete and the apologist there is the dispute as to which version of the Bible he employed, the Old Syriac of Edessa, (2nd Cent.), or the famous Peshitto Version. To the historian there fall many difficulties of chronology, especially as regards the time of his birth, his life in Nisibis, his sojourn of eight years in Egypt, and his visit to St. Basil in Caesarea, in Cappadocia. But to the theologian and the canonist is left the most famous and most difficult problem of all, and that is the question of St. Ephrem's ecclesiastical rank. Was he ever ordained a priest? If so, why his universal title of Deacon of Edessa? On one side of the controversy we have the Bollandist Fathers, who rely, among other weighty authorities, on the explicit testimony of St. Amphilochius, Bishop of Iconium, a contemporary of our Saint. In his life of St. Basil, ch. 14, the Bishop describes the actual Ordination, and expressly states that the "interpreter was ordained a Deacon, but he himself (Ephrem) a Presbyter." In a later chapter is related a long story of a penitent woman who is sent by St. Basil to St. Ephrem for absolution. Other testimonials are also available in this connection; but if this work by St. Amphilochius were certainly genuine, the whole question would be settled, and the traditional opinion would have no value. On the other hand however, we have almost a consensus of testimony, from Sozomen, Palladius and St. Jerome, to Baronius, Bellarmine and Mgr. Lamy, to the tradition that St. Ephrem remained all his life only a Deacon.

It is clear then, that for an adequate appreciation of St. Ephrem's career, and of his influence on the post-Nicene age of the Church, a more complete history of the period is needed than is at present available. But we can at least see from the tributes of some of the Fathers, which at times seem even extravagant, that his commanding figure must have dominated the Eastern Church in much the same way that St. Chrysostom dominated the Greek Church, and St. Augustine the Western. His works

were nearly all translated, sometimes immediately and during his own lifetime, into Greek and Latin; and later translations into Arabic, Coptic and other languages made them as familiar to the monks of the African deserts as to those of Syria and Persia. Indeed the Saint appears to have enjoyed even a wider vogue in religious circles than our own Rodriguez of today. There is one collection of his ascetical discourses, copied in the 12th century over a faded Bible MS. of the 5th century, that has preserved for us the famous Codex Ephraemi Rescriptus, the fourth in importance among the great uncials of the Greek Bible. His Scriptural Commentaries were studied and quoted by writers of the Schools of Antioch, Alexandria, Caesarea and Edessa, while many of his sermons were used as models in the Academies of Constantinople and even at Rome. St. Chrysostom points to him as "that celebrated Ephrem, who glorified the Church of God by his virtues and his writings * * * who is the rouser of the sluggard, the consoler of the afflicted, the mirror of monks, the discipline of youth." * "Ephrem's life and the splendor of his doctrine," writes St. Gregory of Nyssa, "has lighted up the whole world; he is known almost wherever the sun shines." † We are told that St. Basil marveled at his erudition, and confessed himself indebted to St. Ephrem for the interpretation of many obscure passages of Holy Scripture. But if some of these testimonials appear colored and rhetorical, we are at least prepared to form a safe opinion of his reputation from the sober words of St. Jerome: "Ephrem the Syrian," he writes, "attained such great renown, that his writings are now read publicly, in some Churches, after the Holy Scriptures. I myself have read his treatise on the Holy Spirit, translated from Syriac into Greek, and even in the translation I recognized the power of this sublime genius." ‡ There is no need to dwell here on the enthusiasm with which Syriac writers in every age speak of their great Patriarch, applying to him various picturesque titles, indeed not entirely unjustified. To them he is "the Prophet of the Syrians," "the Harp of the Holy Ghost," "the Eloquent Mouth," "the Pillar of the Church," "the Doctor of the World."

But what is of chief interest to us at the present time is the

* *Oratio de Consumm. Saec.*

† *Sermo in Vitam Ephraemi.*

‡ *De Viris Illustr.*

value to the Church of the works of St. Ephrem, and the grounds for his selection as a Doctor of the Universal Church. As we gather from the words of the recent Encyclical, the Deacon of Edessa holds a commanding position as a source of Ecclesiastical History, especially as regards the religious struggles of the 4th century; he is a supreme model of sacred eloquence, and moreover, is ranked high among the greatest poets of the early Church; but what is of much more moment, St. Ephrem is conspicuous among all the Fathers by the very abundance of his commentaries and sermons, as an orthodox interpreter of Holy Scripture, and as a witness to the most important doctrines of dogmatic theology; and finally, a fact which is perhaps little known, the Saint is now acknowledged among scholars as the Father of sacred liturgy and Church music.

We can touch but briefly on some of these aspects of St. Ephrem's varied activities. As he had long been familiar with the successful methods of the heretic Bardesanes and his son Harmonius in the 2nd century, and of Arius in his own times, all of whom wrote numerous poems and set them to popular melodies, in order thus to spread their false doctrines among the populace, St. Ephrem did not hesitate to borrow the enemy's weapons in the cause of truth, and in his turn wrote, with even greater success, scores of Catholic hymns and melodies, to popularize orthodox doctrines and to confute the heretics in their own field. In the MSS., there have been discovered by Mgr. Lamy at least 75 different melodies indicated at the head of the hymns, just as in many hymnologies of today. It is in these hymns especially that we find valuable testimony to the ceremonies of the ancient Ritual, as for instance for Baptism at the Paschal season, for Confirmation by the Bishop or Pontifex, for Holy Communion when received in the hands, according to the ancient discipline of the Church, etc. Thus began St. Ephrem's musical and liturgical work in the Churches of Nisibis, and continued later on at Edessa. We read glowing eulogies¹ of his genius for organization and of his wonderful success in training various choirs of nuns and of young men, and in teaching the people to sing at the Church services on all the principal festivals. The fame of the splendor of these celebrations was spread even in the West. We all know how St. Augustine speaks of the flood of

¹ THEODORET, L., IV, c. 27.

consoling tears which overwhelmed him as he listened, in the Church of Milan, to the majestic harmonies of the alternate singing then lately introduced by St. Ambrose, as he says, "in the manner of Oriental regions."¹ The recent Encyclical even declares that there are undoubted evidences to show that the Liturgical music of both Constantinople and of Milan, and consequently that Gregorian Music also, was originally derived from the Syrian antiphonaries which owe their origin to St. Ephrem. It is indeed quite certain that many of the present day Gregorian melodies are directly traceable to Eastern sources.

As a sacred Orator, perhaps no phrase better describes St. Ephrem than that in which Ebed-Jesu, Bishop of Nisibis in the 6th century, calls him the Prophet of the Last Judgment. In all his sermons, indeed in most of his hymns and discourses, it is rare that St. Ephrem does not lead us to serious thoughts on our last end. There is the same vividness of conviction, the same dread of hell and judgment that is so evident in St. Jerome. "But no preacher of any age," says Guillon² "ever presented with such energy, and with such a variety of realistic pictures, the frailness of this life, the nothingness of earthly things, and the terrors of death and judgment, as St. Ephrem." One sermon in particular, on the Last Day³ is a veritable drama, so vivid and realistic that it remained long celebrated throughout the Orient as the greatest sermon ever preached on the subject. It is spoken of by St. Gregory as needing only the actual presence of the Supreme Judge to make it a reality; it was praised enthusiastically by Vincent of Beauvis in the thirteenth century, while Dante himself is said to have borrowed from its vivid imagery. Some of his thoughts and expressions sound intensely modern. "You ask me," he says, "if such or such a priest is worthy of his ministry. What is that to you? He is a priest. Take care you do not violate the precept of Christ, to honor him as such. Gold is not less gold, even if you find it encased in mud." "If when traveling, one comes across a blood-stained corpse, he is seized with horror, he trembles and grows pale; but bring before his eyes and din in his ears the story of the Crucified, dying for our sins—he is distracted, he turns to other things."

¹ ST. AUG., *Confessions*, IX, 7.

² *Cours des Peres*, Vol. VIII, St. Ephrem.

³ *Vatican Edition—Greek and Latin—*Vol. II, p. 192.

But it is pre-eminently in Dogmatic Theology that St. Ephrem takes high rank as an ancient Father and Doctor of the Universal Church. He was her champion against all the heresies of the 4th century, all of which, alas, chose their chief battleground in this very region of Asia Minor. There the religious struggles were frequent and violent. In Edessa alone, twelve different heretical sects were to be found. There were the Gnostic followers of Bardesanes among the well-to-do classes; the accomplished and smooth-tongued Arius, whose doctrines were spread chiefly among the populace, but at times pervaded all grades of society; the ascetical Marcion, and Apollinaris, whose heresies still persisted from an earlier age; there were the Manicheans, the Encratists, the Astrologers, and many others, most of whom are frequently met with in the sermons and hymns of St. Ephrem. But as the Saint's method of controversy was not always by direct refutation, but more often by clear, concise exposition of orthodox Catholic teaching, the historian is often disappointed not to find a definite statement of the heretical doctrine in question. Neither does he seem ever to indulge in mere theological speculation. He is throughout the Teacher, proposing to our unquestioning faith, Truth as it was handed down from the beginning, and freely appealing to that unvarying Apostolical Tradition which is the familiar argument of all the Fathers.

St. Ephrem's teaching on the august mystery of the Holy Trinity follows that of the Nicene Council, and though in Syriac there is no word the exact equivalent of the Greek "Homooousios"—*Consubstantial*—he uses various expressions like "Equal in Essence," "Son of the Nature" (as is done in the Syriac version of Nicene Creed), or similar phrases, to take the place of this term.¹⁰ He even anticipated the great controversies of the famous Filioque; for the hymn to the Blessed Trinity¹¹ contains this doctrine explicitly: "the Father begetting, the Son Begotten of His Bosom, the Holy Spirit proceeding from the Father *and the Son*; the Father, Maker of the world from nothing, the Son, Creator who established all things with his Father; the Holy Spirit, Paraclete and Merciful, in whom are perfected all that was or is or shall be." Again, the unity and distinction of the

¹⁰ ASSEMANI, *Bibl. Orient.* I, p. 111.

¹¹ LAMY, *Hymni et Sermones*, III, p. 242.

Divine Persons is clearly expressed: "one passes not into the other, one is joined to the other, one is distinct from the other; behold One is Three, and the Three are One, mingled and not confused, distinct and not separated."¹² In still another hymn we are given a long and beautiful exposition of the familiar comparison with the Sun, its Light and Heat, to represent the Father, Son and Holy Ghost.

Not less marvelous, as an anticipation of the difficulties proposed by the Monophysites and the Monothelites of the 6th century, is St. Ephrem's doctrine on the dual Nature and the Single Personality of Christ, our Lord. "Praiseworthy and Wise is He, who joined and mingled Divinity with Humanity: one nature from on high, one from below, He mixed like two liquids (yet not confused), and became a Person, the God-Man."¹³ "When you see Him in heaven, there is nothing like to Him; when you find Him on earth, he is simply Man; turn your eyes to the right, and lo, myriads on myriads of Angels ministering unto Him, while Cherubim and countless watchers cry out Holy, Holy. But look on Him upon the earth, and lo, the foxes have holes, and the birds of the air nests, but He who is the Son of God has not whereon to lay His head."¹⁴

As for St. Ephrem's loyalty to the Primacy, we cannot do better than repeat his striking testimony, from distant Edessa, to the Supreme Authority of Christ's Vicar: "Blessed art thou, O Peter, the head and the tongue of the Body of Brethren, the Body which is formed from the union of the Disciples: the true revelation of the Father is heard, favoring Peter, who becomes the unshaken rock."¹⁵ Another hymn records a sublime colloquy between Christ and His Vicar on earth, in which Our Lord speaks thus to Peter: "Simon, my Disciple, I have made thee the foundation of my holy Church; I have called thee the Rock, that thou mightest sustain the whole edifice. Thou art the watcher over those who build for me a Church on earth. If they build not aright, I have placed thee a foundation, do thou restrain them. Thou art the fountain head from which my doctrine is drawn; thou art the head of my disciples, through thee will I

¹² ASSEMANI, *Ibidem*, p. 107.

¹³ ASSEMANI, *Ibid.*, p. 80.

¹⁴ LAMY, *Ibid.*, p. 352.

¹⁵ RAHMANI, *Hymni S. Ephraemi*, p. 45.

give drink to the nations. I have given to thee the keys of my kingdom, and behold I make thee Lord over all my possessions.”¹⁶

In much the same way numerous other details of Catholic doctrine appear in St. Ephrem, as though with a sort of marvelous prescience of later controversies. But it can be said with truth that nowhere does his language rise to more lyric heights of pure poetry than when he is speaking of the Real Presence in the Blessed Eucharist, or the praises of the Blessed Mother of God.

To cite a few brief passages: Among the Syriac names for the Holy Eucharist even today, the most celebrated is the word *Gmurtho'*, which means literally the Live-Coal, a name which was given to it because St. Ephrem long ago applied a beautiful commentary on Isaias 6, 6—where the Cherubim purified the lips of the Prophet with a live-coal from the Altar—to the Blessed Sacrament. There are in the hymns many beautiful tributes to the Real Presence: “The Priests of old desired thy beauty, and saw it not; the Priests who came after them hated thee, and treated thee unworthily; but the Priests of today embrace thee in their arms, O Bread of Life, who, coming down from heaven, hath united thyself to our senses.”¹⁷ Another stanza reads: “In a new way, His Body is united to our bodies, His Blood most pure is diffused through our veins * * * behold, Fire and the Spirit” (this is a familiar metaphor in St. Ephrem) “in the womb of thy Mother; Fire and the Spirit in the waters of the Jordan; Fire and the Spirit in the Bread and the Chalice. * * * It is thee, O Lord, we eat, thee we drink, not that we may consume thee, but that we may live in thee.”¹⁸

But it may be doubted if this gifted poet ever sings more beautifully than when chanting the praises of the Blessed Mother. There are exquisite gems of devotion and tender thought in stanza after stanza of the hymns on the Nativity, on Virginity, and on the Feasts of our Lady. Theologians find, for instance, a definite tribute to the traditional belief in the Immaculate Conception in such passages as the following: “Both were without blemish, both were most pure, Mary and Eve: but one was the cause of our death, the other, of our life.”¹⁹ “Thou,

¹⁶ LAMY, I, p. 411.

¹⁷ ASSEMANI, *Ibid.*, 197.

¹⁸ ASSEMANI, *Ibid.*, 101.

¹⁹ ASSEMANI, *Ibid.*, p. 90.

O Lord, and thy Mother, are the only beings who in every way are beautiful: for in thee, O Lord, there is no shadow of blemish, and no stain in thy Mother." ²⁰ Here is St. Ephrem's way of expressing the Divine Motherhood of Mary: "Son of the Father, Son of Mary, thou art the one Word of God; born supernaturally of the Mother, naturally of the Father, and in a new way of the Jordan: but of the River, the Mother and the Father thou art one and the same Child-God." ²¹ But when the saintly poet sings of the Nativity of our Lord, and the tenderly human relations of the Mother and Child, we are reminded irresistibly of a Francis of Assisi; and, we fancy, St. Ignatius himself would use this same language in his exstastic adoration of the humanity of Christ. There is an intimate kinship in all the Saints. In one of these hymns, the Blessed Mother thus addresses the Divine Infant: "A tender dove is bearing the eagle of ages, bearing it and singing the while: O wonderful Birdling, who wishes to be nourished in this little nest of mine, let me sing thee a melody that will move the Cherubim." ²² And again, after speaking of the glories of the heavenly court, and in climax after climax rising to the light inaccessible in which the eternal Word dwells, the poet continues: "But if love urge the mind to seek him ever, intrude not near the throne of burning spirits, but come rather, and see him: in the arms of Mary and Joseph: the hidden in the Father has revealed Himself, through a Virgin, to mortal men." ²³ "The glorious Sun has contracted itself, to hide in a white cloud." ²⁴

These are but chance gleanings, however, from the rich, waving fields of pure poetry in the writings of St. Ephrem—writings that for long ages have been regions unexplored. We find here the same substantial accord with the teachings of the living Church of today, as in all the great and better-known Fathers of antiquity. But who can guess the purposes of Providence, in now restoring St. Ephrem to his greatness of sixteen centuries ago? If this Encyclical be a prophecy—of the coming reunion of the East and the West, God speed the day! The Holy Father could scarcely have selected a more fitting Patron as a harbinger

²⁰ BICKELL, *Carmina Nisibena*, n. 27.

²¹ LAMY, II, p. 558.

²² LAMY, *Ibid.*, p. 543.

²³ LAMY, *Ibid.*, p. 581.

²⁴ LAMY, *Ibid.*, p. 622.

of the long desired event. For all the great religious bodies of the East, who revere St. Ephrem as the common Father and Master of all their creeds, can surely find, in his teaching, a way to unity with the one Universal Church. And thus it is not alone as the sublime religious poet, nor as the mighty Christian orator only, that St. Ephrem rises before our eyes, at this late day, out of the mist of centuries; but it is the Master of Holy Scripture, and the Witness to our ancient heritage of Faith; it is the Guide—to those great nations which were young and flourishing in his day, in the 4th century, and now, after their age-long burial, are young again: such in brief is Ephrem the Syrian, the humble Deacon of Edessa, on whom the Supreme Pontiff has now conferred the title and honors of Doctor of the Universal Church.

REV. J. GORAYEB, S. J.
Woodstock College,
Woodstock, Md.

RELIGIOUS ORDERS OF WOMEN OF THE UNITED STATES

In a brief history of the Religious Orders of Women of the United States, it would seem specially important that two separate periods be taken into consideration: the first embraces the years included in the administration of Archbishop Carroll and the two decades and a half following it, down to 1840; the second includes the four score of years lying between that time and the present. In the former, most of the strictly American foundations were made; in the latter, European communities or those developed out of the earlier American orders¹ began their work in the country.

When the Right Rev. John Carroll became Bishop of Baltimore, in 1789, his diocese was co-terminous with the whole United States of that day, with about thirty priests and, probably, forty thousand Catholics. There were no women religious.

The whole United States then meant the country between the Atlantic Ocean and the Mississippi River and from Canada and the Great Lakes to the northern boundary of Florida westward to the Mississippi. It embraced Maine, Vermont, the Thirteen Original Colonies, the North-Western, South-Western and Mississippi Territories. The North-Western Territory contained Ohio, Indiana, Illinois, Michigan, Wisconsin, and part of Minnesota; the South-Western Territory included Kentucky and Tennessee; and the Mississippi Territory embraced Alabama and the State of Mississippi—in all, twenty-five of our present forty-eight states.

In 1790, the year of his consecration, Bishop Carroll gave permission to four Carmelite Nuns from Antwerp to found a convent at Port Tobacco, Maryland. Anxious for them to open an academy for girls, the Bishop obtained the privilege from Rome for them to dispense with the cloister, but the Sisters preferred to adhere to their rule and to spend their lives in prayer and penance.

¹ Paper read at the first annual meeting of the American Catholic Historical Association.

Two years later (1792) three nuns of the Order of Poor Clares arrived from France and went to Frederick, Maryland, but finally they settled in Georgetown and opened an academy there. The school did not prosper and on the death of the superior in 1804, the Sisters returned to Europe. Disappointed in the hope of establishing schools through European help, the Bishop and his clergy turned their attention to founding communities at home. Father Leonard Neale, while pastor in Philadelphia, saw in Miss Alice Lalor, who was under his spiritual direction, a means for carrying out his plans, since she had desired to enter religious life even before she left Ireland in 1795. The yellow fever scourge of 1798 closed the school which she and her companions had opened, the youngest of the band having died of the plague. In 1799, when Father Neale was appointed president of Georgetown College, he invited Miss Lalor and her companions to come to Georgetown. They accepted the invitation and resided with the Poor Clares until they secured their own building. They then opened the first free school in the District of Columbia (January 24, 1799). The public free schools of that locality were opened in 1805. When the Poor Clares were ready to return to France in 1804, Father Neale bought their property for Miss Lalor and her companions who were called the "Pious Ladies," but who were not organized into a religious community. In 1802, Mrs. Sharpe, their best teacher, died, and the school declined until there were only twelve pupils. Up to 1810, only four prospective postulants had come to them, and efforts to obtain religious from Europe to train them had failed. Their own wish was to be members of the Visitation Order. Consequently, Bishop Neale, in 1812, established a novitiate for this purpose, and when he succeeded Archbishop Carroll as Ordinary of Baltimore, in 1815, he obtained permission to erect the convent into a Monastery of the Visitation Order (1816). The present Georgetown Academy occupies the site of the original foundation. No convent was founded from this house until 1837, but monasteries are now established in all parts of the country.

During the decade of years preceding the establishment of the Visitation community, another society had come into existence and had made establishments at Emmitsburg and

Philadelphia and was then on the eve of sending a colony of Sisters to New York. The conversion of Mrs. Seton in 1805 had been a subject of unusual interest to Archbishop Carroll and to other clergymen, because of her place in the social world, and because of her trials after embracing the faith. She had been introduced to the clergy by a prominent personage, Mr. Philip Filicchi, former consul-general of the United States at Leghorn. It was at the house of his brother Antonio, in Italy, that Mrs. Seton's faith in the truths of Catholic doctrine was awakened, and both brothers desired for her the fullest illumination in matters of faith. To this end she was introduced by them, either personally, or through correspondence, to Archbishop Carroll, Fathers Cheverus and Matignon of Boston, and to the clergy of New York. In 1806, Father DuBourg, while in New York, met Mrs. Seton, we might say accidentally, if we did not know God's mysterious ways in carrying out His plans. He conversed with her, learned of her desire to enter a religious community, of her thoughts of going to Canada, or even to Europe for that purpose, since there were no religious houses in the United States. He persuaded her to go to Baltimore and open a school on the grounds of the Sulpician Seminary of which he was president. Encouraged by this prospect, Mrs. Seton and her three daughters sailed from New York on June 9, 1808, and reached Baltimore on Wednesday night, June 15. The next morning, the feast of Corpus Christi, she attended the dedication services of St. Mary's Seminary Chapel. In September, she opened a boarding school for young ladies, admitting only the children of Catholic parents. Cecilia O'Conway, "Philadelphia's First Nun," joined her on December 7, although she had made preparations to enter a convent in Spain. Mr. Cooper, a recent convert, and a student of St. Mary's Seminary, was possessed of property which Mrs. Seton hoped might be available for her work. She approached Father DuBourg, informing him of her desire to care for poor children and her prayers that Mr. Cooper might give his money for that purpose. Immediately after this interview, Mr. Cooper presented himself saying he wished to use his means for charitable purposes and wondered if Mrs. Seton would undertake the work. Struck at the coincidence, Father DuBourg advised a delay of one

month, but at its expiration found both unchanged in their desires. He then informed Archbishop Carroll, who regarded the circumstance as providential for the American Church and gave his approval and blessing. Other postulants from Philadelphia, New York, and Baltimore entered the community, and on June 1, 1909, the Sisters adopted the black habit, cape and cap. They appeared in their religious garb for the first time at the solemn services in St. Mary's Chapel on Corpus Christi, 1809, one year after Mother Seton's arrival in Baltimore. During the previous year, she had consecrated herself to God by the three vows of religion, and she now placed her community under the protection of St. Joseph, by adopting the name SISTERS OF CHARITY OF ST. JOSEPH. Father DuBourg was constituted their ecclesiastical superior and drew up a rule of observance until a permanent constitution should be accepted. In accordance with Mr. Cooper's wish, property was purchased at Emmitsburg. While the house there was being made ready for the community, Mother Seton and a few others lived in Father Duhamel's log house, near the college. On July 30, they moved into the "Stone House," the cradle of Mother Seton's community, and the rest of the Sisters from Baltimore arrived the following day. The Sisters numbered ten, to whom Father DuBourg gave a spiritual retreat, beginning on August 10. Father Dubois, president of Mt. St. Mary's, was their chaplain and director. Class work began with two boarders from Baltimore, and Mother Seton's three daughters, and with day pupils from the village. Charity to the sick was exercised almost immediately by attending patients stricken by the fever which had broken out in the neighborhood of Emmitsburg. In the midst of privations and sufferings, the Sisters of Charity, the pioneer and typical American community, grew in numbers, strength and fervor, and their schools increased. By June there were forty pupils, thirty being boarders at St. Joseph's Valley. Mother Seton superintended the classes and established what is now called a "practice" or "model" school. The rules and constitutions of St. Vincent de Paul, modified to meet the conditions in America, were confirmed by Archbishop Carroll on January 17, 1812, and an election of officers took place immediately. Mother Seton was elected Mother Superior, and the community assumes the name of DAUGHTERS OF CHARITY. A retreat followed and the Sisters were given

another year to test their vocation. In September, 1812, Reverend Simon Gabriel Bruté became chaplain and confessor. On the 19th of July, 1813, eighteen members were admitted to the vows of poverty, chastity and obedience. In August, Sister Catherine Mullen was appointed mistress of novices over ten members. The Sisters opened their first mission at St. Joseph Asylum, Philadelphia, on October 6, 1814. Before Mother Seton's death in 1821 (January 4), the community, then fifty in number, was directing schools and asylums in Philadelphia, schools and asylums in New York and Baltimore, was superintending domestic affairs at Mt. St. Mary's College, Emmitsburg, and was conducting a boarding academy and a pay and free day school at the Motherhouse. The children of the free school received free each day their dinner as well as their education. The society was chartered by the legislature of Maryland in January, 1817. Towards the middle of the century when the movement was made by the ecclesiastical superior to affiliate the Order with the French Sisters of Charity, it numbered about four hundred members and had institutions from the New England States to the Gulf of Mexico and from the Atlantic to the Mississippi. It registered twenty academies, forty-six parochial schools, twenty-nine asylums, more than a dozen hospitals, and a retreat for the insane. The affiliation project brought about in 1846 a separation of the New York Sisters from Emmitsburg. Under Archbishop Hughes, they became independent, retaining Mother Seton's rules and costume. They number now about eighteen hundred members and conduct a college, academies, parochial schools, asylums, and hospitals throughout the Archdiocese of New York.

The Cincinnati Sisters in 1852 when the cornette and French rule were introduced into the United States remained Mother Seton's Daughters. They opened their novitiate with Archbishop Purcell as ecclesiastical superior and now, a community of one thousand Sisters, they have establishments in nine dioceses from Ohio to New Mexico. They conduct a college, five academies, twenty-five high, and seventy parochial schools, a boarding school for deaf-mutes, a day-school for colored children, an infant asylum, a day nursery, an Italian mission, two orphanages, five training-schools for nurses, a free clinic and dispensary, and eight hospitals and sanitariums.

From the New York community, the Halifax province was formed in 1849. Through the agency of New York and Cincinnati the Convent Station, (New Jersey) Community was established in 1859 and from the Cincinnati Motherhouse in 1870, the Greensburg, (Pennsylvania) branch was established. All three are large flourishing religious bodies carrying on the same works as those from whom they originated. The Convent Station Sisters opened the first Catholic College for Women in the United States, St. Elizabeth's, founded in 1899.

The SISTERS OF CHARITY OF NAZARETH, Kentucky, were founded indirectly from Emmitsburg by Father David, ecclesiastical superior of Mother Seton's community when he accepted the invitation of Bishop Flaget to go to Kentucky. He took with him the rules of the Maryland Sisterhood and intended the foundation he made in 1812 to be a novitiate for the eastern Motherhouse, but Father Dubois advised him to keep it independent. Mother Catherine Spalding, superior for twenty-four years coöperated with Father David, and the growth and success of the organization are in a great measure due to her clear-sighted and firm but kind government. A school was opened on September 14, 1814, near the Church of St. Thomas at Bardstown. In 1822, the Nazareth Academy and Motherhouse were permanently established about two miles and a half from Bardstown. The community then numbered thirty-eight and there were twenty-five boarding pupils. Schools were opened not only in Kentucky but also in Indiana and Tennessee and later in Ohio, Maryland, Massachusetts and elsewhere.

The LEAVENWORTH SISTERS OF CHARITY were founded from Nazareth in 1859. Another branch of Mother Seton's Daughters is Bishop England's community, the Sisters of Our Lady of Mercy, established in 1830, so that now at the centennial of Mother Seton's death (January 4, 1921) she has in the United States about eight thousand followers who "call her blessed" and endeavor to walk in her footsteps.

In the same year that Father David established the Sisters of Nazareth (1812), but a few months earlier, Father Nerinckx gave to the Church a new order THE FRIENDS OF MARY AT THE FOOT OF THE CROSS, or, as they are generally known, THE SISTERS OF LORETTO. Miss Mary Rhodes, of Maryland,

had started a small school at Hardin's Creek in Marion County, and this gave Fathers Badin and Nerinckx an opportunity of realizing their plans for Catholic education in Kentucky. Miss Rhodes, who cherished the idea of religious life, was joined by several others, a small tract of land was purchased, and the pioneer convent school west of the Alleghany Mountains was opened. The first novices received their religious habit on April 25, 1812, and the community was approved by the Sovereign Pontiff on April 1, 1816. Although located in Kentucky and having its principal houses there, it spread to Arkansas, Missouri, Kansas, Colorado, New Mexico, Texas, and Arizona and today it has colleges, academies and parochial schools in many cities, and several schools for Indians in New Mexico. The membership of the community is about eight hundred. Bishop DuBourg, who had exercised so great influence in founding the educational establishments of Mother Seton, showed equal zeal when Providence led his footsteps to the southern part of the country. The French possessions, ceded to the United States by Napoleon Bonaparte with the idea of creating for England a rival equal to herself, became the extensive diocese of Bishop DuBourg in 1815. URSULINE SISTERS had come there from France in 1727 and had opened a boarding and day school, as well as an orphan asylum and hospital. The mother country paid their travelling expenses and a salary until the institutions were self-supporting. The Spanish government, when it took possession of that part of the country, was also solicitous for education, but from a Spanish standpoint, and the Nuns suffered a little on account of their French tendencies. They prospered, however, and received Spanish postulants, and they became reconciled to the new order though somewhat fearful of the results of the French Revolution, so that when Louisiana was given back to France by the Spaniards, the Superior and fifteen of the Sisters went to Havana and established themselves there. The nine remaining Sisters, anxious about their fate, had written to President Jefferson at Washington, and were assured of protection by the government of the United States. They have continued their work in New Orleans to the present day, but did not attempt any new settlements for half a century later. The lack of educational opportunities in the

extensive territory under his charge was uppermost in the mind of Bishop DuBourg when he visited Mother Barat at the Convent of the Sacred Heart in Paris, on January 14, 1817, and learned with joy of the desire of Madame Duchesne to give her life to the missions in America. With a little band of Sisters she took voyage for the United States on March 21, and landed in New Orleans on May 29, 1818, sailing up the Mississippi to St. Louis and finally reaching St. Charles, where she made the Society's first foundation in America. In time the community spread to the south, east and west and now has many schools and academies.

Father Wilson, a Dominican, superior of St. Thomas College, Kentucky, saw the lack of facilities for educating the girls of his parish, and organized into a religious community several young women desirous of devoting themselves to the training of the young. They became the pioneer DOMINICAN SISTERHOOD of the United States (1822). The following year they opened a school with fifteen pupils. In 1830, this Motherhouse sent a colony to Somerset, Ohio, and later to other parts of Kentucky, to Tennessee, Texas and California, and they helped found St. Clara at Sinsinawa Mound, Wisconsin, in 1848. From these various centers, branches have been established in all the eastern states.

The OBLATE SISTERS OF PROVIDENCE, colored, were instituted by M. Joubert, a Sulpician, in 1825, at Baltimore for work among the negroes. Their order was approved by the Holy See on October 2, 1831, and the Sisters now have boarding schools, orphanages, and day schools in Baltimore and Washington, in Kansas, Missouri, and the West Indies.

The Reverend Terence J. Donaghue, pastor of St. Michael's parish, Philadelphia, when he finished his church in 1833, began at once to organize a school, and this he did with the aid of several young women whom he had brought from Ireland. They became his first teachers and finally on November 1, 1833, the founders of the SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY. Ten years later, the Sisters and Father Donaghue were invited to help Bishop Loras establish the Church in the west. Five of the Sisters left Philadelphia on June 5, 1843, but the pressing needs of the Dubuque diocese

induced Father Donaghue to take the whole community westward. In 1858, the Motherhouse was transferred from the original site to Mt. Carmel on a bluff overlooking the Mississippi River and from it schools and academies have been established throughout the middle and far west, especially in Chicago. From 1809 to 1840, the communities which took root in the country and grew very strong were of American origin; but from this time forward, owing to increased population, help was sought from Europe, or, on account of troubles abroad, Europeans sought an asylum of safety in America. Many of the Bishops, when they saw the tide of immigration coming to our shores, went in person to plead for missionary and educational help, as well as material aid. For the last they applied successfully to the Society for the Propagation of the Faith and to the Leopoldine Association. Bishop Rosati, with all these purposes in mind, visited France in 1834 and while there secured the SISTERS OF ST. JOSEPH for his diocese of St. Louis. The Sisters, six in number, left Havre on January 17, 1836, and reached St. Louis by way of New Orleans on March 25. They began their work at Cahokia, but very soon after opened a convent at Carondolet and this became their Motherhouse. From this first establishment the Sisters of St. Joseph in Erie, Philadelphia, Buffalo, Wheeling, Troy, St. Paul, and Brooklyn have had their origin, and from Brooklyn branches have been founded in Vermont, Pennsylvania, and Massachusetts.

Bishop de la Hailandière, of Vincennes, brought the Sisters of Providence from France to Indiana in 1840. Six Sisters reached New York in October and took the long stage journey over the Alleghanies travelled in the early twenties and thirties by Mother Seton's daughters on their journeys to St. Louis, Cincinnati, New Orleans, Mobile, and in 1838, to Vincennes. In 1843 St. Mary's of the Woods, the American foundation of the SISTERS OF PROVIDENCE became independent of the Order in France, on account of the disadvantage of distance. The Sisters, like their predecessors in Indiana, endured sufferings of various kinds, but Mother Theodore Guérin, a woman of heroic character overcame all obstacles and at her death, in 1856, left fourteen houses in Indiana. In succeeding years, according to the growth of the community, parish schools and

academies were opened in other states. They number about fourteen hundred Sisters. The same year which brought the Sisters of Providence to Indiana saw the arrival of the SISTERS OF NOTRE DAME OF NAMUR in Ohio. Bishop Purcell, who had been expecting Bishop Bruté's niece and other LADIES OF THE SACRED HEART, received word through the Reverend Hercules Brassac that Mother Barat could not fulfill her promise, but that he had secured a colony of eight Sisters of Notre Dame for the diocese of Cincinnati. General Lytle had given property in Brown County for educational purposes and Bishop Purcell wished the Sisters to open an academy there. When they arrived, in October, 1840, and found their new home would be in the country where no poor school could be attached to the pay school, they declined the offer. After a few weeks they secured a home in Cincinnati and opened the Sixth Street Academy on January 18, 1841. In later years, they made other foundations in Ohio, Philadelphia, Massachusetts and California and have Trinity College in Washington, the second Catholic College for women in the United States. The SISTERS OF NOTRE DAME OF CLEVELAND are likewise a province of Namur. The eight Sisters received into Cleveland by Bishop Gilmour were the first exiles, victims of the Kulturkampf of 1871. They reached Ohio in 1874, and later were invited by Bishop Toebbe of Covington and others, until in 1877, two hundred of the community were teaching in the United States. They have Bohemian, Slovak and Hungarian schools in addition to their German and English institutions.

The SISTERS OF THE HOLY CROSS were sent to this country by their founder, Abbé Moreau, when Father Sorin asked his aid for the missions in Indiana. Four Sisters left their Motherhouse in France on June 6, 1846, and established their first house at Bertrand in Michigan, just outside of Indiana, because Bishop de la Hailandière objected to their settling in Indiana. He had invited the Sisters of Providence and thought there would not be sufficient work for the two communities. Bishop Lefèvre of Detroit was pleased to have the Sisters until Bishop de la Hailandière expressed his dissatisfaction and then he retracted the permission given. Father Sorin went to consult him personally and fortunately found with him a visiting



prelate, Bishop Purcell of Cincinnati, who, when the question was presented, convinced Bishop Lefèvre that the Sisters would be of inestimable advantage and he accordingly withdrew his prohibition and gave the foundation his approval. In September, 1844, the first novices were invested in the habit of the order and in 1845 the Society for the Propagation of the Faith granted the Sisters 5,000 francs and the inhabitants of Bertrand gave them seventy-seven acres of land, on which to erect a new building. In 1846, Father Sorin brought from France a number of French Sisters and postulants to help the American mission. In 1855 the institution was moved from Bertrand to its present location, a mile west of Notre Dame. In 1867, the community was recognized by Rome as independent of the order in France. It conducts colleges, schools, and academies in the east, the middle and far west, has hospitals and other institutions and is a religious body of over one thousand members. The same year which brought the Sisters of the Holy Cross to America, introduced the SISTERS OF MERCY to Pittsburgh. When in Ireland, Bishop O'Connor invited them to his episcopal city, which they reached on December 21, 1843. The Sisters of Charity from Emmitsburg who had been there since 1835 went to missions awaiting them in Cincinnati and other parts of Ohio. The Sisters of Mercy built their Motherhouse at Beatty and still conduct an academy there. In 1846, a colony was sent to Chicago and later other houses were opened in Pennsylvania and the New England States. They, also, made independent foundations in other cities. A colony came directly from England to New York in 1846 and several from Ireland: to Arkansas in 1850, to California in 1854, to Cincinnati in 1858 and to Philadelphia in 1860. They number over four thousand in all their various branches.

The SISTERS OF THE GOOD SHEPHERD made their first American foundation in Louisville, Kentucky, in 1844. This house belongs to their largest and most efficient province, that of Carthage, a suburb of Cincinnati, founded in 1857. Other provincial houses in New York City, St. Louis, St. Paul and Philadelphia are extending the great and wonderful work of the Sisters throughout the whole country.

The **SISTERS OF THE MOST PRECIOUS BLOOD** whose Motherhouse and novitiate are at Maria Stein, Mercer County, Ohio, reached the United States in 1844. Six sisters were brought from Switzerland by Reverend Francis S. Brunner, Provincial of the Precious Blood Fathers. They teach in the public schools of Mercer County, and have schools and other establishments in Ohio, Indiana, Illinois, Missouri and Arizona.

The **SISTERS-SERVANTS OF THE IMMACULATE HEART OF MARY** are an American foundation. In 1845 two Sisters of Providence from Baltimore and several young ladies engaged in teaching with the approval of Bishop Lefèvre, placed themselves under the spiritual guidance of Father Gilet at Monroe, Michigan, with the intention of becoming religious. The rules given them by Father Gilet were followed until 1857, when Father Joos wrote their constitution and revised the rule previously adopted. Independent foundations were made from this Motherhouse in Philadelphia in 1859, in Scranton, in 1871. All three have become important centers and conduct a large number of the schools and academies of the several dioceses in which they reside. The Redemptorist Fathers who were working zealously among the German immigrants to the United States in the early decades of the nineteenth century had the honor of bringing to the wilds of Pennsylvania the first six **SCHOOL SISTERS OF NOTRE DAME** in 1847. One of the number, Mother Caroline, in 1850, obtained from the Motherhouse in Bavaria a modification of the rule of enclosure and later, at the invitation of Bishop Henni, established the Motherhouse in Milwaukee. By 1876, her community was so large that she divided the administration, making Baltimore head of an eastern province and St. Louis head of the southern. The **SISTERS OF ST. FRANCIS OF THE PERPETUAL ADORATION** came also from Bavaria, in 1849, but they were unable to carry out their rule of perpetual adoration until 1877 when their Motherhouse at LaCrosse was finished and a blessing given to the Sisters and their work by their life-long friend Bishop Heiss. In 1851, the fourth order to enter Indiana, that of the **SISTERS OF ST. FRANCIS**, was established at Oldenburg. Two Sisters came from Vienna, but only one remained. In 1852, she had

her convent canonically established and opened an academy. The community increased rapidly and has charge of schools in the Archdioceses of Cincinnati and St. Louis and in the Diocese of Indianapolis.

The SISTERS OF THE THIRD ORDER OF ST. FRANCIS were founded by Bishop Neumann of Philadelphia in 1855. The Syracuse, Buffalo, and Pittsburgh houses are branches of this. In 1896, the Motherhouse was transferred from Philadelphia to Glen Riddle. An independent foundation was made at Tiffin, Ohio, in 1869.

Mrs. Sarah Peter of Cincinnati, who, with Archbishop Purcell, had introduced so many religious from European countries, obtained six SISTERS OF THE POOR OF ST. FRANCIS from Germany in 1858, and established them in Cincinnati, where they opened St. Mary's Hospital. In 1860, St. Elizabeth Hospital in Covington was begun and in 1861, they placed three Clarisses or Recluses in the residence of Mrs. Peter who used thereafter until her death, in 1877, a small suite of rooms in the same house.

The SISTERS OF ST. FRANCIS of Clinton, Iowa, began their work in Kentucky, but after years and many vicissitudes, reached Clinton in 1893 and opened an academy and novitiate.

The URSULINE SISTERS from New Orleans opened an Academy in Texas in 1847. In the very early days of New York and Massachusetts nuns of this order had opened schools which proved unsuccessful, but in 1845 Bishop Purcell of Cincinnati gave to eleven nuns who came from France with Father Macheboeuf a piece of property since become an historic center of the order. St. Martin's, Brown County, Ohio, sent out several foundations and the convent established in Cleveland in 1850, had many branches. The BENEDICTINE NUNS appeared for the first time in the United States in 1852, when Abbot Wimmer established nuns from Germany at St. Mary's, Pennsylvania. The largest convent of the Benedictines is at St. Joseph, Minnesota, but there are foundations in Newark, New Jersey, Duluth, Covington, Ky., Clyde, Mo., and Bristow, Va., where the Sisters occupy themselves with educational works. The WHITE BENEDICTINES, established in 1874 by Bishop Fitzgerald, teach parochial schools and conduct hospitals.

Like the Benedictines, the **DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL**, made their first appearance in the United States in 1852. Their ecclesiastical superior, Father Deluol, and Mother Etienne, brought about this change for Mother Seton's Daughters and henceforth St. Joseph Motherhouse at Emitsburg became allied to the French Order. Many of the schools belonging to the American Sisters passed to other communities, the French rule adopted advocating hospitals and orphanages especially. The cornette Sisters number about two thousand in their two provinces of the United States.

The **SISTERS OF CHARITY OF THE INCARNATE WORD** made their first American foundation in Brownsville, Texas, in 1853, but have since spread to other parts of Texas and to Mexico.

The **SISTERS OF THE PRESENTATION** from Ireland, having for their object the education of youth and the instruction of the poor, made an establishment in San Francisco in 1854. An English Order, the **SISTERS OF THE HOLY CHILD JESUS**, founded by Mrs. Connelly of Philadelphia, was established in the United States in 1862, through the instrumentality of a descendant of Charles Carroll of Carrollton. The first Sisters, seven in number, crossed the ocean with Bishop Wood who tried to dissuade them from going to Towanda, their destination. Having made an unsuccessful attempt to settle there, they returned to Philadelphia and have an academy and their Motherhouse at Sharon Hill. They have schools in New York City, Chicago, Boston, and Cheyenne.

The year 1861 marks the advent of the **LITTLE SISTERS OF THE POOR**, now found in almost every diocese of the United States. They came from Europe through the advice of Mrs. Peter of Cincinnati and made their first American foundation in Brooklyn. In the same year, 1868, the **POOR HAND-MAIDS OF JESUS CHRIST** took up their labors in the United States, encouraged by Bishop Luers of Fort Wayne. At the time of the Kulturkampf in Germany the community, numbering three thousand, lost many of its parochial schools, but the increasing demands in America opened fields for their work in the St. Louis, Chicago, and St. Paul Archdioceses and in the Dioceses of Fort Wayne, Belleville and Alton.

The CONGREGATION OF CHRISTIAN CHARITY was established in the Diocese of Scranton in 1873, because of the "May Laws" in Germany which forced so many religious from their convents and monasteries. This Congregation has three provinces: in Germany, North America, and South America.

The POOR CLARES who came to this country at the close of the eighteenth century and returned to Europe in the dawn of the nineteenth, seem to have made no further effort to establish themselves here until 1875, when Pope Pius IX bade two daughters of a noble Italian family, who had joined the Poor Clares, to come to the United States. They arrived in New York on October 11, 1875, and went to Cleveland where they spent several months until other Poor Clares arrived from Germany and became members of the monastery. The Italian Sisters accepted the generous offer of Mr. and Mrs. John H. Creighton to establish their monastery in Omaha. From it the convents in New Orleans and Evansville were founded and from Evansville a house in Boston. Chicago has a branch from the Cleveland convent. The life of the Poor Clares is contemplative, spent in reparation for the sins of the world and in intercession for the needs of Holy Church.

Through the influence of Mrs. S. Ward of New York, the SISTERS OF NOTRE DAME DE BON SECOURS came to America in 1882, and made their home in Lexington Avenue, New York City. Their special work is to nurse the sick in their own homes.

The Sisters who conduct the Home for the Blind in Jersey City are the SISTERS OF ST. JOSEPH OF PEACE, from Nottingham, England. They settled at Englewood, New Jersey, in 1883. They have schools and orphanages.

Among the more recent foundations in the United States, and showing the need of the times, are the MISSION HELPERS OF THE SACRED HEART and SISTERS OF THE BLESSED SACRAMENT for Indians and colored people. The Mission Helpers originated in Baltimore in 1890 under the direction of the Josephite Fathers. Their work is teaching catechism, visiting the poor in their homes, keeping industrial schools for poor girls, schools for deaf-mutes, day nurseries, and preparing the dying for the last sacraments.

The SISTERS OF THE BLESSED SACRAMENT, founded in 1891 by Miss Drexel of Philadelphia, have their Motherhouse at Cornwells, Pennsylvania. The object of the institute is to bring souls to our Lord in the Blessed Eucharist. The Sisters may attend the sick in their homes or in hospitals, may shelter destitute and deserving women, conduct homes for the aged, visit prisons and reformatories, but they pledged themselves to work exclusively for the Indian and colored races. They have prosperous schools in Santa Fé, New Mexico; Rock Castle, Virginia; Nashville, Tennessee; Cincinnati, Ohio; St. Michael's, Arizona, and recent foundations in New York City, Philadelphia, Columbus, Ohio, and Chicago.

The SERVANTS OF RELIEF FOR INCURABLE CANCER are a distinctively American Society, founded by Rose Hawthorne Lathrop in 1898. Previous to this date, Mrs. Lathrop had given means and services to cancer patients and had drawn others to the care of the afflicted, so that when she and her companions were received into the Dominican Order, they numbered twenty. Mrs. Lathrop was appointed superior with the name Mother Alphonsa. The work has grown and several new houses have been opened.

Contemporaneous with Mother Alphonsa's community was an Anglican society, now the SOCIETY OF THE ATONEMENT (Graymoor). All the members entered the Church on October 30, 1909. In 1910, the first house of the PASSIONIST NUNS was opened in America at Camick, Pennsylvania.

Within the last thirty years, several foundations have been made to care for the children of the Lithuanians, Poles, and other nations. Societies have been formed too, devoted to spiritual exercises, chiefly, such as the Society of the Helpers of the Holy Souls, that of our Lady of Retreat in the Cenacle, and many others. At the present time there is scarcely any need of body, soul or mind for which the Church has not supplied a remedy through the more than one hundred thousand women religious of the United States.

SISTER MARY AGNES McCANN, Ph.D.

*Mount St.-Joseph-on-the-Ohio,
Cincinnati, Ohio.*

CHRONICLE

THIRD ANNUAL CONFERENCE OF THE AMERICAN HIERARCHY

The third annual conference of the American Hierarchy took place at the Catholic University of America, Washington, D. C., during the third week of September. The sessions began on Tuesday, 20, and ended on Friday, 23. The following prelates attended:

WILLIAM CARDINAL O'CONNELL
DENNIS CARDINAL DOUGHERTY

Boston, Mass.
Philadelphia, Pa.

Archbishops

EDWARD J. HANNA
PATRICK J. HAYES
AUSTIN DOWLING
REGIS CANEVIN
JOHN W. SHAW
MICHAEL J. CURLEY
JOHN J. GLENNON
ALBERT T. DABGER
GEORGE W. MUNDELEIN
HENRY MOELLER

San Francisco, Calif.
New York, N. Y.
St. Paul, Minn.
Pelusium.
New Orleans, La.
Elect of Baltimore, Md.
St. Louis, Mo.
Santa Fe, New Mex.
Chicago, Ill.
Cincinnati, Ohio.

Bishops

THOMAS J. SHAHAN
THOMAS F. LILLIS
OWEN B. CORRIGAN
JOHN WARD
JOSEPH F. BUSCH
MICHAEL J. GALLAGHER
JOHN GRIMES
THOMAS E. MOLLOY
JOHN P. CARROLL
JOHN EDWARD GUNN
JOHN B. MORRIS
JOHN J. CANTWELL
MICHAEL J. HOBAN
JAMES O'REILLY
JOSEPH P. LYNCH
THOMAS J. WALSH
CHRISTOPHER E. BYRNE
AUGUST J. SCHWERTNER
WILLIAM TURNER
EDMUND F. GIBBONS
JOHN G. MURRAY
JOHN J. NILAN
WILLIAM A. HICKEY
DENNIS J. O'CONNELL
A. J. SCHULER, S.J.

Germanicopolis
Kansas City, Mo.
Adm. Baltimore, Md.
Leavenworth, Kansas
St. Cloud, Minn.
Detroit, Mich.
Syracuse, N. Y.
Brooklyn, N. Y.
Helena, Mont.
Natchez, Miss.
Little Rock, Ark.
Monterey and Los Angeles, Calif.
Scranton, Pa.
Fargo, North Dakota
Dallas, Texas
Trenton, N. J.
Galveston, Texas
Wichita, Kansas
Buffalo, N. Y.
Albany, N. Y.
Aux. Hartford, Conn.
Hartford, Conn.
Providence, R. I.
Richmond, Va.
El Paso, Texas

LOUIS S. WALSH
 WILLIAM T. RUSSELL
 JOSEPH H. CONROY
 JAMES J. HARTLEY
 EDWARD D. KELLY
 JOHN J. MCCORT
 JOSEPH SCHREMS
 HUGH C. BOYLE
 FRANCIS J. TIEF
 JOSEPH J. RICE
 PHILIP R. MCDEVITT
 EDWARD P. ALLEN
 JOHN J. MONAGHAN
 J. HENRY TIEN
 PAUL P. RHODE
 FRANCIS J. TIEF
 DANIEL M. GORMAN
 THOMAS F. HICKEY
 JOSEPH CHARTRAND
 PETER J. MULDOON
 JOHN M. GANNON
 PATRICK KEANE
 THOMAS M. O'LEARY
 JOSEPH S. GLASS
 JOHN GRIMES

Portland, Me.
 Charleston, S. C.
 Adm. Ogdensburg, N. Y.
 Columbus, Ohio
 Grand Rapids, Mich.
 Altoona, Pa.
 Cleveland, Ohio
 Pittsburgh, Pa.
 Wichita, Kansas
 Burlington, Vt.
 Harrisburg, Pa.
 Mobile, Ala.
 Wilmington, Del.
 Denver, Colo.
 Green Bay, Wis.
 Concordia, Kan.
 Boise, Idaho
 Rochester, N. Y.
 Indianapolis, Ind.
 Rockford, Ill.
 Erie, Pa.
 Auxiliary, Sacramento, Calif.
 Springfield, Mass.
 Salt Lake
 Syracuse, N. Y.

His Eminence Cardinal O'Connell called the Conference to order and presided at its several sessions. At the initial session His Eminence paid a glowing tribute to the late Cardinal Archbishop of Baltimore, who had originated the Annual Conference of the American Hierarchy and presided over those held in 1919 and 1920. The regular program began with the reports of the Most Reverend and Right Reverend chairmen of the several departments of the National Catholic Welfare Council; and the Council's program for the ensuing year and the budgets with which to finance the various activities to be continued, or initiated, in the course of the next twelve months were unanimously adopted.

Most Rev. Edward J. Hanna, Archbishop of San Francisco, chairman of the Administrative Committee directing the activities of the Council, reported a number of definite and important accomplishments on the part of the organization since the Bishops' last meeting. This report showed that a letter on disarmament had been issued by the Administrative Committee in April; that the Catholic position on education had been made known to President Harding and that he had been informed of conditions in the Philippines; that the Council had been officially recognized and consulted by all departments of the Government on religious questions; that the Church's interests had been safeguarded in regulations governing the distribution of sacramental wines in the tariff bill, and in the immigration legislation; the Secretary of the Navy had given his approbation to Catholic work in Haiti after the subject had been brought to his attention

by the Council; the report also recounted the successful efforts that had been made in behalf of bringing foreign students to American colleges, and told of the official sanction obtained through the Council's interposition for the consecration of the graves of Catholic dead overseas; the organization of effective labor among immigrants both in this country and in the places of embarkation; the creation of an agency to assist Philippine students who come to this country for higher education; the issuance of a conservative program with respect to moving pictures and the resultful campaign against the circulation and exploitation of indecent films were other topics of the report.

Successful opposition had been exerted by the Council, Archbishop Hanna reported, to the repeal of the law forbidding the transmission through the mails of literature on birth control; the Smith-Towner bill, and the move to reduce the quota of Catholic chaplains in the army and the navy, and it had defended the Holy Father's letter on proselytizing in foreign countries; continued the work of gathering historical records of Catholic participation in the war, and issued the publication, "American Catholics in the War."

Among the proposals sanctioned was that for a Press Sunday and a Press Month. It was voted to make Sexagesima Sunday (February 19) Press Sunday, and February is to be Press Month. This suggestion was made in the report of Right Rev. W. T. Russell, chairman of the Department of Publicity, Press and Literature of the National Catholic Welfare Council.

The Bishops also gave their approbation to an octave of prayer for church unity. This octave will be January 18 to 25.

Sympathy with the Irish hierarchy and good wishes for the happy outcome of the conference between the representatives of Ireland and the English Government are expressed in a letter cabled to his Eminence Cardinal Logue, Primate of Ireland.

At the same session the Archbishops and Bishops adopted a strong resolution in favor of the limitation of armament and issued a formal statement urging upon the Catholic people of the United States the observance of Armistice Day (November 11) as a day of prayer for the success of the international conference called by President Harding to promote that cause.

Both the letter of sympathy to Cardinal Logue and the resolution in behalf of a general limitation of armament received the unanimous approval of the two Cardinals and the three score of Archbishops and Bishops attending the meeting.

The full text of the letter to Cardinal Logue is as follows:

His Eminence, Michael Cardinal Logue, Archbishop of Armagh,
Primate of Ireland.

Your Eminence:

In this solemn and portentous hour of Ireland's history, we, the Bishops of the United States gathered in annual conference, feel it a duty incumbent on us to extend to Your Eminence and your brethren of the Irish Hierarchy, the assurance of our sympathy, our

prayers and our united good wishes for the happy outcome of the conference in which the representatives of your people are now engaged.

Particularly at this time we are not unmindful of the tremendous debt the Church in this country owes to Ireland and its people. For more than a century the millions of your race have come to our shores and by their strong faith and their loyal and generous help, they have built up a Church which has become the pride of Christendom and the glory of the country in which we dwell. And even though they have become loyal Americans, faithful to the flag under which they dwell, time has never been able to extinguish in their souls the love they bore to the land of their fathers, to the little island from which they parted as exiles destined never to return.

And particularly during these recent years, with anxious and expectant hearts they have watched the trend of events, ever hopeful that Providence in its wisdom might ordain that at last Ireland was to take its place among the nations of the earth.

And indeed, during these latter weeks their hearts were filled with pride when they saw the representatives of their race conduct themselves with a statesmanship that has challenged the admiration of the world.

Therefore, in this fateful hour, when the future of Ireland trembles in the balance, it is not our desire, Your Eminence, by any word of ours to peril the outcome of those deliberations upon which a world waits with bated breath. Rather, in the true spirit of our Holy Faith, united with our people from every race and from every station, our prayers ascend from every altar in the land that God in His wisdom may bring Ireland's misery of seven hundred years to an end, that this most apostolic race among all of God's peoples may receive the reward for what they have done for the Church of America and elsewhere by obtaining the fulfillment of their national aspirations.

And finally, that God may grant you and your colleagues to live to see Ireland's golden age, and find your people even more faithful to their Church in the sunburst of their new freedom than ever they were in the years of their exile and expectancy.

Your Eminence's devoted servants in Christ,

THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES.

On the subject of the movement to bring about an international agreement for the limitation of armament the Bishops issued the following statement on disarmament:

Following not merely dutifully, but with a full conviction of its supreme importance, the expressed desire of our Holy Father, Pope Benedict XV, that steps be taken to lift the crushing burden of heavy armaments from the overburdened shoulders of the peoples and nations of the world, and gratefully recalling the fact that the Father of Christendom first proclaimed the necessity of united action

to secure this end, we commend most heartily the spirit and the measures so far adopted by the President of the United States in summoning the representatives of the great nations to meet in Washington in November to discuss and carry into effect a limitation of armaments by all the nations, and we call upon the Catholic people of the United States to set apart Armistice Day, November 11, the day of the opening of the Conference, as a day of special prayer that God's blessing may rest upon the conference and that His Holy Spirit may guide its deliberations toward hastening that era of peace and good will for which the stricken peoples of the earth hope and pray and labor.

The officers of the Administrative Committee of the Welfare Council were unanimously re-elected. They are: Most Rev. Archbishop Hanna, chairman; Right Rev. P. J. Muldoon, vice-chairman; Most Rev. Austin Dowling, treasurer, and Rev. Dr. John F. Fenlon, S.S., secretary.

His Eminence Cardinal Dougherty resigned from the chairmanship of the Department of Laws and Legislation of the Council and from the Administrative Committee. Right Rev. Louis S. Walsh, Bishop of Portland, was elected to succeed Cardinal Dougherty as a member of the committee, and Right Rev. Edmund F. Gibbons of Albany, becomes chairman of the Department of Laws and Legislation. Bishop Gibbons was already a member of the Administrative Committee, but was not chairman of a department of the Council.

FIRST CONVENTION OF THE NATIONAL COUNCIL OF CATHOLIC MEN

The call for courageous Catholic leadership in all that makes for the best in national life will be voiced by representative Catholic laymen in all parts of the United States as a result of the inspiration furnished by men high in the councils of the nation and prelates of the church at the convention of the National Council of Catholic Men.

Forty church dignitaries listened to Senator David I. Walsh of Massachusetts sound that call in an eloquent address delivered to more than two thousand laymen who gathered at the great mass meeting in the Catholic University.

"The time has come," said Senator Walsh, "for the laity to take its own place in the work of service; in the work of giving; in the work of doing, here in the United States. It is a difficult undertaking; it is a tremendous responsibility. It is easily misunderstood; it is easily misrepresented, but no man ever accomplished anything in life without courage, and no cause ever succeeded that was led by a band of cowards.

"This movement must first of all have the unqualified, enthusiastic support of our spiritual leaders, our God-given guides, the hierarchy of the Church. It must be another army in their pioneer work in America for the promotion of principle."

The meeting, which voiced the sentiments of assembled delegates, reiterated at various phases of the convention held in the Willard Hotel,

also was addressed by Archbishop Edward J. Hanna of San Francisco, chairman of the Administrative Committee of the National Catholic Welfare Council; Bishop Joseph Schrembs of Cleveland, chairman of the Department of Lay Organizations, and Admiral William S. Benson, K.S.G.

Admiral Benson spoke on behalf of the Catholic laymen of the United States.

"If, a year hence," he declared, "it can be said that the Catholic manhood of this country is truly mobilized under the direction of the hierarchy, it will be unnecessary for us to assemble in small groups at any place in this broad land of ours to register our protests against actual or contemplated violation of our birthright and heritage."

Archbishop Hanna blamed the modern drift of education toward materialism as the fundamental cause for the present unrest.

"For more than a century," he said, "the princes of the earth, the great captains and scientists, have stood up against Christ and have proclaimed the mastery of science. Their dream was shattered by the war and men now looking for a return to sanity in the world turn to religion."

Senator Walsh was introduced by Bishop Schrembs, who declared that "it is gratifying tonight that we have with us one who has not feared to raise his voice in the Senate of the United States to declare that Ireland as well as other nations has the right to be free."

An impressive plea for toleration to all races and a call to American Catholics to support the approaching conference on the limitation of armament was made by the Senator from Massachusetts, who recalled that Pope Benedict was the first great international leader to call for the limitation of armament, if not disarmament, as a measure whereby universal peace could be secured.

He attacked the idea that a citizen can not be a good American without a knowledge of the language, declaring that "A man who can not speak a word of English can serve the American flag and die for it as well as the best English scholar in the country."

A cordial reception was given to the delegates to the convention at the Executive Mansion by President Harding. The delegates were introduced to the President by Admiral William S. Benson, and each was greeted with a hearty handclasp as the head of the nation smiled and expressed his cordial greetings.

The most enthusiastic demonstration of the entire convention at the Willard Hotel greeted the announcement of the election of Admiral William S. Benson as president of the National Council of Catholic Men. Delegates cheered and clapped for several minutes after the new president was escorted to the chair.

"We have a Hindenburg line to break," said Admiral Benson in accepting the office, "and we can not do it unless we have the united and wholehearted support of the Catholic men and women of the country. With this honor goes a tremendous responsibility; if it were not for my interest and belief that this movement will succeed and become one of the greatest movements ever inaugurated, I would not have accepted this post. We must muster our armies and it is up to you men to localize your forces.

If that is done I will lead you through Belleau Wood and break the Hindenburg Line."

Thomas F. Flynn of Chicago was elected national vice-president; Judge P. J. M. Hally of Detroit, national secretary; Charles I. Denechand of New Orleans, national treasurer, and Michael J. Slattery, LL.D., national executive secretary.

The members of the executive committee elected were as follows:

Admiral William S. Benson, Washington; John D. Ryan, New York; Richmond Dean, Chicago; W. P. Moran, Denver; Walter I. Johnson, Cincinnati, O.; Judge James E. Deery, Indianapolis; Edward J. Tobin, San Francisco; Joseph M. Tally, Providence; C. A. Becky, Hays, Kansas; F. P. Kenkel, St. Louis; Charles I. Denechand, New Orleans; Thomas F. Flynn, Chicago; Michael J. Hurley, St. Paul, and Francis J. Sullivan, Brooklyn.

One of the most important problems discussed at the convention was that concerning the immigration problem.

A plea for the support of the Men's Council in carrying out the work of caring for the Mexicans who cross the border into the United States and who are subject to a vigorous campaign of proselytizing by Protestant denominations was made by A. W. Norcrop, the delegate of the El Paso diocese. As a result an appropriation of \$25,000 for the work among the Mexicans was announced to be carried out under the auspices of the Social Action Department of the National Catholic Welfare Council.

Resolutions were adopted affirming the allegiance of the convention to the principles of Christian education, opposing State or Federal control of education, supporting the aims of the forthcoming disarmament conference, denouncing the divorce evil, urging relief for the unemployment and the adoption of measures that will relieve the unemployment situation, urging the formation of social study clubs, requesting cooperation of units in the compilation of Catholic war records, endorsing the establishment of a National Training School for Men, approving of the National Catholic Welfare Council's program for cleaner motion pictures, and expressing the hope that "in a final settlement between our Government and the Government of Mexico the civil and religious rights of Catholics will be conserved."

A resolution was also adopted expressing the hope that "the leaders of the Irish people may bring out of the diplomatic interchange now taking place the form of government acceptable to the Irish people as a nation, and permit of their immediate return to prosperity and the attainment of growth and proper national position before the world."

The resolution on the disarmament conference, which was one most vigorously debated in committee, contained a clause declaring that "we are of the opinion that the United States, while leading in the purpose of limitation of armament, should see to it that all times sufficient means of protection be maintained to meet any purpose on the part of any government on earth to intimidate, or to neutralize the position of our government in the protection of its interests."

Messages pledging the loyalty of the delegates to the Holy Father, and pledging the delegates to support the President of the United States and

"work with him in his desire to see the country thrive and be honored by the peoples of the world" were sent by the convention.

A review of the work of the Catholic Laymen's Association of Georgia was given by the Very Rev. Joseph D. Mitchell, Vicar-General of the Diocese of Savannah. The Rev. Daniel J. Daly, who has just returned from France as representative of the National Catholic Welfare Council explained the "Boy Scout Movement in France."

During the sessions the delegates were addressed by the Most Rev. Edward J. Hanna, the Right Rev. P. J. Muldoon, the Right Rev. Joseph F. Busch, and the Right Rev. Daniel M. Gorman.

CONVENTION OF THE NATIONAL COUNCIL OF CATHOLIC CHARITIES

More than 3,000 delegates, priests, nuns, and laity registered for the Convention of the National Conference of Catholic Charities which held its sessions in Milwaukee during the last week of September. The delegates represented all parts of the United States and Canada, and there were also some delegates from Mexico.

The conference opened Sunday forenoon with a Pontifical High Mass at the Cathedral, celebrated by Bishop Paul Rhode of Green Bay, Wis. Bishop John T. McNicholas of Duluth preached the sermon. Bishop McNicholas gave a survey of charity from the days of paganism to the present time. "Charity today is the same as in former days," he said, "but today the methods are different." Continuing Bishop McNicholas said:

The church in her charity goes out to everyone. She knows neither race, nor creed, nor color in observing the command to love one's neighbor. You may not enter into a conference which claims the right to reject the fact of three persons in God and the fact of Christ's Divinity, but you can and should be a brother to him who makes these denials in bringing to him relief and in alleviating his suffering. You can have conferences with all who will discuss every welfare problem without disturbing the religious beliefs or interfering with the spiritual care of our people.

We Catholics have a duty in forming public opinion on every question of interest to the community at large. We are exceptionally well qualified to bring to conferences, to legislative halls, to administrative work, principles of Christian charity not only sound in theory but tested in practice for centuries. There is surely great need of crystallizing public Catholic opinion on charity. Those familiar with state controlled charities realize their limitations and defects. The state can be assured of our unflinching good will and of our earnest desire to co-operate. We as Catholics have the same claim for our poor and dependent classes as any other citizens of the city, state or nation. As it is in the interest of the state to encourage private charities we can reasonably hope for that encouragement which our members' service and loyalty deserve. We approach public charity only as citizens.

Our good will and co-operation and willingness for co-ordination must never be interpreted as delegating to any other private charity or even

the public charity of the state the care and direction of the spiritual interests of those for whom we are responsible before God.

Every parish should realize its obligation of giving a certain portion of its total revenue for the year to charity. One-fourth of all parish revenue in the early church was set aside for charity.

We must take all that philanthropists, social and charitable workers have to offer. Whatever is of advantage either in theory or practice we should link up with the charity of Christ.

The convention was in session five days and the addresses made and reports read covered a wide range of subjects related to charity.

Many exhibits of the handiwork of Catholic institutions—orphanges, blind and deaf homes and harbors for crippled children—were shown at the convention.

The Right Rev. Thomas J. Shahan, rector of the Catholic University, was re-elected National President of the conference.

The other officers elected included Mrs. Nicholas Brady, New York; J. A. McMurray, Boston; Mrs. Mary Young Moore, Los Angeles and Mrs. F. J. Lewis, Chicago, vice-presidents; Rev. John O'Grady, Washington, secretary; Mrs. Frank Crowe, Chicago, assistant secretary; Judge William H. De Lacey, Washington, treasurer. The executive committee elected includes: Right Rev. Thomas J. Shahan, Washington; Rev. William J. Kirby, Washington; Robert Briggs, Baltimore; Victor Ridder, New York; Mrs. R. P. O'Brien, Minneapolis; Rev. Moses Kiley, Chicago; William L. Iggoe, St. Louis; James Murphy, Detroit; Very Rev. Francis O'Hara, Brooklyn; Miss Katherin Williams, Milwaukee; Rev. Michael Scanlan, Boston; Rev. F. T. Wastl, Philadelphia; Sister Eugenia, St. Louis; Rev. Frank Gessel, Cincinnati; Colonel P. H. Callahan, Louisville.

MISCELLANY

THE CAMBRIDGE BIBLE CONGRESS

Those who visited the Catholic Bible Congress which was held at Cambridge, the historic county town of Cambridgeshire, England, from July 16 to 19, must have asked themselves if the old university town, whose noblest monuments are reminders of its Catholic origin, were not making rapid strides towards the recovery of its former heritage. For then once it seemed to have struck out the dark history of the Reformation from its annals as it opened its gates to receive Cardinals Gasquet and Bourne and tender them a civic and an academic welcome. One must think in terms of history to realize the full import of what took place on Saturday night, July 16, at the Cambridge Guildhall, when the Mayor of the Borough and Sir Arthur Shipley, on behalf of the University, greeted the two Princes of the church.

The origin of Cambridge University, which opened its doors to this great Congress, is obscure. Though we may disregard the various fables of its foundation by a Spanish King, Cantaber; by King Arthur; by a Saxon King, Sigebert; and by Gislebert and his three companion monks of Croyland, in the fen country, it seems probable that the university originated in some local movement during the twelfth century, augmented, as time went on, by such influences as the migration of Oxford students thither in 1209 and of students from Paris in 1229. As early as 1231 a chancellor is mentioned in a royal writ and two years later the university received papal recognition. To the Benedictine Order belongs the honor of having established the first college within the university, St. Peter's, better known as Peterhouse. It was founded in 1284 by Hugh de Balsham, monk and sometime prior of Ely, and Bishop of Ely from 1257 to 1286; and its constitution and statutes were modelled on those of Merton College, Oxford, founded twelve years previously by Walter de Merton, Bishop of Rochester. Thirteen of the existing colleges are pre-Reformation foundations, and three more were established in the sixteenth century. The three hundred subsequent years of Protestantism have produced but a single benefactor to emulate the achievements of Catholic times; and Downing College, founded in 1800, is the only one which has had its rise in the last three centuries.

Cambridge had been turned into a stronghold of Protestantism after the reign of Mary Tudor, and it was only in the latter half of the last century that it again became possible for a practicing Catholic to take a degree at this former seat of Catholic learning. But the steady growth of Catholicism throughout the country has had its influence on Cambridge, as elsewhere, and during the recent Congress one had a strong impression that the prayers of her whose glories are sung by the Gothic arches, the stained-glass windows, and even by the very stones of the world-famed town, are already bringing the land back to the Faith. An Englishman no longer means a Protestant, a fact which was conveyed in an eloquent speech made by the Mayor of Cambridge Borough, himself a Nonconformist.

The Cambridge Bible Congress was summoned by the Hierarchy of

England in order to carry out the desire of the Holy Father that the fifteenth centenary of St. Jerome, author of the Vulgate version, be commemorated by a renewal of interest in biblical study. This fact was emphasized by Bishop Burton of Clifton, the preacher at High Mass on the opening day. He pointed out that the Scriptures were the treasure of the Catholic Church. She was their inflexible champion, and their Divinely guided interpreter. The church read the Scriptures in the light that God Himself bestowed, and her teaching had changed the face of the world. He ended with the claim that the Catholic Church was the historic Church of England:

This was the church of our forefathers for 1,000 years, during which the foundations of England's true greatness were laid, and when England was, despite many drawbacks, what she is not now, Merry England; the church gave us Bede, our Dunstan, our Anslem, Stephen Langton and Thomas of Canterbury, and last of a long line of saintly bishops, the Blessed Martyr John Fisher, still held in high honor in this ancient seat of learning, this proud but kind and hospitable seat of learning, that owed and still owes him so much.

The most notable event of the Congress was Cardinal Gasquet's lecture on the Vulgate. He said that his task would be a simple one, mainly that of illustrating the processes by which they hoped to bring to a happy conclusion the revision of the Latin text of the Bible. His Eminence disclaimed any biblical scholarship; he had merely organized the work that Pope Pius X had placed upon his shoulders and entrusted to the Benedictine Order, with instructions to carry it out with the most scientific procedure possible.

When the Commission was appointed in 1907 by Pius X, they were told that their end and object were mainly to recover as far as possible the Latin text of St. Jerome, that which St. Jerome considered the nearest equivalent to the original Greek or Hebrew texts—Hebrew especially in the Old Testament—which were then extant. Even in the time of St. Jerome and St. Augustine many Latin texts of the Bible, made by copyists from time to time, were thought to be ancient texts, and great and sometimes very serious differences had crept in; and it was to remedy these differences that Pope St. Damasus gave the task to St. Jerome to examine first of all the New Testament: the Pope had placed upon St. Jerome the same task that his successor had placed upon the present Commission. As to St. Jerome's competence for that task, the learned world was at one in the conviction that in the church there could not have been any man who showed such competence, such familiarity with the sacred texts as St. Jerome. He had means that we no longer possess of comparing texts that no longer exist. Today there were not more than two or three Greek Manuscripts that went back to the time of St. Jerome, who after having completed the New Testament turned his attention to the Psalms.

The Cardinal threw upon the screen first of all a portrait of Pius X. who placed the organization of the work upon his shoulders and instructed that it should be done by the best methods and that no necessary expense

was to be spared. To get funds for this work His Eminence had visited America, where the Americans had been very generous. A picture of St. Jerome followed, and subsequent slides showed the Papal letter giving the terms of reference to the Commission, a special blessing to anyone who should help in the work, and a letter signed by Cardinal Merry del Val, commending on the part of the Pope the project for collecting funds. Photographs were shown also of the board-room of the Commission at San Callisto, with its cupboards containing mounted and bound photographs of biblical manuscripts. There were, said the lecturer, in the hands of the Commission between 30,000 and 40,000 photographs, one manuscript alone filling twenty folio volumes. The process of photographing was explained, and by means of slides His Eminence showed the great care taken in the work of collation, the method of marginal correction, and the collection of various capitulars and prefaces. "It's no end of a job," he added; but the work was necessary, for the honor of the church, and devoted men were giving their lives to it. They worked without pay, but they could not work without food. He himself was no biblical scholar, but by getting together the means he enabled the Biblical scholars to get on with the work.

His Eminence showed how, by the system of photographing and cross-references adopted, mistakes were eliminated—for in the matter of making mistakes nobody was infallible. He showed in another slide a proof of the kind of text they hoped to get as the result of their labors. They had progressed with the work much more quickly since they decided to found a text on several principal manuscripts; it would be almost impossible to found a text on all the manuscripts which had been examined. Differences in the readings were scheduled in the pages of the Commission's "Great Register," of which a facsimile page was thrown on the screen.

Cardinal Gasquet then dealt with a number of interesting facts and details connected with many of the manuscripts. He referred, for instance, to a practice which began in the thirteenth and fourteenth centuries of making inversions in form from the readings of St. Jerome's own text. In exhibiting pages from ancient Irish texts, or texts written in Italy or in England by Irish hands, the lecturer alluded to the crude drawing of human figures which synchronized with the magnificent geometrical decorative art characteristic of the Irish school. A people, he said, who could draw patterns, as the Irish could, must have been able to draw the human figure, and he advanced the theory that they did not do so from a superstition that such drawing would be wrong; he also thought that Irish art had come originally from the East; the early pattern work had the same characteristics as art work from Benares and other Eastern cities.

The Cardinal passed on to the *Codex Amiatinus*, a late seventh-century work which it had been proved beyond doubt was written in England. An inscription on the front page stated that the volume had been given by one Peter the Lombard to the monastery at Amiatum—hence its name; but the name of the donor appeared to have been written in over another name which had been erased. An appeal to scholarship to elucidate the matter resulted in a letter from Dr. Hort, the great Cambridge scholar, who pointed out that the inscription on the first page of the *Codex* was

identical with that mentioned by Bede as having been contained in a similar work presented by "Ceolfridus Anglorum." Three copies of St. Jerome's new version had been made by the monks at Monkwearmouth from a copy brought from Rome by St. Benet Biscop; of these three copies one was written for Monkwearmouth, one for Jarrow, and the third for the Pope, and this third copy was lost on the way and was now identified in the *Codex Amiatinus*. A few stray leaves of the other two copies had been found, one of them having been part of a bookbinding of 1798, showing that in order to stiffen his covers the bookbinder had been engaged in tearing up this biblical treasure.

His Eminence showed slides of a page of Alcuin's ninth-century Vulgate, undertaken by command of Charlemagne and written—the first example of its kind—in the script of the school of Tours, of a character between the older uncial lettering and the modern form of script. He also showed pages from the Lindisfarne Gospels, decorated with drawings of obviously Byzantine character. The late Mr. Edwin Bishop, to whom the Cardinal paid a high tribute, had read the riddle of the appearance of these drawings by suggesting that the Irish scribe copied them from drawings brought from the East in the time of Theodore. The lecture closed with an interesting account of a new Italian system for recovering the original writing on palimpsests. Finally, a portrait of Benedict XV enabled the lecturer to speak of the generosity of the present Pontiff in meeting the yearly deficit on the cost of the work of the Commission. Some American bishops, said Cardinal Gasquet, had written suggesting the possibility of an annual subsidy from America towards a work regarded as of such great importance. American enterprise in another direction was amusingly illustrated by a supplementary slide from a newspaper picture purporting to be that of "Abbot Gasquet, O.S.B.," but in reality a portrait, in habit, of the Dominican lay-brother at Santa Sabina on the Aventine.

Towards the close of the Congress Canon Barry, author of *The Tradition of Scripture* and other noteworthy books dealing with church polity and kindred topics, precipitated a serious discussion by his assertion that if Catholics are to persuade the English nation to become Catholic, they must prove to men that they are not giving up the Word of God, and that it is impossible to supplant the authorized version familiar to the English-speaking world with any new translation, however excellent. He said further:

We cannot unmake history; neither can we so deal with a haughty people proud of their own literature, as in Milton's words, to set

"Upon their tongues a various spirit to raze
Quite out their native language."

Whatever we might in such ways attempt would remain provincial by no fault of ours. There is only one English Bible; there can never be another. It is an inheritance from the creative period when verbal inspiration came upon Spenser, Shakespeare and the translators of the Holy Scripture in a flood, the like of which we have never since known. What is left for any Bible Congress? To amend errors in rendering the original,

and this demands scholarship; to supply glosses on expressions now obsolete; and a modest margin would furnish them without doing violence to the text. How complete a failure efforts more daring are likely to prove the Revised Version has proved more than once. We are the "latest seed of time" and for that reason we cannot modernize the "Iliad," rewrite the "Divine Comedy" or substitute for the chief masterpiece of English religious composition a work of our own.

Putting it aside on whatever grounds, we must give up the notion that between Catholics and the people of these countries and America the Bible will afford a place of meeting. Does any man dream that in some future age the Douai Bible, revised ever so much, or a new translation made to-morrow, will supersede the ancient text of which innumerable traces are everywhere discernible, not only in preachers, but in poets, historians, novelists, in essays and journalism, and in common speech? If not, our Catholic Bible will be a hindrance, not a help, and a second rate performance which merely adds to the general confusion among Christians.

One thing should be kept in mind. No vernacular version of Holy Scripture is an "authority" or "authentic" in the sense laid down at the Council of Trent. Hence, the problem which a conference handles is one of popular use and profit; it is concerned with language and devotion, and with the propagation of the faith among those to whom the Bible has been known for centuries in a definite shape, while the substance of it is orthodox.

The Canon's viewpoint was opposed by several prominent scholars, among them Monsignor Barton Brown, a convert, who declared that if such a course as that proposed by Canon Barry were taken, converts would say that the church was beginning to give way. A correspondent who was present at the Congress says:

Many came away from the Congress convinced that, perhaps more than the erudition and intellect that were so much in evidence as an asset of Catholicism in England, it was the spirit of that entire gathering which is a guarantee for the expansion of the church in this country. It displayed not only absolute, unquestionable devotion to the Mighty Mother, but a shrinking from the mere suggestion of anything which might savour of a concession to national traditions, custom, likes, and dislikes where the honor of the church is concerned. This was well shown in an extempore discussion on the advantages or otherwise of adopting the corrected Authorized Version in place of the Douai Bible. The thunderous applause which greeted the opponents of the suggestion left no doubt as to the feelings of that vast audience. Not an iota of Catholic tradition would that people yield. However rhythmic the swinging cadences of the authorized Protestant version, the Catholics of England would not forfeit the glories of the Douai Bible. It might contain barbarisms (from these the Authorized Version is even less immune, as one of the speakers pointed out); it might be poorer prose; but it was that Bible which the Martyrs of the Faith had clasped to their bosoms as they went to the scaffold. How could we therefore be asked to exchange it for a Bible which was even now on the Index?

THE CATHOLIC PRESS IN HOLLAND, BELGIUM, FRANCE, HUNGARY AND ITALY

Holland

In Holland there are at the present time 26 Catholic dailies, besides 8 tri-weeklies, 22 bi-weeklies, 84 weeklies and 98 magazines, mostly monthlies. All these papers evidently enjoy fair support, since their list, despite the high price of paper and the increase of wages and of salaries, has been steadily lengthening since 1914, when the Holland Catholic Year-Book enumerated but seventeen dailies, 69 weeklies, 29 tri- and bi-weeklies and 54 monthlies.

How do the Dutch Catholics manage to make that splendid showing?

First of all through the watchfulness of the clergy and their insistence in and out of season upon the duty, not only of supporting the Catholic press, but of subscribing to Catholic, to the exclusion of non-Catholic papers. The priests are incited to zeal for the Catholic press by the Bishops. For instance, in the Statutes of the Provincial Council held at Haarlem, Dec. 13, 1909, Bishop Carlier pointed with particular stress to a passage of the Provincial Council which reads: "We urgently exhort our priests to bestow more attention in their pastoral visits to what is read by the faithful, principally to what papers they receive in their homes, and prudently to inquire about it in the Sacrament of Penance. They should not hesitate in the least to speak the well-known 'non licet', 'that may not be' to those who fail on that head; for the reasons which excused some formerly can no longer be adduced, since the Catholic papers now supply whatever information any one needs".

The zeal of the clergy has stimulated the people—the leaders, to share in the Apostolate of the press, the rank and file, to follow their leaders' watchword: "Buy only Catholic papers!"

In October, 1912, the Supreme Board of the Union of Catholic Travelers notified all the hotels and restaurants that their members would patronize only such establishments as provided Catholic as well as other papers for the use of their guests. Catholic propaganda clubs make it a point to insist with the Church societies everywhere to have the members advertise their business, trades and professions in Catholic papers exclusively. One organization, *De St. Willibrordus Vereeniging*, has for its special object the dissemination of Catholic literature.

It is the sound Catholic spirit, therefore, that deserves a large share of the credit for the existence of a real, live Catholic press in Holland. That press itself, moreover; is strongly organized to maintain a high standard, to deserve the people's support and to secure for the men who devote themselves to Catholic journalism adequate remuneration. *De Nederlandsche R. K. Journalisten Vereeniging* groups all the Catholic writers whose principal occupation is reporting or editorial writing. It edits a professional periodical—*Mededeelingen*. The newspaper managers have their organization as well—*De Nederlandsche R. K. Directeuren Vereeniging*.

How does the Catholic press compare with the neutral and liberal press? Very favorably indeed. The Catholic papers give regularly the associated telegraphic news, the market quotations, the latest sportive records, etc., just as the other papers do, from which they differ only the Catholic tone which pervades editorials, correspondence and news columns.

Most dailies are local or provincial, issued in the larger centers and thence radiating through the country. In the Catholic Provinces they hold the field

without outside competition. So do the *Limburger Koerier* published at Maastricht and *Het Limburgsch Dagblad* published at Heerlen. There is scarcely a house in Limburg without either the daily or tri-weekly edition of one of these papers. As a premium they confer upon every one of their subscribers an accident policy of 3,000 gulden.

Besides the papers of a more local character, there are some three or four whose circulation extends throughout the country. The leading one and the pride of Dutch Catholic journalistic enterprise is *De Maasbode*, a paper with morning and evening editions, published at Rotterdam. Its business reports for all branches of foreign and home trade are so reliable and so exhaustive that it finds favor with many non-Catholics and nullifies the threadbare excuse of the necessity to look to the secular press for information.

The country and the Catholic population are too small to maintain more than one high standard Catholic paper of the *Maasbode* type. With the Judeo-Masonic press in the field, that journal had a long and a gallant fight before it could wedge itself into the business circles and oust it from Catholic business offices. It was only through the active and concerted action of clergymen, merchants and professionals, who organized themselves for the purpose some years ago, and thanks to liberal donations from its readers to improve its make-up and general efficiency that it attained the standing which makes it the peer of any paper published in the land.

Another Catholic journal widely circulated among the educated classes is *De Tyd*, of Amsterdam. Founded seventy-five years ago, it enjoys the distinction of being the oldest Catholic paper in Holland. It does not appeal to business men of the modern type; sticks to ultra-conservative notions of journalism; prints learned column-long dissertations, continued in several issues, on burning questions of the day, that would do very well in a high class magazine, but that the general public hardly looks for in the daily purveyor of news. It as well as *De Maasbode* has excellent foreign correspondents.

Belgium

Belgium lays claim to the honor of having given birth to the first printed newspaper—*Nieuwe Tydinghen*—published at Antwerp in the year 1605 by Abraham Verhoeven. It preceded by fourteen years the first English Journal, *The London Gazette* (1619), and by sixty-eight years the first American printed news purveyor, *The Mayflower*, issued at Cambridge, Mass., in 1673.

Another claim set up by the Belgian newspaper world is, that to it belongs the oldest existing paper, the *Gazette van Gent*, whose maiden issue dates back to the year 1667. It belongs to the list of the thirty-one Catholic papers printed in the land to day. That list numbered thirty-six before the war. Four new ones, representing new tendencies, were launched since, whilst nine felt deterred by the increased cost of publication from rising out of the war-time lethargy; for Catholic papers in Belgium are business propositions in the hands of the laity, with here and there an odd clergyman as an adjuvant in the editorial sanctum. They have, apart from the defence of the essentials of the faith, policies of their own, oftentimes standing for issues with which the Bishops are at variance. This is the case now with the Flemish question, which is too warmly espoused, according to Cardinal Mercier, by some Flemish papers and too bitterly opposed according to Bishop Rutten, of Liège, by the journals of French "expression".

Generally the papers have cropped up to meet the special needs of the times.

Victor Jourdain, such was the newspaper man's name, had a rich capital of good will and talent; everybody would be returned if it failed. He appealed to the Catholic public to subscribe 50 franc quotas, which would be reimbursed; as well-edited a paper as there was in Belgium. It worked its way into every nook and corner of the land, and so took the people's fancy that they overthrew the Liberal Ministry and lifted the success of the elections in 1864. They maintained the space of thirty years and even now share with the two other great political parties—Liberals and Socialists.

To the first venture the successful editor of *Le Patriote* added others at intervals: cheaper daily edition, the small bourgeoisie and of the working classes; *Le Peuple*, in favor of the high-classes; the combined circulation of these papers in the Wallonia chain was too good. They all gave place to a new one.

To the first venture of the great political parties—Liberals and Socialists. To the first edition, *Le National*, which of *Le Patriote* added others at intervals: a cheaper daily edition, the same classes and of the working classes; *Le National Liégeois*, the favorite of the small bourgeoisie and of the Flemish public, *Bel Huigemin*, which sought out the Sunday illustrated magazines, *Le Patriote Illustré*; and for the war broke out two high-class French ones; the combined circulation of these papers was estimated before the war under censure of 180,000 copies a day. They all suspended publication when the war broke out. *Mr. Jourdain* was too good a patriot and too honest to print a line under censure of the enemy. Instead he launched with the Jesuit, *Père Paquet*, and a manufacturer, *Mr. Van Doren*, the famous clandestine weekly *La Libre Belgique*, of which a prominent German official said, that it was worth an army corps in combating German influence. It comforted the Belgians throughout the dark days of the long drawn-out struggle, maintaining their faith in ultimate victory, even then when the enemy's successes were at their apogee. It so conquered their hearts by the ability, humor and fearlessness with which it attacked week after week the invader, that when the armistice came, they rejoiced to see the *Jourdain* firm discard the title *Le Patriote* for that of *La Libre Belgique*.

The founder, *Mr. V. Jourdain*, died lately, but his children—and there are a shrewd many—run all the papers of the Company of *Le Patriote*. Such is almost invariably the case in Belgium: a Catholic paper is the property of a Catholic family, and it is transmitted from father to son, oftentimes for generations. This is the case for instance with the most-widely read daily edition of seventy thousand copies. *Le Soir*, *Nieuws van den Dag*, which averages a daily Catholic daily of the largest circulation, *Le Soir*, for more than 150,000 copies a day, 70,000 is a very good showing indeed. When *Bel Nieuws van den Dag* printed but 40,000 copies a day and sold for two-fifths of a cent, yielded its owner, *Mr. Huyghe*, a net yearly income of fifty thousand francs.

France

Catholic journalism in France has a peculiar history. The first Catholic daily was *l'Avenir*, founded in Paris in 1830 by the Abbé de Lammenais, with the co-operation of Lacordaire and Montalembert. It had a short existence, and was discontinued for lack of funds towards the end of the following year. It never had more than three thousand subscribers. Short-lived though it was *l'Avenir* acquired a reputation for "advanced" opinions, and it provoked a Papal Encyclical ("Mirari vos"), under date August 15, 1832, in which Gregory XVI condemned some of the ideas advanced in its columns. At the same time a letter from Cardinal Pacca informed de Lammenais, editor of *l'Avenir* that the Pope had been pained to see him discuss publicly questions which belonged to the authority of the Church.

Another newspaper destined to gain much notoriety and wield great influence was established by the Abbé Migne in 1834. This was *l'Univers* which in later years passed into the hands of Louis Veuillot "the incomparable journalist and one of the greatest writers in France". *L'Univers* at the beginning was not a financial success, and it was rescued from insolvency in 1838 by Montalembert with whom Veuillot became associated in 1843. Seven years later Veuillot found himself in conflict with his former collaborator and with several French Bishops, notably Dupanloup, the militant prelate of Orleans. *L'Univers*, after the death of Louis Veuillot, was edited by his brother, Eugene Veuillot, a very brilliant polemist, who continued to edit it till 1905.

It is difficult to say precisely how many Catholic papers there are in France to-day, as no positive separation exists between Catholic newspapers and others. For instance, in Paris, *La Croix* alone is exclusively Catholic and religious. Besides, the *Libre Parole* proclaims itself the organ of Social Catholics, the disciples of Albert de Mun; it publishes weekly an extra sheet under the headline of "Catholic Life and Thought". But it is to be noticed that a great number of political newspapers in Paris which do not boast of being expressly Catholic, and do not cater to a Catholic following exclusively, show the friendliest of dispositions towards Catholics, have as editors good Catholics, uphold Catholic claims and number a large proportion of their readers among Catholic people.

Such is the case with *L'Echo de Paris*, which stands for the politics of the Moderate Right Party and is read mostly by the society folk, officers, intellectuals, and has among its contributors such men as Mgr. Baudrillart, Mgr. Julien, Bishop of Arras and René Basin, president of the Association of Christian Journalists. The same is true of the *Gaulois*, which numbers among its subscribers a great many Bishops.

In Paris there are nine important daily papers with a joint circulation of about 1,500,000 which are Catholic, or under Catholic influence, and at least eight others that are neutral; while seven may be classed as actively hostile.

In the Provinces, there are about 350 daily newspapers, of which about twenty exceed a daily printing list of 50,000 copies. In the north of France, the majority of these great daily papers are favorably disposed towards Catholics. In the South it is quite the opposite, and most of the papers nurse rather hostile feelings. Unfortunately these hostile radical newspapers, very well managed and disseminated, find their way even into Catholic homes.

No accurate figures can be given for the weekly papers, their number generally increasing at the time of electoral campaigns. Now, on account of the present high cost of paper, the figure is rather low, and may be estimated at 1,800. The total printing list does not exceed 7 or 8 million copies weekly. In Paris, *Le Pèlerin* (an

extra weekly edition of the Catholic paper *La Croix* prints 600,000 copies. It is the most widely spread paper of all French weeklies.

In every department (a department practically corresponds to a diocese) there is a weekly *Croix* which, oftentimes, is the most widely read. Of course, there is also in each diocese a *Semaine Religieuse*, which generally records the various communications from the Bishop.

So far as weekly periodicals are concerned, the Catholic papers, or those with Catholic tendencies, exceed all others in circulation. The two leading illustrated weeklies, *L'Illustration* and *Le Monde Illustré* are both very favorably disposed towards Catholics. As regards the great magazines which cater more particularly to an intellectual public, the two most important of them, *La Revue Des Deux Mondes* and *Le Correspondant*, are also quite friendly.

Upon the whole the Catholic press in France certainly over-balances the anti-Catholic as regards news and circulation. But, on the other hand, it is outdistanced by the neutral press. This latter, organized on a purely commercial basis, is often better equipped, better informed, and more widely circulated. Moreover, it is favored with a great advertising trade, which is of greatest importance, since at the present time the six-page newspaper which costs 0.18 centimes to publish is sold at 0.10 centimes only to the newsdealers and 0.15 centimes to the reader, therefore the gap can only be filled with the help of commercial advertising.

The public takes great interest only in the spreading of these papers which show a decidedly avowed policy, whether democratic, Catholic or Royalist. For instance, in Paris, Royalist young men spend all Sunday morning selling the *Action Française*, before the doors of churches, while young Catholic democrats, on their side, cry and sell *La Démocratie*, a weekly paper edited by Deputy Sangnier. *La Croix* has a number of propaganda committees. Its propaganda workers are chiefly women. Newspapers of less decided opinions, such as *L'Echo de Paris*, *Le Gaulois*, etc., have no propaganda organization. Their sale is conducted on a purely commercial basis.

The greatest Catholic newspaper of France is, without doubt, *La Croix*, founded over thirty years ago by Rev. Father Vincent de Paul Bailly, and which, during the first phase of its history, that closed in 1914 with the outbreak of the war, was the object of the most furious assaults and persecutions, having oftentimes to endure the criticisms of Catholics themselves on account of its seeming vehemence in dealing with its many bitter enemies.

But despite the many apparently insurmountable difficulties placed in its way *La Croix* has devoted itself to the protection of Catholic interests and the encouragement of every Catholic cause, and not only has it achieved development and a wide circulation, but its example has encouraged the foundation of other Catholic papers, so that now France has a powerful Catholic press which did not exist forty years ago, but, which, had it existed, would in all probability have prevented the failure of the Catholic cause witnessed at that time.

To day the situation has changed. Relative harmony prevails between the official and the religious circles, and the Catholic press of France, no longer obliged to fight for its very existence, is able and ready to deal with the many serious problems confronting the world. The great Congress of the Catholic Press, held in Paris last October, made a serious study of the rôle of the Church and the Catholic Press in the modern materialistic world. In the words of Pierre L'Ermite, the veteran collaborator of *La Croix*: "We are living in a time when the lies of the press are more cleverly fabricated than ever before. *La Croix* watches for them, exposes them and points out the truth. Catholics need immediate direction and guidance, and rapid answers

must be given to questions demanding *rapid* solution. Never has the diffusion of *La Croix* been of greater importance to the Catholics who have before them a world to rebuild".

Canon Collin, speaking at the same Press Congress said: "I should like to see a great moral syndicate of the Catholic press which would unite all influences and authority and represent a combination of forces, activities and intellects under the patronage and with the authority and blessing of the Church". This "moral syndicate of the Catholic press" is a great dream but it has never been fully realised. Meanwhile, *La Croix* has been the most active and effective agent in protecting the interests and promoting the union of French Catholics. The importance of its influence is shown in the following well-deserved tribute which it received from Senator Lamarselle:

"If *La Croix* had never been founded, imagine what our situation would be at the present time. Where would be the general organisation of the Catholic press? For this organisation exists, it is active throughout the whole of France, thanks to *La Croix*".

As regards the pecuniary help extended to Catholic newspapers in general there exists a fund called "Le Franc de la Presse", of which the main office is in Paris. It was started in 1919 with the approval of a number of Cardinals. Through the medium of diocesan committees and parish groups, amounts are collected which shall not be less than one franc. The sums of money thus collected afford necessary help to needy Catholic papers. The Central Committee, which is presided over by a Canon sub-director of the *Oeuvres* of the Diocese of Paris, includes diocesan directors, journalists, financiers and juriconsults.

In the Provinces, a number of local weekly papers are supported—and oftentimes fully—by such people as senators, landowners, or business men.

In Paris, certain newspapers start public drives in their columns, to beg their readers' assistance. A certain Royalist newspaper has, in this way, collected two million francs. Upon the whole, millions and millions of francs have been spent, in France, by Catholics to found and support newspapers, more particularly at election times. But these various enterprises were either local or scattered, no great combined effort ever having been attempted.

Fifteen years ago, millions were squandered in an effort to promote a French association of world telegraphic news, which might have freed the Catholic newspapers from the obligation of resorting to the services of the Havas Agency News. The scheme had to be given up in the face of the tremendous expenditure involved.

As French Catholics individually adhere to different parties, either conservative, plebiscitarian, liberal-republican, progressist, democratic, etc., and as each of the Catholic newspapers has its decided preferences for this or that party, the Bishops find it better not to bring their influence to bear in favor of such and such a paper. They merely advise their diocesans to abstain from reading anti-Catholic papers and to patronize Catholic newspapers rather than the neutral.

For the same reason, the Bishops are careful not to make use of their personal authority in what concerns newspapers. Therefore, the Catholic press (excepting the *Semaine Religieuse* of each diocese) is neither controlled nor directed by the Bishops. But nevertheless it shows a permanent submission to them, forestalls their desires and never writes anything that might bring censure from them.

Of a common record, religious authority has been placed far above all divergent political opinions. It is too highly respected by Catholic newspaper men—as well as their Catholic readers—to find it necessary ever to make its power felt.

Moreover, whether they be royalists or republicans, conservatives, or democrats, all Catholic newspapermen belong to the "Corporation of Christian Journalists" who in all their meetings, are unanimous in affirming their absolute obedience to the dictates of the Sovereign Pontiff.

Catholic journalism in France is now greatly aided in its development by an organized group of writers and journalists known as the "Corporation of Christian Publicists," with more than four hundred members.

M. René Basin, a member of the French Academy, is president of the organization. Four other members of the Academy—Pierre de la Gorce, Henry Bordeaux, Monsignor Baudrillart and Paul Bourget, the last named famous as a novelist—are also enrolled in the corporation. Notable in its membership also are M. Duval-Arnold, chairman of the committee on Social Reform in the Chamber of Deputies, and others.

In the Corporation are conservatives, royalists and republicans, but in the religious field these men unite without reserve in submission to Pontifical instructions and so successful has been its work and so substantial its contributions to the *esprit* of French Catholic life that plans are now being pushed to bring about closer relations with other countries.

The Corporation has two sections, "The Syndicate of Writers" and "The Syndicate of Journalists". For membership in the Syndicate of Writers it is sufficient to be a Catholic, a Frenchman and a writer, and to be recommended by two sponsors on the committee. Enrolment in the Syndicate of Journalists is much more restricted. The candidate must "live on his salary as an editor" and have been for more than three years on the regular staff of a newspaper.

For these professional journalists the Corporation has gained material advantages. It represents them in dealing with the public authorities and with Press Syndicates, and presents their collective demands for wages and hours; it maintains an agency to obtain positions for them and to provide collaborators for directors, and it arbitrates difficulties which arise between its members and newspapers. Just now it is engaged in a vigorous campaign to obtain a day of rest for the newspaper men by the suppression of the publication of Sunday papers.

The two hundred senior members of the Corporation have the right to travel at half rates over all railway lines and the professionals are assured a pension of 500 francs after the age of forty-five and after fifteen years' membership.

But more important than these material benefits are the moral advantages. The Corporation enables its members to gain a clearer vision and more comprehensive conception of literary and newspaper material that has to do with faith, morals and patriotism. At its monthly reunions there are important discussions of these to be defended, arguments to be employed, propaganda methods to be acquired and professional improvements in the service of ideas.

Hungary

Until quite recently the liberal, masonic and Jewish press was the absolute master of public opinion in Hungary. A negligible reaction against this unfortunate predominance was represented by the small paper *Alkotmany*, organ of the Catholic Popular Party, founded by Count Ferdinand Zichy. This paper has a small circulation and was read almost exclusively by the clergy.

For the last ten years the condition of the press had been going from bad to worse. The number of Jewish and masonic papers increased steadily and continued their

violent attacks on Catholicism. At the end of the war there were thirty papers published in Budapest alone, of which only two were Catholic.

Catholic journalists, at their meetings and assemblies, began to recognize the urgent necessity for a radical and energetic change in their political press. In 1917 the Catholic periodical *Magyar Kultúra* directed by Father Bangam, S.J., raised a cry of alarm and emphasized the necessity of conducting a popular movement in favor of the creation of a modern Catholic press capable of entering into competition with the secular press. As a result there was founded the *Központi Sajtó Vállalat* (Central Press Enterprise), which undertook to raise a capital of three million crowns by shares of twenty-five crowns each. The plan won the approval of the Bishops, who subscribed large sums. An active propaganda was conducted throughout the whole country, meetings and lectures were held, hundreds of local branch offices were opened, and leaflets were distributed by the thousands. The result was surprising. At the end of three months campaign the desired capital had been oversubscribed three times.

The Jewish press naturally attacked the movement with greater fury than ever, but the Central Press Enterprise had been founded, and the capital was later raised to twelve million crowns. Just at this time, however, the liberal government of Hungary issued a decree prohibiting the foundation of any new papers, thus preventing the realization of Catholic plans.

When the Karoly revolution broke out in 1918, the masons and socialists entirely suppressed the freedom of the press. The Officers of the Central Press Enterprise were raided, the heads of the Catholic party were obliged to flee, and it was only with the greatest difficulty that the capital of the Enterprise was saved.

After the overthrow of Bolshevism in Hungary, with the help of the Government, the national army and the National Christian Party, every obstacle was finally overcome, and in September, 1919, the Enterprise published four daily papers, two weekly papers, one correspondence paper, and founded a publishing firm. The latest step has been the acquisition of the Pallasche printing firm, one of the largest and most important of Budapest. The Catholic press of Hungary now seems to be firmly established on a substantial basis, with every hope of future success.

Italy

The conditions under which the Catholic press in Italy exists are different from those which exist in the United States, or, in fact, in any other country. Italian public life for fifty years has been dominated by irreligious and anti-clerical influences, and thus the Catholic press is not so vigorous as it would be under different circumstances. Moreover, in Italy the reading of newspaper is not so general as it is in this country.

Among Italian Catholic newspapers the *Osservatore Romano* occupies first place. It is actually the organ of the Holy See and is considered "Italian" only because it is published in that language. Recently the *Osservatore* has undergone a transformation, and it now gives the news of Catholic development throughout the world, and only in a secondary way occupies itself with Italian questions. Its circulation in Italy is small; its readers are the bishops, some of the clergy; and statesmen who are interested in pronouncements of the Holy See. It has a circulation of about ten thousand copies daily. The other Catholic Italian newspapers of note are the *Corriere d'Italia*, circulating in Southern Italy, the *Avvenire d'Italia*, which

circulates in Central Italy and Veneto; the *Italia* of Milan and the *Momento*, of Turin. The influence of these papers extends throughout the Italian peninsula. They have often been in financial straits, but thanks to the generosity of the Holy Father, Benedict XV, they are now fairly well established.

In addition to these great national newspapers, Italy has a number of dailies: the *Unità Cattolica*, of Florence, the *Cittadino*, of Genoa; the *Cittadino*, of Brescia; the *Messaggero Toscano*, of Pisa; the *Eco*, of Bergamo; the *Esare*, of Lucca; the *Avvenire delle Puglie*, of Bari; the *Corriere Vicentino*, of Vicenza; the *Libertà*, of Padua; the *Nuovo Trentino*, of Trento; the *Giornale* of Mantua; the *Ordine*, of Como; the *Corriere di Sardegna*, of Cagliari; the *Eco Versigliese*, of Viareggio; the *Friuli*, of Udine; the *Stampa Nuova*, of Capua; the *Libertà*, of Naples; the *Liguria del Popolo*, of Genoa; the *Nuova Giornale*, of Piacenza; the *Venezia*, of Venice.

In politics, nearly all these papers adhere to the Italian Popular Party, but none of them is the organ of the Party itself. This has only one weekly organ, the *Popolo Nuovo*.

There are many Catholic monthlies in Italy, chief of which is without doubt, the *Civiltà Cattolica*, founded by Pius IX, in 1849, to offset the rationalistic theories which were then spreading. It is under the direction of the Jesuits. Its present director is Father Enrico Rosa. The circulation of the *Civiltà Cattolica* is over 40,000. The *Rivista Internazionale di Scienze Sociali*, under the direction of Monsignor Talamo, has not a wide circulation, but it is very influential.

The Franciscan Father Gemelli directs a group of periodicals in Milan. A noteworthy periodical is the *Civitas*, founded by the Hon. Filippo Meda, the most eminent Catholic statesman in Italy.

The Catholic press in Italy is not directly dependent on the Hierarchy, or under its control. The *Osservatore Romano* is an exception; it is the organ of the Holy See and is directed by the Secretariate of State.

REVIEWS AND NOTICES

The Age of the Reformation. By Preserved Smith, Ph. D. New York: Henry Holt & Co. Pp. xxi+861.

There is, perhaps, no single period of Christian history about which there is so much divergence of opinion as the sixteenth century. Nor is there one about which so many and such varied accounts have been written. The consequences of that upheaval which is somewhat loosely termed "the Reformation" have been so far-reaching and persist in such measure even to the present time that an impartial history is almost impossible, even yet. And though Dr. Smith has not attained that goal, it would be difficult to find a work which on the whole bears evidence of so much sound scholarship and such careful research as this does. One can readily credit the author's statement that it has occupied his "leisure for the last six years" (p. v.). His reason for writing this work he states as "the need for putting that movement (i.e. the Reformation) in its proper relation to the economic and intellectual revolutions of the sixteenth century." (*ibid.*)

The book is divided into fourteen chapters and covers completely every aspect not only of the Reformation as usually so called, but every phase of life in that time which the author significantly denominates "The Age of the Reformation." He begins by tracing the causes which led up to this revolution both in "The World" and "The Church." The progress of discovery, the popularizing of new inventions (printing in particular), the rise of capitalism with its complete change from "natural economy" to "money economy" (p. 4)—a change whose far reaching consequences we do not always appreciate,—and the recovery of the Classics by the Humanists, many of whom adopted a neo-Paganism, all made for revolution in human thought.

It is hardly to be expected that a secular historian without a sense of the spiritual or supernatural would be able to interpret the place of the mystics satisfactorily, but one of Dr. Smith's ability should be able to get facts straight at least. It is hard, however, to reconcile his attempted identification of the doctrines of Tauler and Luther, of whom he says "both deprecated good works and sought justification in faith only" (p. 34). One glance at Tauler's "Sermon for the First Sunday of Lent," will show the falsity of this. In speaking of "the holy quiet of the

soul in God," he says; "taken in itself is not sinful," yet "it is far otherwise if one positively seeks to have it and enjoy it to the exclusion of the good works of a Christian life," or again where his statement, "No man is holy or can be made holy without good works," effectively disposes of such an identification.¹

In the Church "The Babylonian Captivity" and the Great Schism had so weakened the influence of the Popes that they were "in some respects a direct preparation for the greater division brought about by the Protestant secession" (p. 14). Dr. Smith does not over-state nor yet minimize the corruption which existed within the Church, and makes his strongest quotations from Catholic writers to show the need of reform, but his judgment is that "corruption of the Church (was) not a main cause of the Reformation" (p. 20). The section on "Nationalizing the Churches" shows the progress of the conflict between the temporal and the spiritual power in the various countries of Europe. As nations, in our modern sense, arose out of the old feudal society, and as the hold of the Papacy was loosened, they sought to have a Church of their own. This was due to confusion of thought for which one may easily account. One Empire and one Church had been all that was known. Now new *imperia* were arising, unthinkingly men said, "Why not each one with its own Church, self-contained and (what was more desired by the rulers) managed locally without interference from Rome?"

Chapters II to VII take up in detail the progress of the revolution in the principal countries which were at all affected by it, beginning of course with Germany, which has the dubious distinction of supplying the leader. There are few characters in his history so difficult of interpretation as that of Martin Luther, and it is only now that research is beginning to put him in his right perspective. He has been estimated all the way from devil to demi-god, yet no ready-cut description will fit him. Catholics have too often made the mistake of centering the whole Reformation around him, whereas though he "represented and dominated" (p. 62) his age, yet as Dr. Smith points out "no great historical movement is caused by the personality * * * of a single individual." (*ibid.*) But since Luther was the product

¹ Quoted from "The Sermons and Spiritual Conferences of John Tauler." Translated by Rev. Walter Elliott, C. S. P. Pp. 185-189.

of the Germany of his day, and since he embodied in a large measure its thought and its feeling, the storm centered around him. Dr. Smith sketches in brief but pregnant sentences the progression of his thought. Justification by faith only—even though not proven by Scripture, reason or otherwise, was set forth by him as a great discovery, and it seems to Dr. Smith (whose view we must feel is somewhat prejudiced) that it was so. Hence he justifies it by saying, "The Church was everywhere with her claim to rule over men's daily lives and over their souls. All progress was conditioned on breaking her claims and nothing could have done it so thoroughly as this idea of justification by faith only" (p. 66). Consequently indulgences made just as good a starting point as any other. The weary course of the revolution, with its attack on all authority; its excesses in the Anabaptist and other radical movements; Luther's duplicity and lack of moral principle; and the general slowing up of progress are accurately sketched. Significantly he tells us, "No period is less productive in modern German history than the age immediately following the triumph of the Reformation" (p. 134).

Notes on the Reformation in Scandinavia, Poland and Hungary close Chapter II.

Chapter III takes up that form of the revolt which was destined to have far more effect upon the English speaking world than the German, namely: that in Switzerland. Humanism first and nationalism after supplied the excuse and in Zwingli was found the first leader. The form of leadership was different from that in Germany, the Swiss reformation being at all times more theocratic. "Zwingli took the position of an Old Testament prophet, subordinating State to Church" (p. 156). The mixture of motive on the part of many of the "Reformers" is epigrammatically expressed in Erasmus' words "They falsely call themselves evangelical for they seek only two things: a salary and a wife" (p. 154).

But while Zwingli's theory of the Sacraments has become almost the sole Protestant belief, not he but Calvin gave form to the change in Switzerland, from thence to Scotland and so to our own land, where Calvinism became for many years almost synonymous with Protestantism, and in the revolt from its cruelty, the parent of the paganism and the indifference of our

own times. Why this is so is one of the strange things of history, for Dr. Smith finds "not one original thought in any of Calvin's works" (p. 163). Nevertheless Calvin was a lawyer, and his *Institutes* gave to Protestantism what it lacked before—a systematic treatment. Under his rule in Geneva the theocracy became complete. The Old Testament rather than the New was his standard, and if Zwingli had been a prophet he was more, for he actually "identified his own wishes and dignity with the commands and honor of God" (p. 175). And he possessed the necessary strength of character to carry out such a preposterous program. His personality more than that of anyone else, has fastened itself on Protestantism, and unlovely as he was, his influence has continued. Dr. Smith feels, however, that one's own predilections have much to do with an estimate of what this has meant. Though John Knox felt "that Geneva is 'the most perfect school of Christ that ever was on earth since the days of the Apostles'" (p. 174), yet "the records show more cases of vice after the Reformation than before" (*ibid*) and we are obliged to feel that "a gentler, more understanding method would have accomplished more, even for his own purpose" (p. 181).

Turning from Switzerland to France we take up a country where the Reformation failed. Here as everywhere Dr. Smith speaks solely as a secular scholar, and so gives no credence to supernatural motives or methods. Hence to a Catholic there is something lacking in some of his explanations in this chapter. Tracing the political situation, he feels that it accounts for nearly everything, but the ultimate reason of the failure was that "the schism rent the French evangelicals before it seriously affected the Church" (p. 190). The Republican tendencies of the Calvinist party, in opposition to the monarchs who were feeling the rise of national consciousness, pitted them against it, and the work of the Jesuits did much to stem the tide also. The antagonism between the Catholic and the Calvinist factions created a condition where "there was no longer one government and one allegiance in France, but two, and the two were at war" (p. 208).

The dreary "Wars of Religion" which devastated the land, brought the conflict to a draw and forced Henry IV finally to acquiesce in a policy of "tolerance, not indeed as a natural right, but as a political expedient" (p. 225). Finally, he summarized

the causes of the ultimate failure of the reformation in France, giving them as (1) "the steady hostility of the government," (2) "the tardiness with which it came," and (3) "the Renaissance," which "sapped away the interest of just those intelligent classes whose support was needed to make the triumph of the Reformation complete" (pp. 230-1).

Turning to the Netherlands in Chapter V the course of Lutheran reform, the Anabaptist uprisings, and the Calvinistic revolt are traced, the last named being the form which Protestantism finally assumed here, because it "aroused republican passions and excited rebellion against the powers that be" (p. 248), and the rapidly rising merchant class was ready for such a movement. The final division of the Low Countries into two parts was along religious lines as "Calvinism had been largely drawn off to Holland and Zealand, and Catholicism remained the religion of the great majority of the population in the other provinces" (p. 270).

The course of the Reformation in England stands by itself, and is complicated by factors not in evidence elsewhere. This makes it more difficult to arrive at the truth of what happened, for whereas elsewhere interpretations of the significance of the movement are confined to Catholic and Protestant views, here there is added a third which differs in some respects from each—the Anglican. It rests on belief in two things, repudiation of Papal authority as a usurpation and the continuity of the modern Church of England with *Ecclesia Anglicana* as it was known, for example in the days of *Magna Charta*. An Anglican may scarcely believe in God, but he holds and passionately defends these two theses. Dr. Smith observes the whole matter outside of any party to it, and traces its growth. Two classes, "London tradesmen" and "the learned proletariat" (p. 285) supported the movement, but he feels that "no change would have taken place for many years had it not been for the king's divorce" (p. 286). The history of the breach with Rome is well told, and its progress under Henry VIII and Edward VI recounted. Four main parties appeared (1) "strict Anglicans, orthodox and royalist" (2) "the Pope's followers" (3) "the Lutherans" (4) "a small contingent of extremists, Zwinglians and Anabaptists" (p. 308) and the character of modern Anglicanism is due to attempts at compromise among them. The author feels that there is "no doubt

as to the choice of the people" (p. 317) at the beginning. It was with Rome, and with Mary in the Catholic reaction. It persisted even under Elizabeth when "the mass of the people still clung to the Roman Faith" (p. 325) though "the strategically situated classes" who controlled the policies of the government "were Reformed" (p. 326).

An evidence of the author's own leanings is seen in his treatment of the matter of persecution as an element in the conversion of England to Protestantism. He merely compares the number of actual executions under Mary and Elizabeth to the detriment of the former, and takes little or no account of the many other sorts of pressure which were used to turn the people from their faith. Moreover his assertion that "under Mary the executions were for heresy; under Elizabeth chiefly for treason" (p. 336) while true in form is in fact one of those dangerous half-truths, from which this work is unusually free. When "treason" is so defined that hearing or saying Mass is treasonable, the distinction falls to the ground.

The rise of Puritanism is traced and extolled, though we cannot endorse the whole of Dr. Smith's encomium. It did prove to be, as he says, "the party of the future" (p. 346) and its effect on life, religious, social and political in England and America can hardly be exaggerated.

The section on Ireland is brief, but caustic. He feels that "the government of the island was a crime" (p. 346) and says "Had England been able to apply the method of extermination, she undoubtedly would have done so, and there would then be no Irish question today." (*ibid.*) One could hardly write a worse indictment than his conclusion that "with every plea in mitigation of judgment that can be offered, it must be recognized that England's government of Ireland proved a failure. If she did not make the Irish savage, she did her best to keep them so, and then punished them for it. By exploiting Erin's resources she impoverished herself. By trying to impose Protestantism she made Ireland the very stronghold of Papacy. By striving to destroy the septs she created the nation." (p. 349).

The final chapter (VII) on the Reformation proper takes up its course in Scotland. It was not difficult to bring about the change for truly "in no country was the corruption greater" (p. 354). The fierce character of the "reform" however, was

due more to John Knox than to anyone else. "A born partisan, a man of one idea who could see no evil on his own side and no good on the other, as a good fighter and a good hater he has had few equals." (p. 357). With such a leader and aided by "that part of the people that had the energy and intelligence to see most clearly and act most strongly" (p. 363), "the Scotch revolution was as thorough, in its own small way, as that of Robespierre. Religion was changed and a new distribution of political power secured" (p. 362) even though "probably three-fourths of the people were still Catholic" (p. 363) at heart. Mary's attempts to offset the tide of revolution, and Elizabeth's treatment of her are briefly touched upon, though without much sympathy for that unfortunate queen.

"The Counter-Reformation" is considered next, with a few notes on Italy as a preface. It is in dealing with the Latin lands that Dr. Smith shows how Anglo-Saxon he really is. "That Italy should toy with the Reformation without accepting it," he finds to be "entirely due to her geographical, political and cultural conditions" (p. 371). And though he notes the patent fact that "as far as the Italian mind was liberated (*sic*) in religion it was atheistic" (p. 373) he does not see how much this accounts for in Church history to this day.

The treatment of "The Papacy, 1522-1590" is characterized by a marked fairness in the presentation of the facts of the period. In treating "The Council of Trent" he noted many things for which he seems unable to account, but which a Catholic finds no stumbling-block at all. He thinks "The extraordinary thing about the Protestant conquests was their sudden end" (p. 388) and he seems non-plussed by it. His analysis of the Council does not strike us as so keen as that recently published by Dr. Kinsman, for he views it more with the unfavorable perspective of its own time than with the fairer view of what Trent still means, and how it has stood in history as we get away from the controversies which raged around it.

Regarding the Jesuits he says, "Let us neither praise nor blame them, but seek to understand them" (p. 398) and seems to try to do so. He notes that "great crises in the church have frequently produced new revivals of monasticism" (p. 397) and considers that in the evolution "its apogee was reached with the organization of the Company of Jesus" (p. 398). Due credit is

given for the good things its members accomplished, but the treatment of the foreign mission activity of the Society is marred by the utter disregard of the supernatural. Particularly is this true of the notice of the work of St. Francis Xavier. To try to account for this wonderful life and its accomplishments without God is futile, and even Dr. Smith is unable to do it. His estimate is that "though Xavier was a man of brilliant endowments and though he was passionately devoted to the cause, to neither of his good qualities did he owe the successes, whether solid or specious, with which he has been credited. In the first place, judged by the standards of modern missions, the superficiality of his work was almost inconceivable. He never mastered one of the languages of the countries which he visited. He learned by rote a few sentences * * * and repeated them to the crowds attracted to him by the sound of a bell" (pp. 408-9) and Dr. Smith further goes on to say that "what permanent success he achieved was due largely to the invocation of the aid of the civil power" (p. 409). To disregard all evidence on the well-attested fact of Xavier's miraculous gift of tongues may be only consistent with Dr. Smith's materialism, but to accuse his work of "superficiality" or to contend that the force of the civil authority made the martyrs among his converts is either to show a dense ignorance of the history of Christianity in Japan or else an utter disregard for the truth.

Better is the treatment of "The Inquisition and Index" for the author carefully notes just how far the former was ecclesiastical and how far a civil instrument—a distinction which can usually be made even in times and places where Church and State appeared—almost as different phases of the same thing. Of the Index he says, "Various writers have labored to demonstrate the blighting effect that the censorship was supposed to have on literature. But it is surprising how few examples they can bring" (p. 423), though he illogically concludes that it "was due more to the bondage of the press than to any other one cause" (p. 424), that Spain and Italy remained Catholic while Britain became Protestant.

The outstanding point in Iberian history at this period is that it was a time of great expansion and conquest. That the Reformation took no hold upon its people, Dr. Smith feels is due (1) to the severity with which heresy was visited, and (2) to

the absorption of interest in the new worlds which explorers were opening to view. Nor does he altogether lose sight of a third reason which had more to do with it perhaps than either of the others, viz: "a notable reform of the church" which "was carried through by the great Cardinal Ximenez" (p. 426). The missionary character of Spanish conquest is brought out rather unintentionally it would seem, but the facts speak for themselves. The author is obliged to state that "in no place, save in the islands, did the native races disappear as they did in the English settlements" (p. 437) but he feels it is sufficiently accounted for by saying that the Spaniards needed "a race of helots to toil for them." (*ibid.*)

A note on the rise of the Turkish power in Europe, the anomaly of whose existence as an international factor is noted, brings to an end what we may call the geographical section of the work.

The second part deals with what may be called the "economic and intellectual history" (p. 451) of the times. We see how the profound changes of the sixteenth century affected, not so much religion now, as business, and figures bulk large throughout the treatment from now on. This makes it no less interesting reading and gives the scholar invaluable references, but there is less requiring detailed comment. The means by which modern trade grew with "The Rise of the Power of Money" and its control through "The Rise of the Money Power" (Chap. XI) is graphically described, and how our modern international machinery of government grew consequent upon these is seen from the fact that "the sixteenth century saw the first establishment of permanent diplomatic agents" (p. 478).

Under the heading "Main Currents of Thought" (Chap. XII) he treats of "Biblical and Classical Scholarship" and somewhat unwittingly, perhaps, brings out clearly the confusion into which the Lutheran exegesis and all that has followed in its train has brought the whole matter. "The unbounded popularity" (p. 572) of the Bible, translated too often to suit its translators, and the fact (as Luther complained) that "each man interpreted the Holy Book according to his own brain and crazy reason" (p. 573) brought about "several effects that were either morally

indifferent or positively bad" (*ibid.*) just as the has always taught.

In Chapter XIII, "The Temper of the Time"; of "Witchcraft" to a "savage survival" (p. 651) in civilized zeal and bibliolatry of Protestantism" (p. 655) which the Reformation does not show up as cha- tent commonly supposed, but it is the section which is the masterpiece of the whole book. S statement that "the significant thing about ideal it expresses" (p. 674) he analyzes care- ciatively the works of the principal masters of them a sympathetic and accurate interpretation both the Catholic Church and Protestantism have troversies which relegated art to the background conjectured and bemoaned.

The final Chapter, "The Reformation In resumé of the estimates of the leading writers of all schools from the sixteenth century to the pre- concludes, rightly enough with his own estimate which he has been writing. It is here that t him not so satisfactory for he cannot accept the "the Reformation was but the consequence of antecedent changes in environment and habit, economic" (p. 743) nor that "it is not dogma, and custom that is fundamental" (p. 746). V Kinsman's estimate of Protestantism as a distin- and arrest of development is more accurate t Smith who concludes his volume with the state all its limitations it was fundamentally a step for

Notwithstanding its limitations—limitations most impossible that the work of a single individ- Dr. Smith's contribution to available historical great. It is on the whole careful, scholarly and t ing. A Bibliography occupying 66 pages shows of his research and an Index of 42 shows the care has been compiled.

FLOYD KEELER, A

Catholic Problems in Western Canada. By Rev. George Thomas Daly, C. SS. R., with a preface by Most Rev. O. E. Mathies, Archbishop of Regina. Toronto: The Macmillan Co. of Canada, Ltd., Pp. 252.

The Church in any new land is confronted with a set of problems all its own, in addition to those which are common to the extension of Christianity in all times and in all places. Western Canada is one of the newest outposts and has problems of a pressing nature. To the solution of these problems Father Daly has applied himself, both through personal service in the West and by study. In this volume he has given us his keen analysis of the difficulties and his proposals for their solution.

The problems which confront the Church in Western Canada he finds fall under three heads: Religious, Educational, and Social which he has made the divisions of his treatment.

Under "Religious Problems" he outlines in words of poetic beauty "The Call of the West" and sends forth a Macedonian cry for assistance. The burden of his appeal is for united action, and he well remarks, "Two conditions make united action possible—*uniform plan* and *authoritative leadership*" (p. 41). Nor does he leave us there. He outlines in no indefinite manner what he means by these things. He finds that the problems of any newly-settled country, isolation, the struggle for physical existence, the presence of agencies hostile to the faith, are augmented in Western Canada by the further problem of variation in language, tradition and even of rite among the settlers. The Ruthenians who have gone into some parts of the West in great numbers are very tenacious of their ancient customs and cannot well be ministered to by Latin priests. His call for young English-speaking priests to embrace the Ruthenian rite and go out as missionaries among these people, is a challenge to a missionary vocation excelled by none.

Protestantism is very active in the Prairie Provinces and is concentrating its efforts on upsetting the faith of the Ruthenian settlers. Father Daly rightly avers that "the most elementary principles of Christianity, of a supernatural religion, have lost their grasp on the mind of the average Protestant Westerner" (p. 45) and these systems are substituting for any idea of revealed religion mere social service philanthropy. This is for the time creating a bond of union among them and is giving a temporary success to their efforts. Catholic missionary work is

needed to offset the baneful effects of this propaganda. For this he pleads most eloquently.

Under the head of "Educational Problems" he enters a field where the difference between Canada and the United States is more pronounced than it is in purely religious or missionary matters. American Catholics have been so long accustomed to being compelled "to buy twice over a right of conscience" (p. 163) in the maintenance of their own schools, that they think of nothing else as possible, yet Father Daly's plea for the right, not the favor, of separate schools, aided by the money of Catholic taxpayers is eminently just. He rightly maintains that "a neutral school is a practical impossibility" (p. 177) and quotes many American authorities to show that our own attempt at such is not the huge success that its advocates would have us believe.

Remarking that "there is a decided distinction between higher education for Catholics and higher Catholic education" (p. 210) he argues the necessity of the foundation of a Catholic University for Western Canada, summarizing his arguments as follows:

"1. The interests of Church and country, particularly in the West, demand Catholic leadership;

2. No genuine leadership without University training;

3. For Catholics higher education means higher Catholic education."

Is this ideal to be "Dream or Reality"? is his question. The future position of the Catholic Church in Western Canada depends upon the answer.

In dealing with "Social Problems" the anti-Catholic animus of the specious plea for "Canadianization" is brought to the surface and the true Catholic ideal of patriotism is shown in sharp contrast. The function of the Catholic press in bringing this about is emphasized strongly, as well as its opportunity to create a public opinion favorable to the Church. We do not remember to have seen a better summary of the social conditions which need attention than that here given.

"In our cities, the housing problem, which involves to a great extent, the moral life of the masses, is acute; the white slave traffic has established its haunts and commercialized vice; the moving picture show has become everywhere the most popular educational factor; at its school the young generation, eyes

riveted on the flickering screen, is drinking in the alluring lessons of free love, divorce and every anti-Christian doctrine; our ports will soon see a new tide of immigration invade our shores; the non-Catholic denominations are crumbling away under the very weight of their destructive and disintegrating principle of private judgment; we are surrounded by pagans to whom the supernatural religion of Christianity is but a name or a memory; from our great West comes the urgent cry for help, for men and money" (p. 323). To which Father Daly flings out the cry, "And what are we doing? Here and there a spasmodic effort, a generous outburst of zeal—the work of some society, parish or diocese. While, what we need now is the combined efforts of all the Catholics." (*ibid.*) He believes that a Catholic Congress will be the best remedy, and sets forth a comprehensive and well-ordered plan for one. His concluding words summarize his contentions.

"The Church of the West is in our hands—its future will be what we shall make it—that future, what shall it be?—the Divine Master, His Church, and Catholic posterity, await our answer" (p. 342).

The adversary is active but we can not only oppose him but learn from him. *Fas est ab hoste doceri* might almost be called the motto of this book, so often does Father Daly repeat it and act upon it. He frequently cites the example of the American Church in its recent attempts at better organization of its activities. All told this is a most notable work, for it not only goes to the bottom of the troubles and problems of the Western Canada but it gives concrete plans for remedying them. It should be read by every Canadian Catholic, while its perusal by us in the United States will teach us much that will be most useful in our own work which is so similar.

May God hasten the day when the Catholic religion shall come into its own throughout the North American continent. If Canada lives up to the ideal here set forth, she will have done her share in bringing this condition into being.

FLOYD KEELER, A.M., S.T.B.

The Brides of Christ. By Mother Mary Potter. Chicago: Matre & Co., 1920. Pp. vii+109.

This little volume is a sequel to "Spiritual Maternity" and is one of several books which comprise Our Lady's Little Library

series. "All of us who know the full significance of the word mother," we are told in the foreword, "will deeply appreciate the gentle admonitions, the deep and tender solicitude for souls, breathing through the pages of this little volume." These are our sentiments, too, after having carefully perused the contents of the book. The Venerable Mother Mary Potter converses with her religious self in her own sweet way on The Spouse of Jesus in the Blessed Sacrament, The Spouse of Jesus Crucified, and The Spouse of Jesus Glorified. Some of the more interesting topics discussed are The Power of Faith, Trust in God, Penance and Mortification.

This is a book which, not only religious, but even devout lay persons might read with great spiritual profit.

A Glory of Maryland. By M. S. Pine. Philadelphia: Salesian Press, 1917. Pp. 88.

Published on the centenary of the death of Archbishop Neale, this work is a "tribute of love and gratitude" on the part of the Visitation Order in this country to their founder. The authoress touches upon many incidents of the time in so far as they throw light on the life of Archbishop Neale, the second archbishop of Baltimore. There are many historical side-lights which make the poem rich in suggestion. Adequate notes in the back of the book enable even the new-comer into this field of history to follow the narrative intelligently.

The poetic mold into which the events are cast, its exalted tone, and general make-up, make it a becoming centenary volume. Since the motif is Archbishop Neale's relations with the Visitation Order, its foundation and infancy, the poem will have a strong personal appeal for friends of the Order. The book should afford pleasure to anyone interested in American Church History.

R.

Le Voyage de Monsieur Perrichon, par Labiche et Martin. Edited by Victor E. Francois. Allyn and Bacon, 1919. Pp. vi.+190.

This is a very good edition of Eugene Labiche's masterpiece, and will prove a valuable aid to both teacher and student in the French departments of our high schools and colleges. The text

of the play is well illustrated, and the notes that accompany it are excellent. In addition to the play itself we find a number of exercises based on the text of the play that are particularly well graded. Following is an appendix of regular terminations and irregular verbs, and finally, a very complete vocabulary. This is a text-book we readily recommend.

R.

Wisconsin in the World War. By R. B. Pixley. The Milwaukee War History Company, 1919. Pp. 320.

The struggle of 1914-1918 is still too recent to afford a safe field for the historian. It will be years before the feelings aroused will have subsided in favor of historic truth. Years, too, must elapse before the tactical and statistical records of the powers engaged in this greatest of wars will be fully available.

To the historian of today, then, remains either to propose his theories anent the conflict with the realization that time will sift the matter to the elemental truths, or to compile the source-books of scattered facts whence the Livy or Creasy of the future will draw the data for the ultimate story of world's debate.

This latter is the task to which R. B. Pixley has set himself in "Wisconsin in the World War": "An account of the activities of Wisconsin citizens," compiled chiefly from "the files of the press of Wisconsin, which told an interesting and accurate story, day by day, of the war work at home until victory was won."

Such a work would, in the ordinary course, be "caviare to the general," were it not for the peculiar interest Wisconsin had attracted for the last few years immediately preceding the nation's entry into the struggle. Settled largely by German immigrants—with a metropolis more strongly socialistic than any city in the country,—and represented, in part, by the most outspoken and radical Progressive in the Senate, Wisconsin might well have been suspected of disloyalty by the nation at large. Nor could this suspicion have been allayed by the little known fact that "when America entered the war Wisconsin boasted of a National Guard which ranked with that of New York, Illinois and Pennsylvania as the best in the nation." Probably in the

War Department alone was the stand which Wisconsin was to take on war with Germany, known and appreciated.

Stolid as her immigrant sires, when that famous 7th of April dawned, Wisconsin bent her back to the tasks which war would necessarily entail with a grim determination that wasted no time with cheap publicity. Possibly she knew that the eyes of the nation were on her, and that she would be judged by her performance.

That she succeeded this volume plainly shows.

Massachusetts came to study and adopt the Wisconsin plan of dealing with her agricultural problems.

Wisconsin led the states of the Seventh Federal Reserve District—Illinois (exclusive of Chicago), Michigan, Indiana and Iowa,—in over-subscribing \$183,738,300 to the first three Liberty loans by a percentage of 144.

No state in the Union carried out its draft registration with less trouble. Governor Phillip was the first to recommend the use not only of the voting precincts but also of the whole election machinery of the state in handling the problem. This suggestion the Government was glad to sanction. So thoroughly was the work done in Wisconsin that the state's returns as to the number of registrants were the first to reach Washington. Subsequent drafts were so efficiently carried out that General Crowder put himself on record as saying, "I am coming to expect the impossible of Wisconsin."

Possibly the biggest thing Wisconsin did in war preparations came when the War Department faced the gigantic task of furnishing the rapidly growing army with supplies. The State came to the Government's assistance and at an expense of \$800,000 so thoroughly equipped its National Guard that "until the 32nd Division went to France not a single item of equipment was issued to or needed by Wisconsin troops."

The author has evidently gone to considerable trouble to gather the mass of material he presents. Some may take exception to the fact that the only military bodies mentioned are the National Guard and the State Reserves. He has evidently left the story of the drafted men to be told by others, and contented himself almost wholly with the work of the civilian part of the population. It may be pointed out that while the work of

the State Schools and the social organizations, Y. M. C. A., K. of C., etc., is given due prominence, that, equally effective, of the private schools and the different churches is passed over rather cursorily. We note, too, an unhistorical statement that the ancestors of "Wisconsin's early settlers embarked on the Mayflower." It was the French-Canadian to whom the credit of the earliest settlements must go.

In preparing this volume Mr. Pixley has achieved a double distinction. He has given future historians ample material for the tale of Wisconsin's share in the nation's enterprise and he has forever exonerated a much maligned commonwealth.

ANSELM KEEFE, O. PRAEM.

The Irish Catholic Genesis of Lowell. By George F. O'Dwyer of the American-Irish Historical Society. Lowell: 1920. Pp. 80.

This brochure describes the coming of the Irish to Lowell as a band of canal laborers under their padrone, Hugh Commiskey, their gradual increase in numbers and material respectability, the native opposition to the strange new-comer of Catholic faith, and life in the Irish "acre" of town. There is narrated the building of St. Patrick's church in 1831 by the actual labor of the congregation, the assistance of stable Protestant citizens, and the attempted destruction of the building by a mob, whom the "Lowell Mercury" (edited by Rev. Eliphalet Case) considered "idlers, who wandered here professedly in search of employ." Parochial schools at first favored and aided by the town school committee soon followed. As early as 1835 there were 469 pupils enrolled, and in 1844, 638 children. According to Bishop Louis Walsh, State fear of Catholic schools was not marked until 1851. St. Peter's and St. Mary's churches were built in 1842 and 1847. An Irish Benevolent Association was incorporated in 1836 which along with the commands of Bishop Fenwick broke down localism and aided in ending "county brawls." A much needed Temperance Society accomplished sufficient wonders to merit the commendation of Father Mathew when he visited Lowell in 1849.

An appendix contains a list of original Irish settlers, priests, tradesmen, mechanics and laborers, with a few biographical notes. Mr. O'Dwyer would have done well to have continued his account up to the Civil War and then by way of conclusion drawn

the contrast between the much despised, impoverished Irish of the foreign "lot" in 1830, and their highly prosperous descendants of the present time.

R.J. P.

A Son of the Hidalgos. By Ricardo León, translated by Catalina Paez. Garden City, N. Y.: Doubleday, Page & Co. Pp. xvi+296.

Some classics of old Spain have become so familiar to Americans that they form part of our own literature, but modern Spanish fiction is almost unknown. This is partly due to the change which has come over Spain in the generation just now passing. Spain entered a new era in her history after the war of '98; a period characterized by pessimism on the one hand, and frantic seeking of things modern on the other. Many Spaniards purposely tried to forget their past and its splendid heritage and to start as though nothing before counted for aught. The foolishness of this tendency, as well as the futility of attempting to live entirely in the past, is the theme of this work. The author has pictured in the soul of his hero this national struggle and makes us understand what it has meant to Spain.

The work is not merely a piece of fiction—it is an allegory, revealing the souls of people; its publication brought fame overnight to its writer. Mrs. McManus has translated it in a way possible only by one to whom both languages are natural, and who possesses independent literary ability.

The story is divided into five episodes, called "Journeys," each dealing with a stage in the progress of the hero, and so of the Spanish people. There is, of course, a love story running through it, but it is no ordinary love story. But one must read the book to appreciate its many charms, and to understand the service Mrs. McManus has rendered in giving it to us in English form.

The Dominican Lay Brother. By Very Rev. V. F. O'Daniel, O. P., S. T. M. New York: The Bureau of the Holy Name. Pp. 174.

Father O'Daniel's purpose in writing this little book is to answer the question he asks in his concluding chapter, "Why

do men become lay brothers in this age?" (p. 164). The question, he says, "is born of a worldly spirit" and he gives the only Catholic answer.

After sketching very briefly something of Dominican history, he outlines the purpose of lay brothers in general and in that order in particular of which he is treating. The consecration of toil which is the chief end of this vocation, he shows to be apostolic in character, and because there are certain pieces of manual labour which must be performed in every household, he brings out forcibly the really immense contribution of the lay-brother, who by doing them leaves the priests of the Order freer to carry on their work of preaching and study. In these days when labour is insisting upon its rights and its dignity, the Dominican lay-brother is able to teach it much in both directions.

Although the majority of their subjects have been comparatively unlearned, some have been men of high scholastic attainment, who sought this position through genuine humility and a shrinking from the responsibilities of the priesthood. Above all things (and what is more essential) the brothers have been for the most part, men of deep piety and great holiness. Sketches of those who have been accorded the honours of the altar by the Church are given, and a long catalogue of martyrs from their ranks forms a valuable part of the book. There are also chapters dealing with the lives of many lay-brothers in the United States and on the novitiate and the routine of their daily life.

One learns here much of these lives "hid with Christ in God." Through their art, their architecture, their manual toil, the brothers have been as much preachers of the Gospel as those who have proclaimed it by word of mouth. Indeed, some of the exquisite Churches and stained glass they have made continues to set forth Christ crucified ages after the tongues of the eloquent preachers of the Order have gone to dust.

Father O'Daniel has ventured into a virgin field in history and we can but hope that he, or some other, will pursue the matter further.

FLOYD KEELER.

Some Problems of the Peace Conference. By Charles Homer Haskins and Robert Ernest Lord: Harvard University Press, Cambridge, Mass. Pp. viii—324.

That gathering of representatives from the many nations which were either actively or passively engaged in the World War, and which assembled in Paris, January 18, 1919, has been the subject of more comment and more criticism than any other body of modern times. Many who had a part in it, and more who had none, have undertaken to write their impressions of its deliberations. Some of these have real historical value, others have been composed with so evident a bias that they can be classed only with "propaganda" literature. "Inside histories" by those who were never inside, and confidential disclosures by those in whom no one ever placed any confidence have been plentiful. This volume is almost the only one written by men who had a large share in the deliberations of the Conference and who were at the same time possessed of the minds of trained historians. Professor Haskins was attached to the American delegation as Chief of the Division of Western Europe, and was the American member of the special committee of three which drafted the treaty clauses on Alsace-Lorraine and the Saar Valley. Professor Lord served as American adviser on Poland and related problems, both at Paris and in Poland itself. The reputation of both in the historical world is too well known to need repetition here. Professor Lord's recent conversion to the Catholic Church gives him an added personal interest for Catholics.

In the first chapter Professor Haskins takes up the "Tasks and Methods of the Conference" and shows that this body, far from being "a long drawn-out farce," as the *Wall Street Journal* in its crass historical ignorance and grossly materialistic viewpoint, called it, "was an expeditious body" (p. 3) and accomplished much, despite the fact that "no peace congress had ever confronted so colossal a task" (p. 6). The disappointment which many have felt and expressed has been occasioned, Professor Haskins feels, by the fact that "beautiful, extravagant, heart-breaking hopes were centered" on it and on "the leader of the American delegation and his programme," which "hopes were in large measure inevitably doomed to disappointment" (p. 7). Moreover, many have

forgotten "that the function of the Paris Conference was not to do abstract justice in every corner of the earth, but to make peace with Germany, Austria-Hungary, Bulgaria, and Turkey" (p. 14). He gives many cogent reasons why it was practically impossible to divorce the question of the League of Nations from the rest of the treaty, and as the detailed treatment of the different problems proceeds, these appear the more evident. It makes one heart-sick and almost despondent to realize how nearly the monumental work of this Conference has been overthrown because of "the failure of America to ratify the treaties and to take part in carrying out their provisions," especially when one realizes that the failure was a piece of deliberate political trickery, undertaken for the sole purpose of discrediting the administration which had conducted the War successfully, and which was about to close with a still greater achievement to its credit.

Chapters II, III, and IV, dealing respectively with "Belgium and Denmark," "Alsace-Lorraine" and "The Rhine and the Saar" are the work of Professor Haskins; the remainder of the book was written by Professor Lord.

The contrast between neutral Denmark, which "saw all her desires gratified in Schleswig" (p. 48) without having done anything in the War to gain them, and bleeding Belgium, whose heroic resistance to uphold an abstract right, but whose treatment made her "dissatisfied with her whole treatment at the Conference" (p. 49), is strongly brought out, yet one is forced to the conclusion that nothing better could be done and that "the destruction of German militarism and the protection of small states against the imperial ambitions of Germany" (p. 71) have been accomplished thereby. Yet how it is to be made permanent does not appear in the present state of things for we must agree that "for the future Belgium's security lies in a strong League of Nations and in what such a League stands for" (ibid).

More even than the problem of Belgium's rights—claims which sprang up with the War—the restoration of Alsace-Lorraine to France was the first thought which entered the minds of nearly all pro-Allies from the moment the first gun was fired. The settlement of this thousand-year-old problem—the adjustment of the relation of these border provinces

to their neighbours—was already determined upon in the event of an Allied victory. "The Peace Conference had only to determine certain necessary details." (p. 75.) These were, however, not altogether easy. Language, religion, political status, economic advantage, all entered in, but the final determination was based upon righting the wrong of '71 and upon the necessities, military and economic, which the establishment of the various new frontiers brought forth. Both parties concerned must learn to live in that state of comity which will make for international betterment, for "after all the nub of the situation is that France needs coal and Germany needs iron, and sooner or later it will be necessary to exchange one for the other" (p. 113).

In the question of "The Rhine and the Saar" there is not so much sentiment, and the Conference gave due attention to the views of both sides. "To German geographers and historians the Rhine is a German river, by nature and history, its valley forming a physiographic unity, itself the great highway of Germany" (p. 117). On the other hand "there have not been lacking in France certain historians and geographers who have maintained that the Rhine was the natural frontier of France, "as it had been of Roman Gaul" (p. 118). Which is right? Or is either? Professor Haskins thinks that "to one who approaches the matter without nationalistic prepossessions the fate of the Rhine valley seems to have been determined, not by any geographic necessity, but by the vicissitudes of history" (pp. 118-19). Taking into consideration the questions of the free navigation of the Rhine, and the use of its water-power, the provisions of the Conference were adopted with the feeling that "the demilitarization of the Left Bank was an elementary demand of national, and international, security" (p. 130).

The giving of the Saar basin with its mines to France he regards as a matter of "elementary justice" (p. 143), even though, so far as the inhabitants are concerned, "if they had been consulted, they would doubtless have voted to remain with Germany" (p. 140). The treaty provided for "the government of the Saar basin by a commission of the League of Nations," which is regarded as a "very interesting experiment in international administration" (p. 149) and it seems to Dr.

Haskins that "by its success or failure in such matters the League will be in large measure judged by Western Europe" (ibid).

With the treatment of Poland, Professor Lord assumes the responsibility for this work, and while the style differs from that of Professor Haskins, the calm, dispassionate historical expert shows forth just the same. He takes up the problem presented by Poland and shows how really difficult it was. "Through President Wilson's efforts, the principle of the restoration of a united and independent Poland was definitively and unequivocally inscribed among the war aims of the Allies" (p. 156), but then the question arose, "What was Poland?" Its boundaries were very inexact; its people, its language, its influence, and its history did not coincide with such frontiers as could be determined, and if peace and justice were to be secured these must all be taken into account. While trying "to be scrupulously fair to the Germans" (p. 174) so many collisions of interests occurred that Professor Lord feels "of all parts of the Versailles Peace Treaty, there is perhaps none which it required greater moral courage to make or which it may be more difficult to uphold than the Polish-German settlement" (p. 172). The prominence into which Upper Silesia has been thrust within the past few months shows that not all the difficulties were satisfactorily worked out even so.

Another problem connected with Poland is that of the Ruthenians. This is given an adequate treatment, and is valuable because that same race is creating no small Catholic problem in the United States and Canada.

Austria, which came out of the War with about the most unhappy lot of any belligerent, Professor Lord feels brought this condition upon herself, for the old Hapsburg monarchy, which was based upon the principle of *divide et impera*, fell to pieces of its own weight, once the plotters at Vienna were rendered powerless, and "the main problem before the Conference therefore was, while making peace . . . to effect a definite division of the Hapsburg inheritance that would be just, practical and conducive to the peace and security of Europe" (p. 210). To form new states so as to treat with justice German Austrians, Czechs, Slovaks, Magyars, and all

the other multitude of races embraced in Austria's former dominions was a formidable task. No wonder the solution was not altogether satisfactory. Here again all faith was pinned to later adjustments through the League of Nations. The Conference's veto of the proposed union of German-Austria with Germany, he feels was an error, though confessedly done, not to make Austria suffer, but because "it is only after she (Germany) has successfully passed a period of probation and has shown that she has fundamentally changed her methods and her point of view, that the rest of the world can accord her such aggrandizement" (p. 227).

The settlement of the questions concerning "Hungary and the Adriatic" was planned in such a way as to foster racial unity and to put an end to "the most odious system of racial oppression known to modern Europe" (p. 235), and the same broad outline was in view in the attempts of the Conference to settle the Balkan question. Recent events show that these efforts were not altogether successful, but that is not so much the fault of those who gave their thought to the matter, as to the present inchoate and impotent state of the League.

Recognizing that "the treaty of Versailles . . . is by no means a perfect instrument" but declaring that "it represents an honest effort to secure a just and durable settlement" (p. 31) of the problems growing out of the War, the facts as set forth in this volume increase the reader's disgust with that brand of "peanut politics" which made the whole instrument a campaign document, and at that so-called statesmanship which so prejudiced our people about it for partisan ends. Had this volume been written for popular use, it might have had a large effect on the campaign of 1920. At any rate it is a vindication of the part the representatives of the United States played at Paris, an *apologia pro operibus suis* and a most valuable bit of real history.

FLOYD KEELER, A.M., S.T.B.

Education and Social Movements, 1700-1850. By A. E. Dobbs.
London: Longmans, Green & Co., 1919. Pp. 257.

The main social movements which affected education in England during the Eighteenth and the first half of the Nine-

teenth centuries offer the topics treated in this scholarly work. A better idea of the method of treatment might be given were the title inverted and made to read Social Movements and Education, for the social rather than the educational interest predominates. In a broad sense the work is, however, a review of English popular education during the period.

In Part I, devoted to the Eighteenth century, the treatment includes the Social Environment on the Eve of the Industrial Revolution, Schools and Literature, and the Era of Revolutions. Part II, covering the first half of the Nineteenth century, treats of Elementary Education, the Mechanics Institutes and Higher Education, Libraries and Literature, Education by Collision, and the Social Outlook.

As noted above, the social interest dominates throughout and education is only referred to as it is related to the social institution or movement under study. The educational interest is furthermore of the broadest kind; it includes all those cultural influences which affected, or were affected by, the masses of the people. For this reason the work is of real value as an historical study for either the students of sociology or education. It is very well written and has abundant notes and references.

PATRICK J. MCCORMICK.

English Political Parties and Leaders in the Reign of Queen Anne, 1702-1710. By William T. Morgan. New Haven, 1920: Yale University Press. Pp. ix+416.

This brilliant study of English party life appeared first as a Yale doctoral dissertation. After some revision, it was awarded the Herbert Baxter Adams Prize by the American Historical Association, and thereupon published by Yale University as one of its splendid series of historical studies. Dr. Morgan has done an authoritative, critical work in a period of English history little developed and in a phase of English party life still less developed. The general student may not be interested, but the specialist and scholar in the Eighteenth century will find his own scholarship stimulated and improved by Dr. Morgan's thorough study of Queen Anne, the early

cabinet, Whig and Tory leaders, Marlborough, Godolphin, Bishop Burnet, Rochester, George I, the relation of crown to parliament, and the law of Protestant succession. The critical bibliographical notes deserve special commendation.

R. J. P.

Leonidas Polk, Bishop and General. By William M. Polk, M.D., LL.D. New Edition. Two volumes. New York: Longmans, Green & Co. Vol. I, pp. x+385. Vol. II, pp. viii+464.

If one were to choose a single life to represent the spirit of the Old South it would be difficult to find one better than that of the subject of this sketch. Born into a family of wealth and prominence (he was a cousin of James K. Polk, President of the United States), he had all that commendable pride of race, coupled with a feeling of grave responsibility for upholding family honour, which made at once the strength and the weakness of the regime "Before the War." Leonidas Polk's grandfather, Col. Thomas Polk, was the author of the famous "Mecklenburg Declaration of Independence"—a document of which too little has been said in our histories. He fought through the Revolutionary War, as did his son, Lieut. Col. William Polk, the father of Leonidas. The last named was a rather frail youth, but determined to follow in the footsteps of his forebears, and after a term at the University of North Carolina entered West Point. It was while a cadet in this institution that his whole future career was changed.

One of the most valuable features of this study is the way it enables us to note the change in the condition of religion in the different periods it outlines. Leonidas Polk came of the best of the people, and among them a sort of vague deism was all that was admitted. At the time he entered the Military Academy the chaplain (afterwards Bishop McIlvaine of the Protestant Episcopal diocese of Ohio), wrote: "There was not one 'professor of religion' among the officers, military or civil. Several of them were friendly to the efforts of the chaplain, others were decidedly the reverse. Of the cadets not one was known to make any profession of interest in religion. Among cadets, officers, and instructors there was a great deal of

avowed infidelity." (I. p. 90.) The chaplain's position was anything but pleasant. He says: "I had been labouring for nearly a year without the slightest encouragement. Not a cadet had called to see me." (Ibid.)

It was amid such unlikely surroundings that Cadet Polk was led to make a profession of faith and there, before the whole corps, to receive Baptism in the Chapel of the Academy. This was the beginning of a new era for him and for religion at West Point. As his convictions deepened, although his religious attitude met with little sympathy at home, he further determined to leave the army and enter the ministry of the Episcopal Church. His career of preparation at the seminary, ordination, subsequent breakdown in health and travel abroad may be passed over here, though they contain many valuable historical sidelights. He finally settled down on some of his own land in Tennessee and there expected to end his days as a plantation owner, exercising his ministry for his family, the neighbours and his slaves. But such a quiet career was not to be allowed him, and at the age of 32 he was appointed "Missionary Bishop of the Southwest," a vaguely defined territory which included Alabama, Mississippi, Louisiana, Arkansas, the Indian Territory, and the Republic of Texas. Although it was an ecclesiastical wilderness, he set himself to clearing it, and when after six years he was made Bishop of Louisiana he had the satisfaction of seeing great advances.

Among the valuable features of this work is the light it throws upon the South's attitude on the slavery question. Bishop Polk's labours were constantly directed to its solution. "Believing in gradual emancipation, his mind was constantly turned to the problem as it then stood. He did not deal merely with people of his own church; anyone the owner of slaves, whether possessed of a religion, or without one, was his objective, and so while moving through this domain he ever kept his eye on this momentous question" (p. 180) and the accounts given of his care for the family life of his own negroes give the lie to the wretched calumnies that are even yet current on that subject and also serve to show how aggrieved the South felt when the North, with no knowledge of the problem, attempted to force the issue upon them.

A firm believer in the destiny of the South, he sought Christian education for its youth, and his was the vision of a great University which should provide this. His labour for the University of the South, his magnificent plans for it; the raising of a handsome endowment and the procuring of its noble domain in east Tennessee bear witness to his ability and his loftiness of soul. That the endowment should be swept away, and the dream shattered by an internecine war is one of the tragedies of history. On this domain his family took refuge when the storm seemed about to break and it was the wanton destruction of their home, occupied by helpless women and children, which finally persuaded him to feel it "to be a call of Providence" (I. p. 359) that he accept the offer of a Major-General's commission in the Confederate Army. He stipulated that he should be released from his command so soon as a competent leader could take his place. Alas, that release was only to be when he fell dead on the field of battle.

The second volume, which in this new edition has been carefully revised from the official war records, is entirely made up of accounts of his military campaigns, and forms a valuable and intimate history of that portion of the Civil War.

Those who would condemn Leonidas Polk for his decision, if they would read this work, would be impressed with his purity of motive, and with his conviction that he was doing God service in defending his home against invasion. Read sympathetically this work gives one a means of judging the South correctly, and of clearing its name, as well as that of General Polk, of much that has been said against them.

FLOYD KEELER, A.M., S.T.B.

Publications of the Nebraska State Historical Society, Vol XIX.

Edited by Albert Watkins. Lincoln, Nebr., 1919. Pp. +357.

This volume contains much historical material of state importance, especially upon the Indians, Indian campaigns, early life in the commonwealth, and racial elements in the population. An article of particular value, "Bohemians in Nebraska," comes from the pen of Professor S. B. Hrbkova of the state university (pp. 140-158) In a paragraph on Bohemian religious life, Mr.

Hrbkova notes that there are forty-four Catholic churches and priests, a fine church at Brainard and several flourishing parochial schools, twenty Protestant churches, largely Methodist and Presbyterian, and five rather recently organized Liberal Thinkers' societies. In a consideration of Bohemian literary activities, there is mentioned: Reverend A. Klein of Brainard, vicar of the Lincoln diocese, a contributor to the *Otto Encyclopedia*; Fr. G. S. Bros of Schuyler, a frequent writer for the Catholic press, and at present working on a history of Nebraska in the Bohemian tongue, and Fr. Joseph Habenicht, formerly of Nebraska, now of Chicago, who has written a monograph on the Czechs in Nebraska.

R. J. P.

Ideals of America. Prepared for the City Club of Chicago. Chicago: A. C. McClurg & Co. Pp. 324.

Like any collection of papers by different authors, the constituent parts of this book are of varying merit. Some of the essays rise to the height of a very real idealism, worthy of the very best in our country; others seem to be satisfied with mediocre attainment and a lower conception which, if it accurately represented America's ideal, would bode ill for our land. In literary merit these essays also vary greatly. Probably the best written is the paper on "Ideals in Law," by former Chief Justice Winslow of Wisconsin, and in our judgement, the least worthy one is that on "Ideals in Society" by Mrs. Elsie Clews Parsons; but perhaps this is because she is dealing with a subject whose "ideals" are lower. "Society" in the sense of that nameless and purposeless thing which the author tells us is but a "group of social facts for which there is no term, for which the best descriptive device the sophisticated few have contrived is a capital letter and quotation marks," does not lend itself readily to ideals. Her slurring remarks about Catholicism, her ready classification of "Catholics or Buddists" as apparently on a par, stamp her effort as that of a shallow mind. On the other hand, Professor Coe in his "Ideals in Religion," although he is unfortunately satisfied with a nebulous "brotherhood" instead of the Catholic ideal which he sets forth in his statement that "The only ethical unity of American that Catholicism will at all con-

sider, therefore depends upon accepting the Catholic interpretation of authority in religion and morals. This great historic institution sees no hope for our moral distractions, our divided purposes, short of the extension of the Church itself until it becomes the one and only church of us all," nevertheless does describe the Catholic position with a fairness and accuracy that we hope are prophetic.

Most of the essays are without outstanding characteristics, and the world has moved so far since 1916 when the first of them was delivered, that much in them is only interesting as showing how many changes thought has undergone in this half-decade.

K.

The Story of the Pilgrims for Children. By Roland G. Usher, Ph.D. New York: The Macmillan Co. Pp. 142.

History told in an interesting way within the grasp of the child mind is much needed, but little which is absolutely reliable and free from bias is to be found. This volume starts out in a way which leads one to suppose that it will be such. It is well made, well illustrated, and well told, and while the author professes to be following accurately the best authorities, the uniformity with which the Pilgrims are "generous" and "good" and all others are "wicked" casts suspicion upon the whole narrative. This sort of propaganda is not history, but the impression which it makes upon a child's mind can be eradicated in after years only by a great deal of careful study. In order to appreciate the services of the Pilgrim Fathers it is not necessary to make them demigods. This fixed purpose leads the author into some rather queer situations. On p. 95 he tells us that newcomers from England, found the colony "in good spirits, anxious to work and fight," but he has led us to believe that they were so "good" that fighting was quite out of their line. Again on p. 138 he says, "Quakers came to Plymouth, but were not ill-treated," yet he admits that "Sometimes they had to stand for hours in the pillory, or sit a long time in the stocks." Such things mar what otherwise might have been a worth while contribution to American history for young folks.

FLOYD KEELER.

The Historical Development of Child-Labor Legislation in the United States. By Miriam E. Loughran. A doctoral dissertation submitted to the Catholic University of America. Washington, 1921: Privately printed. Pp. 109.

Miss Loughran, under the direction of Rev. Dr. John A. Ryan, has compiled an extremely useful compendium of legislation passed by the various states to regulate child labor. Each state is considered, and its laws codified in chronological order. Aside from a short introduction and conclusion, there is little attempt at analysis, correlation, criticism of existing legislation, or suggestion for further regulatory effort. Certain charts and graphs, which would have aided in summarizing results, were unfortunately not printed, though available in the library archives. An excellent and comprehensive bibliography is included. For students of labor and social legislation, this monograph should prove a valuable reference.

R. J. P.

College of Mount Saint Vincent—A Famous Convent School. By Marion J. Brunowe. A new edition with supplementary chapter by Anna C. Browne. New York: P. J. Kennedy & Sons. Pp. ix+205.

Interest in Mother Seton and her foundations has ever been high in American Catholic circles and the possibility of her beatification at Rome in the near future adds to it at present. This volume, a chronicle of her earliest educational work, and one over which she herself presided for a long time, is therefore a timely as well as an interesting addition to the readily available material concerning the history of our American religious communities. It traces the history of Mount Saint Vincent from its first site, in what is now a part of Central Park, New York, through the dark days of Know-nothing riots and persecution to the position of physical and educational eminence which it presents at the present time.

The work of those noble Sisters of Charity who have devoted themselves to the upbuilding of this institution of higher learning is told in a familiar, easy style which would be possible only to so devoted a "daughter of the Mount" as the author, who was the first recording secretary of its alumnae association. Her death prevented her bringing the chronicle down to date, but

as completely has the same spirit animated her collaborator that one is scarcely aware of the change of authorship in the supplementary chapters.

Twelve full-page illustrations of persons and scenes intimately associated with Mount Saint Vincent's add greatly to the appearance value of the book. It is of primary interest to those who call this institution "Alma Mater," but it is worthy of a much wider circle of readers.

The Catholic's Work in the World. By Rev. Joseph Husslein, S. J. New York: Benziger Bros. Pp. 286.

Father Husslein's zeal, ability and expert knowledge of social service problems and kindred things is too well known to need any commendation to Catholic readers, and the fact that he is the author of a book gives it standing. This volume proves no exception to the rule. It is a clear and concise statement of the place of the laity in modern Church life. A common Protestant allegation is that the Catholic Church is "priest-ridden," that there is no place for lay activity and lay initiative, but if one-tenth of the works here suggested to them were carried out in their fulness the charge would fail from sheer absurdity, and the Church would attract favorable attention in many quarters where it either is unknown or at least regarded with a critical disdain.

Father Husslein divides his subject into fifty short chapters. The earlier ones are explanations of the difficulties (or excuses) which are presented, and he shows in brief compass why they are not a legitimate reason for holding back. The subsequent chapters are devoted to outlining various things that the laity can and should do. "How do I represent the Church?" is the question he puts into the layman's mouth, and on the answer that is given to this by the laity depends the effectiveness of the lay apostolate in general.

This is a book suitable for careful perusal and meditation at any time, but it would be especially useful for reading during the time of a layman's retreat, a mission, in the season of Lent, or at any period when one is seeking to deepen his spiritual life and to widen his usefulness in the Church. It can be recommended absolutely without reservation.

History of the British Empire. By C. S. S. Higham, M. A. of the University of Manchester. Pp. vii+276, 15 maps. New York: Longmans, Green & Co., 1921.

While an outline of the British Empire's origin and growth would seem an impossible task in so slight a volume, Mr. Higham has written a splendid manual, astonishingly complete, crowded with facts, interesting in themselves rather than in the telling. A mere reading of the volume will not suffice, one must take copious notes to realize how replete it is with information and suggestion. The England of Henry VII, insular and rural, with only the beginnings of a navy, becomes the huge British Empire of today, unbounded in extent and wealth, controlling a full fourth of the world's inhabitants. One sees the gradual, haphazard, unconscious growth through exploration, seizure, colonization, wars, and trade extension. One notes even more the unpremeditated yet natural development of a definite policy of empire in the course of three centuries. This is apparently the intent of the author's general survey.

An introductory section dealing with the beginnings of the Empire up to 1763, describes with sufficient detail the naval extension by Henry VII and his immediate successors, the explorations of the Cabots, the exploring raids of the sea-dogs, Hawkins, Drake, and Raleigh, the foundation of the monopolistic Russian, Muscovy, Levant, and East Indian trading companies, the organization of the Royal African Company for the slave trade, and the establishment of plantations and colonies in the New World. The struggle with Holland and later with France is emphasized, with its resultant English supremacy in India as well as in North America. A distinct advantage of Mr. Higham's account is the attention given to the West Indian plantations, the Leeward and Windward Isles, Old Providence, Jamaica, and the Barbadoes, which are too frequently ignored by American students. Again there is considered the influence of the English merchants in forcing a colonial policy, and the organization of various councils and boards of trade and plantations to supervise colonial affairs.

Relative to English buccaneering on the Spanish Main, there is the interesting suggestion that "the Reformation gave a religious excuse to the growing desire for plundering the wealth of Spain." Again, among the reasons for colonization, the

author does not "forget the influence of the missionary ideas of the time, for though they produced little real missionary effort, men always felt that they had a duty to take Christianity to the natives, and this motive for colonization is repeated in the various charters of the day" (p. 11). Little in sympathy with New England Puritanism, he restated the oft-repeated truth: "Though the Puritans of Massachusetts had emigrated for religious freedom, such freedom was only meant for those who saw eye-to-eye with them in religious matters. Toleration was thought mere weakness, and the right of citizenship was soon restricted to those who were church members. Any one who disagreed with their religious ideas was quickly bundled out of the colony and went off to found new settlements of their own; the Quakers especially received most ferocious treatment, being whipped and tortured for their religious beliefs" (p. 17).

Considerable space is given to the East India Company as a trading organization—its extension of English influence in India, its great governors Robert Clive, Warren Hastings, Wellesley, Dalhousie—and finally as an imperial power governing the disrupted Mogul empire.¹ The story of British seizure of India is one of self-protection, to conserve English trade, or to aid ward-nations of Hindus! The extinction of the Company as a trading monopoly and finally as a governing power came with the end of the Sepoy Rebellion, when India was incorporated in the empire, ruled by local governors, a viceroy, and a Secretary for India with a Cabinet seat.

In a short chapter, Mr. Higham recounts in a judicial tone the causes of the Revolution and the loss of the Thirteen Colonies. Colonies became unpopular, men believing with Tingo that, like fruit, they would drop off when ripe. Hence England displayed little interest in the thirty-five thousand loyalists, immigrants who were to make the nucleus of Nova Scotia and Ontario and sow seeds of hatred between Canada and the United States. Then came the Great French War (1793-1815), which resulted in an English monopoly of sea-power and an accumulation of territories and ceded islands, annexations in India, penal colonies founded in Australia, the acquisition of the Cape, interest in Egypt, possession of Tobago, Trinidad, British Honduras, and Guiana, Mauritius, Ceylon, Malay Straits settlements, Malta, and lesser strategic points. England had become an empire.

A renewed interest in colonies was destined to bring about a new colonial policy.

This new colonial policy was marked by the abolition of the slave trade and finally the compensated emancipation of slavery, the repeal of the Corn Laws, and the destruction of the last vestiges of the old mercantillist theories of colonial administration. The Canadian revolt of 1837, Lord Durham's report, the Quebec Conference of 1864, the North America Act of 1867, the provincial parliaments with responsible government, the Canadian purchase in 1869 of the governing rights of the Hudson Bay Company, the absorption of Manitoba, westward extension, railroad building, tariffs and reciprocity, and party life, are topics which depict the rise of dominion self-government and Canadian expansion. Valuable chapters outline the origin, material and constitutional growth of the self-governing dominions of South Africa, Australia, and New Zealand, with an interesting consideration of imperial confederation affairs in the way of colonial high tariffs with British preferential provisions, naval subsidies, frequent imperial conferences, voluntary colonial support of the mother country in the Boer and Great Wars, the dominion premiers in the war cabinet, and the dominions at Versailles and in the Court of the League of Nations. Over against confederation influences, the author is inclined to see a lessening of nationalistic strength in the dominions. Other chapters describe England in Egypt since the construction of the Suez Canal, and England's mighty possessions throughout the world in the way of protectorates, mandate territories, favored trade zones, fortresses, islands, coaling and cable stations.

An occasional error in detail is to be overlooked in such a work. However, rather more than three or four titles would be welcomed in the bibliographical note at the end of each chapter, as well as a wider selection of authors non-resident in England. Of Ireland nothing is said, Ireland since the Union being considered as a legal partner in the empire-governing British Isles, just as Scotland or England itself. It is an extremely serviceable volume for a student of English history or for the general reader who would understand English backgrounds with a desire to appreciate present policies.

R. J. P.

- Digitized by Google

Is There Anything in Prayer? J. Edgar Park (*Atlantic Monthly*, October).

Influence of the Mississippi Valley on the Development of Modern France. Maurice Casenave (*Missouri Historical Review*, July).

Iceland Before and After the Reformation. Darley Dale (*American Catholic Quarterly Review*, January).

James Cardinal Gibbons. Shane Leslie (*Studies*, September).

Le Palimpseste du Missel de Bobbio. A. Wilmart (*Revue Bénédictine*, July).

Les Courants Religieux du Paganisme Finissant et le Christianisme Naissant. J. Misson, S. J. (*Nouvelle Revue Théologique*, July).

Le Psaume 103. Albert Condamin, S.J. (*Ibid.*)

Le Chômage de la fête de St. Louis, roi de France, au Canada. Abbé, J. S. (*Bulletin des Recherches Historiques*, July).

Les Premiers Bienfaiteurs de l'Hôpital-Général de Québec. Pierre Georges Roy (*Ibid.*)

Local Records of the Elizabethan Settlement: A Review of Returns Relating to the Sees of Canterbury, Rochester, and Chichester, in Reply to the Privy Council in 1563. V. J. B. Torr (*Dublin Review*, July-August-September).

Les Premiers Messagers de la Nouvelle, France. E. Z. Massicotte (*Bulletin des Recherches Historiques*, July).

La Sovranità di Christo e L'Internazionale Cattolica. (*Civiltà Cattolica*, July).

Medical Ethics. Vincent McNabb, O. P. (*Blackfriars*, September).

Nathaniel Thompson and the "Popish Plot." J. B. Williams (*Month*, July).

Nouveaux Feuilles Toulousains de l'Ecclésiastique. A. Wilmart (*Revue Bénédictine*, July).

Note sur le Costume Bénédictin Primitif. D. De Bruyère (*Revue Bénédictine*, January-April).

Protestantism and the Masses. James J. Coale (*Yale Review*, October).

Pope Benedict XV. in the War and After. J. Prior (*Dublin Review*, July-August-September).

Pan-Americanism and the League of Nations. Manoel de Oliveira Lima (*Hispanic American Review*, May).

Presbyterianism in New England. Frederick W. Loetscher (*Journal of the Presbyterian Historical Society*, June).

Religious and Other Ecstasies. James Leuba (*The Journal of Religion*, July).

Religious Contrasts. Letters of a Pantheist and a Churchman (*Atlantic Monthly*, October).

Revivalism as a Phase of Frontier Life. Peter C. Mode (*The Journal of Religion*, July).

St. Peter's Patrimony in Sicily. Rev. E. F. Sutcliffe, S. J. (*Irish-Ecclesiastical Record*, July).

Some Significant Aspects of the Theology of Buddhism. Kenneth Saunders (*The Journal of Religion*, July).

Some Letters From the Dreer Collection of Manuscripts. (*Pennsylvania Magazine of History and Biography*, October).

Studies in Irish Monetary History. Dom Patrick Nolan, O. S. B. (*Irish Ecclesiastical Record*, July).

St. Dominic and Dante. The Rt. Rev. L. C. Casartelli (*Blackfriars*, August).

Superstitions Populaires. E. Z. Massicotte (*Bulletin des Recherches Historiques*, August).

St. Peter's Patrimony in Sicily. Rev. E. F. Sutcliffe, S. J. (*Irish Ecclesiastical Record*, July).

Social Ireland, 1295-1303. Rev. M. H. MacInerney, O. P. (*Irish Ecclesiastical Record*, June).

St. Jerome: His Life and Labours for the Church of God. Cardinal Gasquet (*Dublin Review*, September).

The First Missionary in Wisconsin: Father René Ménard. Louise Kellog (*Wisconsin Magazine of History*, June).

The Religious Development of Kentucky. (*Register of Kentucky Historical Society*, May).

The American Jew: His Problems and His Psychology. Morris S. Lazaron (*The Journal of Religion*, July).

The Visible Unity of the Church. H. P. Reynolds (*Month*, September).

Thoughts on the "Anglo-Catholic" Convention. W. F. P. Stockley (*Blackfriars*, September).

The God of the Pierced Hands. (*Month*, July).

The Dating of the Early Pipe Rolls. J. H. Round, L. L. D. (*English Historical Review*, July).

The Catholic Church in Yugoslavia. E. Yurie (*Month*, July).

The Evolution of Religion. Rev. T. Slater (*Irish Ecclesiastical Record*, June).

The Sutta and the Gospel: An Inquiry Into the Relationship Between the Accounts of the Supernatural Births of Buddha and Christ. Rev. F. Harold Smith (*Church Quarterly Review*, July).

Time and the Vatican. Thomas F. Coakley (*America*, September 17).

The Parochial Law of Tithes: Its Scottish Origin and Adoption by Europe and England, II. Thomas Miller (*Juridical Review*, June).

Un Manuscrit *De Cibus et des Œuvres de Lucifer*. A. Wilmart (*Revue Bénédictine*, July).

Un Décret Recent du Saint Office en Matière d'iconographie religieuse. J. Maréchal (*Nouvelle Revue Théologique*, July).

Vatican Politics and Policies. L. J. S. Wood (*Atlantic Monthly*, September).

What Did the Idea of the Messiah Mean to the Early Christians? Ernest F. Scott (*The Journal of Religion*, July).

The *Illinois Catholic Historical Review* for July begins its fourth volume with an introduction by Edward Osgood Brown. Joseph J. Thompson contributes the First Chicago Church Records, and an American Martyrology, which supplements Father Holweck's article under the same title in the January issue of this REVIEW. Rev. Frank L. Reynolds writes on the Ancient Order of Hibernians; Rev. John Rothensteiner continues his valuable study of the Northeastern Part of the Diocese of St. Louis under Bishop Rosati; and Rev. Charles H. Metzger, S. J., concludes his account of Sebastien Louis Meurin, S. J.

The April and June numbers of the *New China Review* contain an exhaustive and scientific Study of Roman Catholic Missions in China, 1692-1744, by Hollis W. Hering. A full bibliography is appended.

NOTES AND COMMENT

Palestinian Problems.—Writing in the September *Blackfriars*, Father Reginald Ginns, O. P., writes from personal observations some very disturbing things about the situation in Palestine. He says:

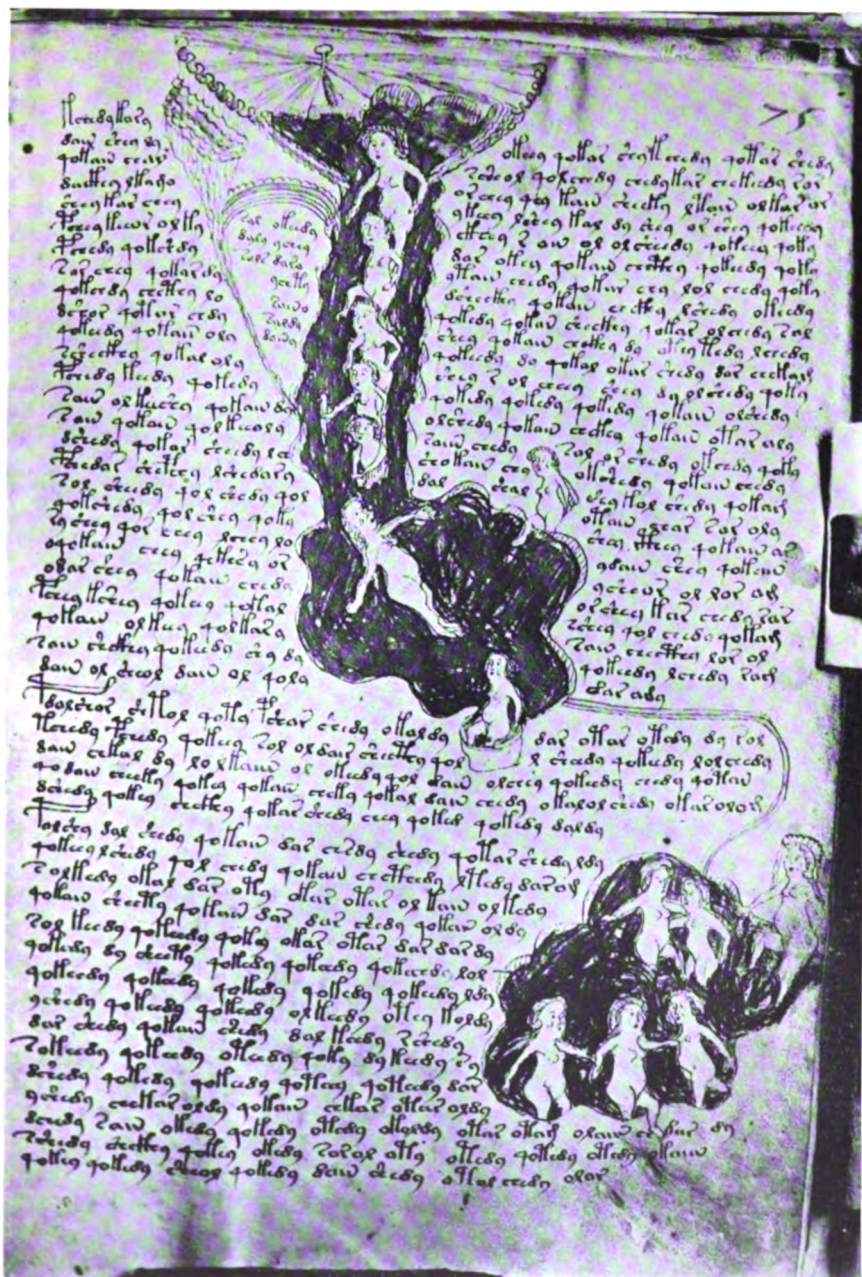
It is reassuring to Christians in Palestine—especially to Englishmen—to see that public opinion in England is being stirred up with regard to the affairs and fate of the Holy Land. It is high time. We are getting to be in very bad odour; or, as an English official here at Jerusalem said the other day, we are now thoroughly detested by everybody—French, Arabs, Christians, and Moslems. . . . The majority of Jews who have come here as immigrants hail from northern Europe—poor Jews who have not so much to lose and who hope there is much to gain by coming to Palestine. The Jews of England and America do not come—except on a visit. Zionism in Palestine will not, it seems, settle our domestic problems. In fact, at present it looks very much as though our efforts to settle the Zionist question are going to result merely in the unsettling of the Arab question, as Mr. Chesterton put it in his *New Jerusalem*.

The acceptance of the mandate pledges England to secure the establishment of the Jewish national home—a thing described as an experiment. Now there is no objection to the experiments—safe or dangerous—provided they are made with the property of the experimenter. Does the mandate then mean annexation? Or is the question of justice one that does not interest us? Surely it will be held by all for whom justice is a reality that Palestine belongs to the native Arab population. We know, of course, that the Jews claim it as their own since it was theirs 2,000 years ago. But one cannot distribute the world on those lines. The laws of prescription are now universally acknowledged in questions of this nature.

If then, there is any justice or right in the immigration laws of England and America, this enforced introduction of Jews into Palestine is a breach of justice. For if every nation claims the right of determining what strangers shall or shall not come to settle in its land, on what ground do we deny this right to the inhabitants of Palestine? Or must we await further proofs of the fact that the Jew is looked upon here as a most undesirable alien? It is a byword here that nothing but the protection of the British soldiers prevents a massacre. From this may be guessed the sentiments of the Arab mob, and one is under no illusion as to their significance after having watched those people—Christian and Moslem—under the influence of religious excitement.

Some of the Arabs who seek their rights by less violent methods appeal for the formation of representative government on the basis of the pre-war population, which included about 78,000 Jews in 1912, most of these being comparatively recent settlers from Europe, against about 600,000 of other religions. Last year, it is said, 10,000 Jews entered. And now, with this proportion as a basis, Jewish has

SPECIMEN PAGE OF BACON CIPHER



Courtesy of Mr. W. M. Voynich

become one of the official languages with Arabic and English, and other things are promised to be arranged on similar lines. The Arabs are afraid, and with good reason. The idea of the Arab and Jew living side by side as co-possessors and rulers in Palestine is a chimera. Moreover it would be folly to imagine that such was the idea of the Zionists. For the Jews, this is their land, bestowed by God on their fathers, the scene of their national history, their fortunes and their triumphs, the land to which for centuries past they have turned their eyes with sorrow and yearning. For them it is the Arabs who are the intruders. Think of this, and ask yourself what must be the Zionist hopes, ideals and ambitions. But you already know that some of them have given out that Palestine is to become "as Jewish as England is English"; and some of the less cautious Jewish journals here already speak with the confidence born of the belief that this land is theirs once more: Their paper is the *Ha-ares*, "The Land." One cannot but feel sympathy with this landless and outcast people; but existing facts cannot be neglected, nor may we do evil that good may come.

At present Zionists are buying up land, backed up by rich Jews of Europe and America. Both in the traffic in land, and in their commercial activities, they have unspeakable advantages over the Arabs, who still to a great extent observe the habits and customs of their ancestors. The Jew with his money and Western experience will develop Palestine perhaps, but there are many of us who are persuaded that it does not need developing in that way. Keep your Western methods in the West where they were born. It is painful to walk along the streets of Jerusalem and see newly-painted signs of the Syndicate of this and the Anglo-Jewish Company of that. The experience of Europe and America leaves no doubt as to the goal of these things. Even the Arab looks into the future and sees visions of himself as the hewer of wood and the drawer of water for his Jewish master. At present, however, he is determined to keep this calamity in the realm of nightmares. So when one goes through the country, the question comes freely from his lips: *Antak Yahudi?* "Are You a Jew?" Soon it will be necessary to return to the régime instituted by the Mahommedan caliph long ago—all Christians wearing a large cross slung from their necks. It was a mark of scorn then among the Moslems; today, among the same people, it saves you from scorn, to say the least.

Such, then, are the reasons that appear to us to call for an attack on Zionism and on our present policy in Palestine.

--

La Société d'histoire ecclésiastique de la France.—The Société d'histoire ecclésiastique de la France—an organization of recent foundation—is not unlike our own American Catholic Historical Association which will celebrate its second birthday next December. The president of the organization is M. René de la Gorce, the distinguished historian of the Second Empire and the Second Republic; its vice-presidents are Mgr. Baudrillart

and M. Paul Fournier. Among those who are members of its Executive Council we find the names of several bishops, prelates, and erudite laymen like M. Pagniez, M. Imbard de la Tour, Georges Goyau and others who are eminent in the field of letters in France. It has an official organ—*La Revue d'histoire de l'Eglise de France*, published quarterly under the able direction of Father Victor Carrière. In a subsequent issue we hope to publish an interesting and informative account of the organization.

The Dominicans at Oxford.—The building of a new Dominican Priory at Oxford on which operations began on August 15 is an event of deep historical significance and has called forth many tributes to the Sons of St. Dominic, of which the Letter of the Holy Father is emphatically the greatest. It is addressed to Father Bede Jarret, through whose exertions the project is largely due. The following is a translation of the Holy Father's letter:

To Our Beloved Son, Bede Jarrett, O.P., Provincial of the English Province.

Beloved Son, Health and Apostolic Benediction.

We are rejoiced to hear that you are now on the point of beginning the building of the new monastery at Oxford, a project that you have long had in your mind, from a desire to perpetuate the memory of the past, and in the hope of fruitful results therefrom in the future. Regarding, as We do, the English people with peculiar affection and longing for their return to the unity of the Faith, We feel that the Order of St. Dominic is especially adapted to this work of reconciliation, by the example of strict religious discipline and zeal for the glory of God. We have good reason therefore for hoping that your undertaking will be widely useful not only by representing religious life in its perfection—through which the sons of St. Dominic are the good odour of Christ unto God—but by fruitful and industrious labour for others in the cultivation and communication of the various sciences, human and divine. With this object you propose to attach to your monastery schools in which in the first place philosophy and theology in accordance with the doctrine of St. Thomas—as the traditions of your Order enjoin—shall be taught both to inmates and externs, and further, as opportunity offers, lectures be given on various departments of knowledge, until from humble beginnings a flourishing University arise.

You well know what the times require and what the Church desires, especially in these days, from her religious Orders, and therefore We have confidence that the work you are promoting of restoring as it were to life and former beauty your venerable home of piety and learning at Oxford, long since lamentably destroyed by violence, will prove greatly to the advantage not only of Oxford itself but of the Church in England.

Meanwhile it is an auspicious omen that, as We hear, the commencement of the building will take place on August 15, on which

day, being the Feast of the Assumption of the Blessed Virgin, the Dominican Fathers first took up their residence in Oxford, seven hundred years ago.

We ourselves, as was fitting, on first hearing of your project, congratulated you on the work you proposed taking in hand, and in these letters We renew even more heartily these congratulations, now that the work is advancing towards its accomplishment. We rejoice, moreover, to learn that the work is not only approved but encouraged and liberally assisted by persons of all ranks. Gladly therefore by these words We declare Our good will towards this praiseworthy undertaking, and desire to give encouragement to all those who labour zealously to bring these beginnings to their fulfillment. That this may be happily accomplished, We lovingly impart, as a pledge of heavenly favours to you, Beloved Son, to those persons above mentioned, to your brethren in religion, and to all those that shall be present at the opening celebration, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 10th of June, 1921, the seventh year of Our Pontificate.

BENEDICT XV., Pope.

This event happily synchronizes with the sept-centenary of the Dominican Order; and English press utterances indicate an extraordinary change in educated opinion concerning Saint Dominic, St. Thomas, and the Order of Friars Preachers. Time was when "Dominican" connoted an "Inquisitor," and in mid-Victorian days, a certain English writer could allude to St. Dominic as a "harmless lunatic and a raving madman." Today the Friars are the subject of sincere laudations and the sept-centenary of the Order is universally regarded as a significant fact in religion and in learning alike. One of the most notable illustrations of this reversal of view is found in the columns of the *London Times*, whose offices, by the way, now occupy the original site of the early English home of the "Black Friars." The utterances of the *Times* are indicative of the trend of opinion in England. It says:

All the world knows that this year will see the six hundredth anniversary of the death of Dante. The Pope has reminded us that a month earlier it will see the seven hundredth anniversary of a saint whom the great poet celebrates in one of the most beautiful parts of the divine poem. When the glorified spirit of St. Thomas Aquinas, the Dominican, has sung the praises of St. Francis of Assisi in the heaven of the sun, that of St. Bonaventure, the Franciscan, tells the life and the merits of the founder of the rival Order. "The Providence which governs the world" raised them up, "two Princes," to lead "the Army of Christ" which "was marching slowly after the standards, full of fears and with thinned ranks."

Dominic was conspicuous in two respects in the Church of his time. He took a leading part in the struggle for the suppression of the Albigenses, and he gave his Order that turn for learning which distinguished it at a very critical time in the history of civilization and of the Latin Church. Dante relates how "in a short space

he made himself a great doctor" to prepare for the contest, and how he "smote among the growths of heresy" with learning and with zeal. He builded better than he knew. He saw, indeed, the necessity of learning in the champions of the Church, if they were to defeat the Albigenses by argument; but he can hardly have foreseen that within fifty years after his death, his disciples were to transform the teaching of the schools in almost every department of speculative thought.

The thirteenth century was an age of intense speculative activity, and at one time the speculation threatened to take a course fatal to the fundamental doctrines of historic Christianity. The doctrines of the Albigenses were a compound of age-long Oriental systems which had wandered from Syria to Bulgaria, from Bulgaria to North Italy, and from North Italy to Provence. But they do not appear to have made much progress outside these regions, and they were easily suppressed after the great nobles of Provence who favoured them had been disarmed. The real danger came from another quarter. It came from the works of the great Arabian philosophers, and particularly from those of Averroës, "who made the great commentary." These works were largely translations and expositions of the treatises of Aristotle, few of which had been known hitherto in the West.

The long pilgrimage and the many translations through which the books of the Stagirite reached the Christian schools, form one of the most curious episodes in the history of literature. Many of them were translated into Arabic for the Caliph of Bagdad, but the translation appears to have been made from a Syriac version of the Greek. Naturally they passed with Arab learning into Spain. There they were given a Latin dress by some of the learned Jews, who found life under the Crescent easier than under the Crusaders. From Spain they reached Paris, where they were eagerly read and debated by men to whom they came as a revelation.

The authority of Aristotle had always been great; it now threatened to become supreme, and supreme in the materialist sense in which the Arab doctors read it. The authorities were profoundly alarmed; again and again it was forbidden to read doctrines so disturbing. But prohibitions could not curb the insatiable thirst for learning. Averroism became a real menace to the Church in Paris, at the time when "the followers of Epicurus, who make the soul to die with the body," were the leaders of intellectual life at the splendid Court of Frederick II, and when they had plenty of disciples such as Cavalcante Cavalcante among the cultivated burghers of Florence and other north Italian cities.

This was the heresy which Thomas Aquinas and his master, Albertus Magnus, assailed and defeated. They borrowed its own weapons. They, too, found their armoury in the newly discovered Aristotle, and they used it with such mastery and such success that, in the twentieth century, we have Pope Benedict XV. proclaiming that through St. Thomas "God truly wished to enlighten His Church." They were terrible innovators, this new school, and their novel teach-

ing much disturbed adherents of the older system. But Pope Gregory IX. had the wisdom to recognize that the new movement could not be suppressed, and that it might be guided into the channels of strict orthodoxy. The prohibition of lectures upon Aristotle was no longer enforced, and the way was left clear for the Christian Aristotelians. The result was the presentation of the whole system of the mediæval Church in a harness of precise definitions and of closely reasoned logic.

Nobody can turn the leaves of the *Summa contra Gentiles* or of the *Summa Theologica* without being impressed by the genius and by the intellectual honesty of the men who wrote them. He never finches from difficulties. He states them fully, according to the knowledge of his time; he gives the best answers to them he can; and when he cannot answer them by reason, he owns that they must be accepted on authority. Albertus had written "non perficitur homo in philosophia, nisi scientia duarum philosophiarum, Aristotelis et Platonis"; his disciple takes the same view, though he lays the whole weight of his system upon Aristotle. His great difficulty was to purge out the Averroist leaven which had crept in with the new treatises; but if he could not altogether prove that Aristotle was orthodox, he was at least able to demonstrate that his teaching could be quite as well accommodated to the teaching of the Church as to the fancies of the Arabian thinkers.

To have done this was the great achievement of the "Dominicanes," as the old canting name for the Dominicans has it. Averroës prostrate at the feet of St. Thomas is a not infrequent figure, as many of our readers know, in early Italian frescos of the "Doctor Angelicus." He fulfilled, and more than fulfilled, the end for which St. Dominic had founded his Order, but St. Thomas fulfilled it in the new and surprising way appointed him.

The Holy See and the Nations.—Abbot Hunter Blair writing in the *London Universe* regarding the attitude of certain individuals and the English press towards the Holy See, says:

The curious tradition still to a great extent prevalent among British newspapers, of ignoring the Pope and all his works, and leaving his doings and his policy to be treated of (if at all) by clerical writers in the so-called religious press, finds no counterpart in foreign journalism, whose conductors are perfectly alive to the immense influence of the "Vatican" in world-politics, as is clearly enough shown by the numerous articles appearing week after week in their papers. It was the fashion in England, both during and after the Great War, for writers who ought to have known better to dwell complacently on the "rapid decay," or sometimes the "utter extinction," of such influence as the Pope may have heretofore exercised in the affairs of the world.

An interesting and instructive comment on this assumption is afforded by a single fact—one which has aroused much attention,

during the past year, in other countries than our own, and has been made the subject of many articles in European and American newspapers. This is the remarkable, and indeed extraordinary, extent to which the nations of the world have been tumbling over one another (if the phrase be not a disrespectful one) to secure an adequate representation of their several interests at the Court of Benedict XV. Never, in truth, in the age-long history of the Papacy, has it been in such intimate diplomatic relations with the peoples of both hemispheres—Catholic and non-Catholic.

In the *Atlantic Monthly* for September, Mr. J. L. S. Wood writes:

"Before the war," says Mr. Wood, "the Holy See had diplomatic relations with a dozen states; now it has such relations, either sending a representative or receiving one, or, in the large majority of cases, by sending and receiving, with twenty-five. Quality, too, has increased, as well as quantity. Before the war Rome sent to foreign powers only five nuncios, including those of the second-class, and two internuncios; it received only two ambassadors and twelve ministers, of foreign states. Now it sends out nineteen nuncios and five internuncios, receiving eight ambassadors and seventeen ministers. Governments which had no relations have established them. Governments which had broken off relations have restored them. Governments which had second-class relations have raised them to first-class."

The British Empire has converted its special mission, established in 1914, into a permanent legation. Holland, which in the Spring of 1915 carried through Parliament the proposal to send a representative to the Holy See, on the ground that it was the country's special and vital interest that peace should be brought about as soon as possible, has made its relations permanent, receiving a separate internuncio instead of having a subordinate share in the nuncio at Brussels. Among the governments which had broken off relations with the Vatican and which since the war have restored them, France is the outstanding figure. The German Embassy has replaced the Prussian Legation, and Belgium, Chile, Brazil, and Peru also have raised their legations to the full rank of embassies. Poland, Czechoslovakia, and Yugoslavia, new countries which have risen from the war, have established diplomatic relations with the Vatican.

What is the explanation of this remarkable phenomenon? Why are the governments which, during the war, rejected and despised the Vatican's counsels to peace, now so anxious to get into its good graces?

It will be contended that on the part of some governments the Vatican's good will is sought solely to serve their political purposes in the lands over which they have acquired physical control and where the people give spiritual allegiance to the Pope. This is undoubtedly true in some instances. But the greatly increased influence of the Vatican since the war cannot, we think, be attributed wholly to national selfish considerations. It goes deeper than that. The nations would not be much concerned about bettering their stand with the

Vatican if they did not realize with impressive force that the Vatican has greatly bettered its position with mankind.

There is no mystery about how this was done. When the victors were concerning themselves chiefly over reparations and distribution of the spoils, the Vatican was concerning itself only with the binding up of wounds, the relief of distress, and the administration of spiritual consolation to all who were bereft and sorrowing. Amid the encircling gloom it was the one kindly light.

The Pope was kept away from the peace table but through his fatherly impartiality and his diligence in providing aid and comfort for the living victims of the great catastrophe, he found a welcome in the hearts of all men of good will. And thus his power was increased and his enemies confounded.

Just recently a Deputy of Italy, whose government insisted on the Pope's exclusion from the conference to make peace, lamented in the Italian Chamber that Italy was the only Power of importance in the world that was unrepresented at the Vatican, a condition, he declared, which was most unfortunate for Italy and ought to be remedied. And since then there have been many signs that Italy is disposed to seek better relations with the Vatican.

The world, quite manifestly, is spiritually sick. Never has it been in greater need of spiritual comfort and guidance. Where could it turn more hopefully for these helpful ministrations than to the one power which has survived the political cataclysms of all the centuries past, which has its ground of spiritual authority from Christ, and His pledge of perpetuity?

The Irish Benedictine Dames of Ypres.—On Thursday, September 8, Feast of the Nativity of the Blessed Virgin, the Church at Kylemore Castle, now an Abbey of Benedictine nuns, was blessed by the Most Rev. Dr. Gilmartin, Archbishop of Tuam, and dedicated to the Sacred Heart. This event marked the permanent establishment in Ireland of the Irish Benedictine Dames of Ypres.

The first Irish Abbess of the Abbey at Ypres was Dame Mary Joseph Butler, who was born in Kilkenny in 1641. Sent to be educated at Ghent by the English Benedictine Dames, she petitioned, at the age of twelve, to be received into the Order, and made her religious profession in 1657 at the English Benedictine Convent at Boulogne at the age of sixteen. When the foundation was made at Ypres in 1665, it failed to prosper under its first Abbess, Dame Beaumont, and in 1682 the house was converted into a national foundation for the Irish Benedictine nuns of various houses founded from Ghent. Dame Butler was instrumental in founding the Benedictine Convent at Dublin, in which King James II took so great an interest. She traveled to Ireland, and opened a school for about thirty girls. Later, the convent was sacked by the soldiery of William III, and Dame Butler returned to Ypres, where she died in 1728. Whilst passing through London on her way to Dublin, Dame Butler was presented with her nuns in their Benedictine habit to the Queen at Whitehall. On her

return to Ypres she resumed her former duties as Abbess under conditions of extreme poverty. She died in the sixty-sixth year of her religious profession.

For more than two centuries and a half the Ypres convent was regarded affectionately by the Irish people as a sort of outpost of Ireland on the Continent enshrining historic memories glorious as well as sad. In his sermon at the dedication of the chapel at Kylemore, Dr. Gilmartin said that this Order did not seem ever to have acquired a permanent home in Ireland until the German guns shelled the Abbey at Ypres in October, 1914. He recalled that an Irish general named Moran saved the convent from desecration and destruction during the French Revolution. It was the only convent that survived the Revolution in Flanders. The story of their leaving under shell fire in 1914 has been told in an interesting volume published in 1916. A temporary home was secured for the nuns in Macmine, Co. Wexford, where they were treated most kindly by the Bishop of Ferns. In seeking a permanent abode they finally secured Kylemore Castle, one of the wonders of the West of Ireland—a fairy palace in the Connemara Highlands.

Kylemore Castle is located in a spot of rare beauty chosen as the site of his dream-dwelling by Mr. Mitchell-Henry, the son of a rich merchant of Manchester. Through its two principal owners, Mitchell-Henry and the Duke of Manchester—whose wife was a daughter of the late Eugene Zimmerman—America can claim associations with Kylemore.

Mitchell-Henry built the church as a place of divine worship for his own family, for all whose members the priests and people of the district had the greatest esteem. Dr. Gilmartin adverting to this during the course of his sermon said: "If Mr. Henry could express his wish today he would prefer to see the beautiful church handed over to the Irish Dames of Ypres rather than see it left untenanted and voiceless."

The *Times* Educational Supplement has the following sympathetic comment on the subject:

Residential schools for Roman Catholic girls in Ireland have, as a rule, been convent schools under the direction of the Bishop. It is somewhat of a novelty, therefore, to find a school opened on the well-known Benedictine lines. The Irish Benedictine nuns are transferring the school opened at Ypres in the seventeenth century to a new home at Kylemore Castle, in Connemara. Anyone who has seen that place of romantic loveliness must feel kindly towards the new venture. Loreto Convent at Killarney has a situation of equal beauty, but when we think of school after school for Irish boys, one high on the Dublin mountains, another guarding the lakes at Enniskillen, a third lonely among the Comeragh ranges, and many another, it must be admitted that Irish girls have had much less than their fair share of that education in the love of Nature which Ireland offers in such abundance.

The Catholic University of America and Dante.—The Right Rev. Monsignor John T. Slattery of Albany, the author of a notable work on Dante,

represented the Catholic University of America at the Dante sex-centenary celebration held at Ravenna, Italy.

Monsignor Slattery is president of the Dante Memorial Association and in its name presented to the National Committee for the Restoration of Dante's Tomb the sum of \$1,000, collected through the efforts of the Catholic University and members of the Association.

This sum would have been larger had it not been judged prudent to merge the work of the Association in that of the National Dante Association in order to avoid overlapping.

During the sessions of the Sisters' Summer School at the Catholic University, the Right Rev. Thomas J. Shahan delivered a lecture to four hundred students on "The Religious Influence of Dante and His Place in the Development of Catholic Philosophy, Poetry and Art."

Dr. Joseph Dunn, professor of the Gaelic language and literature at the Catholic University, will soon publish an exhaustive study of Irish antecedents of Dante, showing to what extent medieval Irish religious thought and life affected the structure and temper of the *Divine Comedy*. Many who have read Dr. Dunn's scholarly study on St. Brendan in the middle ages anticipated a treat for students of Dante and medieval Ireland in this forthcoming work.

Bishop Shahan is a member of a committee of distinguished citizens of Washington who planned a national celebration of the sixth centenary of the poet's death during October. The Dante collection in the University library numbers already over one thousand volumes, mostly modern critical tests of Dante and the best studies of the last fifty years. Bishop Maurice F. Burke of St. Joseph, Bishop William Turner of Buffalo, Bishop Shahan and Monsignor Henry A. Brann of New York have been generous contributors to his collection. Among its treasures is a copy of the folio edition of John Da Seravali's Latin translation of the *Divine Comedy*, executed at the request of two English bishops early in the 15th century in order that the poem might be better appreciated and known in England. Leo XIII had this rare manuscript published and through the Rev. Dr. John A. Zahm, C. S. C., then provincial of the Congregation of the Holy Cross, a copy was presented to the University library.

The Pontifical Biblical Institute.—The Pontifical Biblical Institute of Rome was founded by Pope Pius X, and its erection dates from the Apostolic Letter, *Vinea Electa*, of May 7, 1909; hence the vine-cluster which appears upon the publications of the Institute. The vine-cluster forms part of the arms of the late Pontiff, and the "elect vine," said the Holy Father, "represents Holy Scripture which we have been striving by every means at our disposal to render more fruitful, both to the pastors of the Church and to the faithful."

The Institute, which the Holy Father entrusted to the direction of the Jesuits, has now ten professors, two of whom are English-speaking, Father J. O'Rourke (American), and Father Edmund Power (Irish). The present Rector of the Institute is Father A. Fernandez, formerly professor of Sacred Scripture at St. Beuno's College, North Wales. The Institute

is installed in Piazza Pilotta, Rome, near Santi XII Apostoli, beneath the slope of the Quirinal.

The work of the Institute includes lectures on all Biblical subjects and Oriental languages. It is empowered to confer on its students the baccalaureate, and in the name of the Biblical Commission, the degree of licentiate in Sacred Scripture. Conferences, to which all students are invited are given at various intervals during the year, in Spanish, Italian, German, French and English.

Since its foundation the Institute has published some forty volumes, one of the latest being the learned work of Dr. Henry Schumacher of the Catholic University of America. The publications are admirably edited, and, as a rule, accurate to a jot despite the fact of the many foreign languages in which they are written. Most of the published works appeal chiefly to students and scholars, but its minor publications look to the immediate needs of the faithful, e.g., a Synoptic version of the Gospels in Polish, and a Gospel for the little ones in Italian, with illustrations from the paintings of Fra Angelico.

Significant Statistics.—The Rev. Willard Dayton Brown, secretary of the Educational Board of the Reformed Church in America, addressing the 115th Annual Synod of the Church, at Asbury Park, N. J., on June 3, made the statement that there are now 35,000 churches in the country without pastors. He also stated that there are about 5,000 students in the theological seminaries of all churches, of which number about 1,450 graduate this year. Some time previously Bishop William Lawrence, addressing the Massachusetts Convention of the Episcopal Church said: "mixing business with the ministry was causing a lowering of efficiency among clergymen" and he deplored the "fact that clergymen are taking up outside work to eke out their living." He suggested that these clergymen give up their activities or leave the pulpit altogether for they cannot combine the two, "for in attempting to do this a clergyman claims the privileges of both the business man and the clergyman." By way of comment on the Bishop's statement, the *Literary Digest* says: "What else are ministers to do to save themselves from absolute poverty?"

The ministerial situation in the non-Catholic field generally is evidently serious. The Rev. E. Guy Talbot, writing recently in the *Christian Work* states that the largest denomination in the United States today has one-fourth of all its pulpits manned by "supplies"—men who are not regular ministers. Another denomination, he reports, has 20,000 pulpits vacant; a third had more than 3,300 without pastoral care; and in still another, there were 1,000 fewer ministers than in 1914. Mr. Talbot assigns as the chief reason for the shortage the lack of graduates from theological seminaries. An investigation of 3,500 ministers in one denomination shows, according to Mr. Talbot's statement, that only one-half of them had a college education and that only one-fourth had both college and seminary training.

A survey of conditions in the Catholic Church, whose membership, according to the *Official Catholic Directory* (published by P. J. Kennedy

& Sons, New York) is now 17,885,646 reveals a situation which is quite the opposite of that found in the other denominations. It gives the following data regarding the activities of the church and indicates that, unlike the Protestant bodies, it is making rapid and substantial progress in every direction. The number of priests engaged in the ministry, parochial and otherwise, is 21,643; students in seminaries, 8,281; churches with resident pastors, 10,790; missions with churches, 5,790. This evidences notable development in church activities.

The following table offers a statement of the progress of Catholicism in the United States for the past five years:

	1916	1918	1921
Number of clergy.....	19,572	20,477	21,643
Students in seminaries.....	6,200	7,238	8,291
Churches with resident pastors.....	10,058	10,369	10,790
Missions with churches.....	5,105	5,448	5,790

It should be noted that there are no "unordained" clergy engaged in the ministry of the Catholic Church. Every Catholic pastor must be a priest who has had not only collegiate but seminary training the latter extending over a period of four years, though occasionally owing to diocesan needs some priests have been ordained at the end of a three-year seminary course.

Mr. Talbot also states that the conditions found in the denominations to which he refers have been brought about by an "economic boycott" which means that ministers are not paid adequate salaries. He gives an analysis of the salaries paid to ministers, from reports of the secretaries of the denominations, and says: "it seems hardly appropriate for the church to talk much about industrial injustice when it treats its own employees in this shameful way * * * the preacher must live on less than half of what the Government has established as a living wage." And adds: "this is not a picture very alluring to young men, and the boycott of the church members against the ministry is having its effect; if this un-Christian boycott is not soon lifted the Christian Church will lose that prestige that it has enjoyed in the past."

The Catholic Church evidently does not experience any boycotting. From reports gathered in various quarters since the opening of the Catholic colleges and seminaries this year we find that they are filled to repletion, and, in several instances, students have been refused admission owing to lack of accommodation. This is true not only of Catholic colleges and seminaries in the United States; similar conditions exist in Canada.

Honors for a Great Historian.—The elevation of Monsignor Baudrillart, Rector of the Catholic Institute of Paris, to the episcopate is a high distinction for a great historian. In conferring this distinction the Pope has not only rewarded one of the most eminent prelates of the French clergy, but one of the most brilliant minds of the Catholic Church today.

Awarded the highest university degrees which can be given in France, and having attained the highest honor to which a Frenchman of letters can aspire—membership in the French Academy—Monsignor Baudrillart

also enjoys a position in the first rank of orators and historians of the present time. His successes may in a measure be ascribed to the fact that he comes from a family of scholars. His grandfather, Silvestre de Sacy, was not only a statesman, but a famous writer and orientalist, the original promoter of Arabic studies in France. His father, Henri Baudrillart, was a distinguished economist, and he has a brother who is a famous professor.

Monsignor Baudrillart is now in his sixty-second year, and was a professor before he entered the priesthood. He was educated partly in religious institutions and partly in the official universities, winning the highest degrees, including the aggregate in marks for History and the doctorate in letters. This entitled him to a chair History in the government *lycées*. He taught in several institutions in the provinces before he was called to Paris. He was thirty-two years old when he decided to enter the priesthood; was received at the Oratory, and three years later he was ordained and became Doctor of Theology. After his ordination he was appointed professor at the Catholic Institute of Paris. In 1889, he was made assistant superior-general of the Oratorians. In 1907, when Mgr. Pochenard became Bishop of Soissons, Father Baudrillart took his place as rector of the Catholic Institute. In 1918, he was elected a member of the French Academy, where he took the place of Albert de Mun.

For more than a quarter of a century Monsignor Baudrillart has been identified with Catholic literary and social life in France; and as chairman of the Committee of French and Foreign Amity has done much to strengthen and maintain Catholic international relations. He is well known in the United States, as he visited this country in an official capacity, having represented the French Government on the occasion of Cardinal Gibbons' Jubilee two years ago. Last year he presided at a reception given the Knights of Columbus at the Catholic Institute in Paris and was one of the patrons of the committee to assemble the foreign students at Catholic schools and colleges in Paris.

Monsignor Baudrillart is a most prolific writer, among his major works being: *Quatre cents ans de concordat*; *Histoire generale*; *Vie de Mgr. d'Hulst*; *Histoire ancienne, Orient, Grece, Rome*; *Histoire de France et notions d'histoire generale*; *Le renouvellement intellectuel du clerge de France au XIXe siècle*; *Dictionnaire d'histoire et de geographie ecclesiastique*; *L'Eglise Catholique, la Renaissance, et le Protestantisme*, which has been translated into English by Mrs. Gibbs. The last mentioned is one of his most interesting studies. It discusses in a masterly manner to what extent the Renaissance was identified in certain countries with the Protestant movement. Cogently and clearly he refutes the contention that Protestantism has always been tolerant and more favorable than Catholicism to moral and spiritual progress. He points out the ruins accumulated and the anarchy unchained by the Reformation in the intellectual, social, and political order. This volume is decidedly impartial; and the author says in his preface: "I have never had any liking for evasions, nor for what it has been agreed to call pious lies. The Catholic Church needs nothing but the truth and is able to endure the whole truth. It was thus

that Bossuet understood history—an exact and accurate table of facts, inspired with the love of Catholic truth.”

It is this passion for truth coupled with real erudition and conscientious labor which has made Monsignor Baudrillart an authority among all scientific men, one whose prestige has rendered brilliant service to the Catholic Church. The scholarly merits of this erudite prelate naturally led to his advancement. His ambition, however, is not to occupy a high place in the hierarchy, for his desire is to remain where he can best serve the church, by speech, by writings, and above all by the great work of education and by training a Catholic intellectual *élite*.

An Appeal to Historians.—Dr. W. Romaine Newbold, of the University of Pennsylvania, through whose courtesy we are enabled to offer readers of the Review a facsimile of a page of the Bacon cypher, writes us:

July 21, 1921.

My Dear Doctor:

When your letter arrived I had no suitable print on hand but I have had one made which will, I hope, prove to be what you wanted. It is not a good example of the symbolism characteristic of the MS but is of unusual interest because of its subject matter, “The Descent of the Souls From Heaven.” The “awning” at the top, painted blue and yellow in the original, represents, I think, heaven. The souls fall through a dark channel, one is prone, apparently in a stupor, another is blind and feels her way with a stick. At the lower right they are shown coming to a consciousness of their change of scene (probably the cavern in which they are depicted is intended to represent a uterus). The photograph is very nearly the actual size of the MS. page, (9x6 inches).

I would be much indebted to you if you could put me in touch with a few Catholic scholars, interested in Bacon and familiar with 18th century science, who would be willing to join in this work. Systematic work on the MS. cannot be undertaken until it has been sold and funds provided for the preparation of accurate photographs, but I hope that will be done before very long and there is ample room for all who care to work on it. Much remains to be done before it can be read with confidence and the translation will occupy the time of many students for years.

Sincerely yours,

W. ROMAINE NEWBOLD.

The Church in Jugo-Slavia.—Catholics of Jugo-Slavia are endeavoring to collect funds in their own war-ravaged country for the erection of a worthy Catholic temple in Belgrade, and in this undertaking they are receiving generous support from the clergy and laity of other countries in Europe and of the United States.

In accordance with the wishes of the Holy Father, who has blessed and promoted the endeavor, the new church is to be dedicated to the Apostles SS. Cyril and Methodius, by whom the Slav peoples were converted to Christianity in the ninth century. Following the example of His Holiness, several European prelates have sent contributions, while some of the most distinguished members of the American Episcopacy have likewise given their hearty approval and assistance to an essentially Catholic effort in behalf of a country for which the Protestant churches of America are doing a great deal.

Never has the Catholic Church had a fairer opportunity of spreading the light of her teaching among a people to whom she has been an unknown quantity as a spiritual force. To give her a fitting home for the Blessed Sacrament in a non-Catholic city is an enterprise which, it is felt, will appeal to all Catholics.

Jugo-Slavia, or the new kingdom of the Serbs, Croats and Slovenes, which unites that chivalrous and intrepid little kingdom of Serbia to all the Southern Slav Provinces which were formerly under Austrian rule, is a state which numbers some six million Catholics out of a total population of eleven millions. Thus, the Orthodox Serbs are being brought for the first time into close contact with Slav members of the Church which an insidious propaganda had endeavored to represent as hostile to Slav ideals and national aspirations.

If the Serbs had no love for the Catholic Church in the past it was due not so much to religious prejudices as to the political intrigues of their foe. But today the Orthodox Serbs realize with their Slav Catholic brethren that the Church is universal and has never been bound up with any one nationality or country to the exclusion of another. Indeed, the magnificent attitude of the Slav Catholic clergy during the war contributed greatly to make non-Catholics understand this and, consequently, it is not surprising that Orthodox Serbs and Catholic Croats and Slovenes have united politically for the common good of the Southern Slav people.

The new republic of Jugo-Slavia which has arisen from this union of the three branches of a people long kept apart, presents the unique example today of two established state churches. Whether it is advantageous or not from a spiritual point of view that there should be state churches is a different matter, but the fact remains that the Catholic Church has obtained equal rights with the Orthodox in a country whose capital, Belgrade, has always been known as an essentially Orthodox city.

Yet, Belgrade, or the "White City," has had glorious Christian traditions, and the soil which has been hallowed by the blood of St. John Capistran and other martyrs in the struggle between the Cross and the Crescent bids fair to become some day a rallying point for all Catholic Slavs.

Melrose Abbey.— During the course of some work being done recently to preserve the ruins of the apsis of the abbey church at Melrose a discovery was made which recalls one of the most romantic episodes in history of this famed monastic institution. A leaden casket was found, in which was a silver box containing the embalmed remains of a human heart which is said to be the heart of Robert

the Bruce, the Patriot King of Scotland. Legend has woven a romantic story about the heart of Robert the Bruce; and Sir Walter Scott has enshrined his memory in song and story. Scott's home (Abbotsford) is within short distance of Melrose Abbotsford Abbey.

The heart of Bruce has had strange adventures. After a career of struggle and conflict with the English which lasted for nearly a quarter of a century, Bruce, who was a victim of leprosy died at Cardross Castle on the northern shore of the Firth of Clyde, June 7, 1329. He had vowed a pilgrimage to the Holy Land, but died before he could fulfill his vow, and consequently he intrusted Sir James Douglas with the mission of having his heart extracted and embalmed to be conveyed to Jerusalem and entombed there. Douglas was killed fighting against the Moors in Spain, and the sacred relic of Bruce, with the body of the devoted champion, was brought to Scotland and buried in the monastery of Melrose. Bruce's body was interred in the abbey church of Dumferline.

Melrose Abbey, in Roxburghshire, founded by King David I, was the earliest Cistercian monastery established in Scotland. It stood in a broad glen south of the Tweed, two miles distant from the Celtic monastery of old Melrose, where St. Cuthbert had lived five centuries before. Melrose Abbey suffered greatly from hostile English incursions; the soldiers of Edward II desecrated, pillaged, and burned the church; Richard II laid waste the surrounding country and set fire to the abbey. The stately church for which the abbey was famed was begun by the generosity of Robert the Bruce. Many of the abbots of Melrose were men of distinction: Abbot Waltheof (1148), stepson of David I, and honored as a saint; Abbot Joscelin, afterwards Bishop of Glasgow (1175), took a prominent part in the erection of the fine cathedral of that city, as a shrine for the body of St. Mungo; Abbot Robert (1268) had been formerly Chancellor of Scotland; Abbot Andrew (1449) became Lord High Treasurer; many others were raised to the episcopate. The English troops of Henry VIII burned Melrose in 1544; and the ruins were further devastated by a fanatical mob in 1569, when statues and carvings were ruthlessly destroyed; but more wanton still was the subsequent carting away of the sacred stones to serve as building materials. The result is seen in the religious emblems still seen as decorations in some of the houses in the district. The possessions of the abbey came to the Buccleuch family.

An interesting historical document, known as the *Chronica de Melros* containing a rich store of data exists in the British Museum. There are also hundreds of charters and royal writs, dating from the reign of David I to that of Bruce illustrating the social life and economy of the period. These were edited by Cosmo Innes, the distinguished Scotch antiquarian in 1865.

A New Zealand Pronouncement on the Labor Movement.—The *New Zealand Tablet*, the foremost Catholic newspaper in the Antipodes, replying to a censure received at the hands of certain extremists in the councils of the labor unions, says editorially:

It is the extreme views of certain Labor agitators that we object to. And the reason we object to them is because they are subversive of all social and moral well-being and unsound in principle and application. . . . We advocate the people's liberties and rights, and we set ourselves against tyranny no matter from what source it comes. That much we have in com-

mon with all Socialists, but there is a line beyond which we can never go with them; and we are stayed exactly because we stand for the rights not of class but of mankind, and for the freedom, not of one department of life, but of life in its fullest meaning—life of soul as well as of body. We can have no praise for those Laborites who would turn a plutocratic despotism into a Socialist despotism and destroy Christian virtues among men. The writings of Marx, Bebel, Lassalle, and Liebknecht are rank with the odor of infidelity and hate for Christianity. Their doctrines are preached in Labor organs and by Labor orators over the whole world, leading men and women into an intellectual and moral captivity such as has not been known since the creation of the world. The extreme views work their way cunningly into the hearts of honest men, and wherever they gain a footing all restraints of religion are cast aside, and while there is abundant talk of rights, duties are neglected. Extreme Laborites declare war against God, but at the same time they make an idol of the State, giving it unlimited powers over the individual and the family. As long as Labor allows even the reflection of such principles to find a place in its press, so long can Catholics have no part with the people who tolerate such things.

BOOKS RECEIVED

- BERRY, REV. E. SYLVESTER. *The Apocalypse of St. John*. Columbus, Ohio: John W. Winterich, 1921. Pp. 229.
- BRYCE, JAMES (VISCOUNT BRYCE). *Modern Democracies*. New York: The Macmillan Company, 1921. 2 Vols. Vol. I. Pp. xxv+567, Vol. II. Pp. x+755.
- CARLETON, JOHN L. *A Medieval Hun: A Five Act Historical Drama*. Boston: The Cornhill Company, 1921. Pp. viii + 165.
- DUNNEY, REV. JOSEPH A. *The Parish School: Its Aims, Procedure, and Problems*. New York: The Macmillan Company, 1921. Pp. xvi + 326.
- Journal Missouri Constitutional Convention of 1875*. Published by the State Historical Society of Missouri, Columbia, Mo., 1920. 2 Vols.
- KEITH, ARTHUR BERRIEDALE, D. C. L., Litt. D. *War Government of the British Dominions*. Oxford: The Clarendon Press, 1921. Pp. xvi + 353.
- LOETCHER, FREDERICK WILLIAM. Edited by. *Papers of the American Society of Church History*, Second Series, Vol. vi. New York: G. P. Putnam's Sons, 1921. Pp. xxxvi + 237.
- MITCHELL, BROADUS, Ph. D. *The Rise of Cotton Mills in the South*. Johns Hopkins University Studies in Historical and Political Science, Series xxxix, No. 2. Baltimore: The John Hopkins Press, 1921. Pp. viii+281.
- O'DANIEL, V. F., O. P., S. T. M. *The Dominican Lay Brother*. New York: Bureau of the Holy Name, 1921. Pp. 170.
- POLLEN, JOHN HUNGERFORD, S. J. *Sources for the History of Roman Catholics in England, Ireland and Scotland, from the Reformation to the Emancipation, 1533 to 1795*. London: Society for the Promotion of Christian Knowledge. New York: The Macmillan Co., 1921. Pp. 47.
- REID, REV. GILBERT, D. D. *A Christian's Appreciation of Other Faiths*. Chicago: The Open Court Publishing Company, 1921. Pp. 305.
- RYAN, REV. JAMES H., D. D., Ph. D. *Directory of Catholic Colleges and Schools*. Washington, D. C.: National Catholic Welfare Council Bureau of Education, 1921. Pp. 980.
- Souvenir of the Golden Jubilee of Rev. Ferdinand Kittrell, Pastor of St. Michael's Church, Loretto, Pa.*, 1921. Pp. 80.
- Thirty-Fifth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institute*. Washington: Government Printing Office, 1920. Pp. —.
- WILLIAMS, MICHAEL. *American Catholics in the War*. New York: The Macmillan Company, 1921. Pp. x + 467.

CATHOLIC UNIVERSITY PEDAGOGICAL SERIES

Volume IV

History of Education

A Survey of the Development of Educational
Theory and Practice in Ancient,
Medieval and Modern
Times

By

PATRICK J. McCORMICK, S. T. L., Ph. D.

*Associate Professor of Education in the
Catholic University of America*

WITH AN INTRODUCTION BY

EDWARD A. PACE, Ph. D., S. T. D., LL. D.

*Professor of Philosophy in the Catholic
University of America*

A work of over 400 pages which will be welcomed by every Catholic interested in the History of Education. A text-book of incalculable value to teachers and students who need the Catholic viewpoint and authoritative guidance.

Price, \$1.90

Order now for your library, your school, your Catholic teachers. Place it in the Public Library, in the Public Normal School.

THE CATHOLIC EDUCATION PRESS

1326 QUINCY STREET

BROOKLAND, D. C.

J. FISCHER & BROTHER, Specialize in Church Music

Address all your orders for

Church and School Music

To J. FISCHER & BRO.

FOURTH AVE. AT ASTOR PLACE

NEW YORK

The publications of all American and Foreign Houses supplied.

Music sent on approval when so requested

Publishers of "FISCHER EDITION"

POST CARDS

COLORED INTERIOR VIEWS

Views of your Church, Parsonage, College or School, etc., to order

We specialize in making fine Postal Cards in colors. Send us your photographs and ask for estimate. No obligation to buy. Sixteen years' experience at your service. Samples for the asking.

E. C. KROPP CO.

MILWAUKEE

WISCONSIN

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I

JANUARY, 1922

Number 4

CONTENTS

	PAGE
La Société d'Histoire Ecclésiastique de la France Rev. Victor Carrière, S.T.D.	413
Catholic Patriotism in Revolutionary Days Rev. Thomas P. Phelan, LL.D.	431
The Society of St. Vincent de Paul as an Agency of Recon- struction Rev. Charles L. Souvay, C.M., D.D.	441
Miscellany	
The Catholic Press in Ireland and Canada.....	458
Reform of the Calendar.....	464
Is the Word Archdiocese a Misnomer?.....	469
Chronicle	
The Installation of Archbishop Curley.....	473
The Disarmament Congress.....	478
Necrology	480
Document	
A Set of Monastic Visitation Articles..... <i>Alfred H. Sweet, Ph. D.</i>	482
Book Reviews and Notices.....	485
(For a complete list of Reviews see next page)	
Notes and Comment.....	534
A Noteworthy Centenary: Tribute to Unknown Soldier: Fr. Zephyrin Engelhardt: Aid for German Catholic Students: Two Important Publications: Catholic Lecture Guild: Restoration of the California Missions: Catholic Truth Society of Canada: Educational Difficulties in Alsace and Lorraine: Anti-Clericalism in France: An Ethnological Expedition: Education in South America: A Reversal of View: Illiteracy in India: Who Founded St. Louis?: Godefroid Kurth: Fulfilment of a Prophecy: The Bogus Oath: Mischief Workers: The Lesson of the Abbeys: A Hibbert Journal Theologian: Commercialized Christianity: The Church in Lithuania: A Catholic Highway in Oxford: The Librarian of the Vatican: Tempora Mutantur: Ferdinand Foch: Un Mauvais Plaidoyer: Anti-Semitism: A Catholic University in Holland: Au Pays de l'Erable: Micmac Ideo- grams: Maryknoll-in-China: Early Education in Nova Scotia: An Ancient Monument: The Creed of St. Cyril of Jerusalem: Père Lagrange: Sherborne Abbey: A Reminder of Pre-Refor- mation Days: The Nationality of Columbus: A Pennsylvania Episode: Hungarian Reformers and the Lambeth Conference: Tribunal of the Rota: Supplement to the Catholic Encyclopedia.	
Books Received	577

WASHINGTON, D. C.

PUBLISHED BY THE CATHOLIC UNIVERSITY OF AMERICA

Issued Quarterly

ANNUAL SUBSCRIPTION, \$4.00

FOREIGN COUNTRIES, \$5.00

SINGLE NUMBERS, \$1.00

Entered as second-class matter April 5, 1915, at the post-office at Washington, D. C.,
under the Act of March 3, 1879

COPYRIGHT, 1922, BY THE CATHOLIC UNIVERSITY OF AMERICA

Digitized by Google

CONTENTS

	PAGE
LA SOCIÉTÉ D'HISTOIRE ECCLÉSIASTIQUE DE LA FRANCE	
<i>Rev. Victor Carrière, S.T.D.</i>	413
CATHOLIC PATRIOTISM IN REVOLUTIONARY DAYS	
<i>Rev. Thomas P. Phelan, LL.D.</i>	431
THE SOCIETY OF ST. VINCENT DE PAUL AS AN AGENCY OF RECONSTRUCTION	
<i>Rev. Charles L. Souvay, C.M., D.D.</i>	441
MISCELLANY:	
The Catholic Press in Ireland and Canada	458
Reform of the Calendar	464
Is the Word Archdiocese a Misnomer?	469
CHRONICLE:	
The Installation of Archbishop Curley	473
The Disarmament Congress	478
Necrology	480
DOCUMENT:	
A Set of Monastic Visitation Articles	<i>Alfred H. Sweet, Ph. D.</i> 482
BOOK REVIEWS AND NOTICES	485
PACIFIQUE, O. M. Cap., <i>Micmac Ideogram Manual of Prayers</i> ; WIL- LIAMS, <i>American Catholics in the War</i> ; HOLLAND, <i>His Reverence—</i> <i>His Day's Work</i> ; REID, <i>A Christian Appreciation of Other Faiths</i> ; MATHIESON, <i>England in Transition, 1789: 1832</i> ; DUNNEY, <i>The Parish</i> <i>School, Its Aims, Procedure, and Problems</i> ; DU PONT, E. I. <i>du Pont</i> <i>de Nemours and Company, 1802-1902</i> ; HARPER, <i>Chicago, A History</i> <i>and Forecast</i> ; BARTON, <i>A Portrait of Abraham Lincoln</i> ; RHODES, <i>History of the United States from Hayes to McKinley, 1877-1896</i> ; WOOD, William Shirley, <i>Governor of Massachusetts, 1741-56</i> ; WIN- STON, <i>English Towns in the War of the Roses</i> ; THUREAU-DANGIN, <i>The English Catholic Revival in the Nineteenth Century</i> ; PARK, <i>The English Reform Bill of 1867; Historical Records and Studies,</i> <i>Vol xv</i> ; HILL, <i>Ethics, General and Special</i> ; MONTGOMERY, <i>Religions</i> <i>of the Past and Present</i> ; BERRY, <i>The Apocalypse of St. John</i> ; JAC- QUIER, <i>Études de Critique et de Philologie du Nouveau Testament</i> ; MCLEAN, <i>The Morality of the Strike</i> ; KERBY, <i>The Social Mission of</i> <i>Charity.</i>	
NOTES AND COMMENT	534
BOOKS RECEIVED	577

THE CATHOLIC HISTORICAL REVIEW

New Series, Vol. I JANUARY, 1922

Number 4

**PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.**

The Catholic Historical Review

NEW SERIES, VOLUME I

JANUARY, 1922

NUMBER 4

LA SOCIÉTÉ D'HISTOIRE ECCLÉSIASTIQUE DE LA FRANCE.¹

Le 5 février 1914, quelques historiens réunis à l'Institut catholique de Paris, dans le cabinet du recteur, Mgr Baudrillart, fondaient la Société d'histoire ecclésiastique de la France. Ils étaient là une dizaine, soutenus par l'adhésion récente d'au moins deux cents lettrés. Survint la guerre! Cinq années la Société resta silencieuse. Période douloureuse, où sept de ses membres, tous jeunes, moururent au service du pays. La paix conclue, la Société a depuis, en 1919 et 1920, tenu deux assemblées générales; et malgré les deuils, malgré l'existence devenue plus âpre aux travailleurs intellectuels, les sociétaires, chaque fois plus nombreux, se sont déclarés non moins résolus que par le passé à concerter leurs efforts en vue d'amener en France une reprise féconde des études d'histoire ecclésiastique.

La vitalité de cette petite association est un des signes caractéristiques de notre temps: elle suppose le développement du sens historique et le besoin de la spécialisation. L'histoire philosophique, en effet, celle dont Bossuet nous offre le modèle,

¹ Cette Société se propose de rapprocher les personnes qui s'intéressent à l'histoire religieuse de la France, d'échanger leurs idées, de se renseigner sur l'objet propre de leurs études et de promouvoir des travaux sérieux et impartiaux. Pour en faire partie, il faut être présenté par un des membres et agréé par le Conseil d'administration. Les membres de la Société paient une cotisation annuelle de 20 francs et ont droit au service de la *Revue d'histoire de l'Église de France*. MM. les Sociétaires domiciliés à l'étranger sont priés d'indiquer leur correspondant à Paris, ou bien de joindre à leur cotisation la somme de 2 francs pour le supplément des frais de poste.

S'adresser à M. Victor Carrière, secrétaire général, 212, rue de Rivoli, Paris 1^{re};—ou à M. Georges Lardé, secrétaire archiviste, 1, rue Martial Grandchamps, Clamart (Seine).

et l'histoire narrative, considérée comme une équivalence de la rhétorique, cèdent actuellement la place à l'histoire scientifique ou démonstrative: nous répugnons de plus en plus à la méthode du barreau comme aux résurrections romantiques du temps de Louis Philippe. Et qui donc oserait aujourd'hui, en présence de la multitude des problèmes nouvellement posés par la critique et l'étendue des recherches, entreprendre une "Histoire de l'Eglise" sans recourir à la collaboration de spécialistes nombreux? S'il en est ainsi, on conçoit que des fervents d'histoire religieuse aient songé à constituer une organisation de travail collectif. Et puisque l'occasion s'en présente, arrêtons-nous à ce groupement, demandons lui l'esprit qui l'anime et quels sont ses buts immédiats. La réponse à ces questions nous conduira à considérer quelles furent jusqu'à lui, parmi les catholiques, les diverses manifestations de la nouvelle école critique, comment elles lui frayèrent la voie, quels concours l'aidèrent à s'organiser et ce qu'on peut attendre de lui au point de vue scientifique.

L'idée première d'une Société d'histoire ecclésiastique de la France appartient au siècle dernier. Le XIX^e siècle, justement appelé le siècle de l'histoire, a vu naître tant de groupements scientifiques et littéraires qu'il serait surprenant que, dans le nombre, l'un d'eux n'ait pas été nommément voué à l'histoire religieuse de la nation. Ce que étonne, en constatant, dès 1846, l'existence d'une association, soeur aînée de la nôtre, c'est qu'elle ait eu pour fondateur Jules Barbey d'Aurevilly.

C'est au lendemain de la conversion du fougeux polémiste. Le réveil religieux, commencé sous la Restauration, se traduit chez l'élite par un retour à l'archéologie. De Caen, dès 1826, Arcisse de Caumont a donné le signal. Son *Bulletin monumental* et les *Annales de philosophie chrétienne*, ou l'archéologie sacrée occupe une place de premier rang, ne suffisent plus au zèle d'investigation qui se manifeste de toutes parts en faveur des monuments historiques. Le symbolisme religieux, restitué du même coup à l'état de science, cherche à inspirer les projets de construction d'églises. Il s'agit là d'une question d'art très élevée, et Barbey d'Aurevilly s'en fait d'autant plus chaud partisant que ses convictions renouvelées par la grâce mêlent à son esthétique un impérieux besoin d'apostolat. Il fonde

alors la "Société de l'histoire ecclésiastique de la France" et rêve d'opérer par elle ((un mouvement analogue à celui qu'avaient suscité en Angleterre deux hommes devenus illustres, Pugin et Ruskin,)) c'est-à-dire la régénération de la pensée religieuse par l'introduction dans l'Église du symbolisme médiéval. La *Revue du Monde Catholique*, qui était l'organe de la Société, vit le jour le 4 avril suivant et vécut à peine treize mois; elle entendait juger le mouvement intellectuel du temps, s'occuper de philosophie, d'exégèse et d'histoire. En fait, l'histoire y fut toujours un peu à l'étroit, et le recueil devint très vite entre les mains d'Aurevilly une arme de défense ultra catholique, ce qui le perdit.¹ . .

Autre est notre esprit, autre aussi notre programme.

J'entends me dire: Est-ce l'apostolat? est-ce le désir de procurer à l'apologétique chrétienne un nouvel organe scientifique? Ou bien serait-ce l'intérêt, l'espoir caressé par aucuns de se faire éditer sans bourse déliée? Ou encore faut-il supposer une sorte d'émulation patriotique, l'obsédant dépit de voir les annales de notre histoire religieuse moins bien traitées en France que ne le sont chez nos voisins les fastes de leur église nationale?

Certes, ce sont bien là, si l'on y regarde d'un peu près, quelques uns des motifs qui ont attiré vers la Société d'histoire ecclésiastique de la France tel ou tel de ses adhérents, et il faut reconnaître qu'aucune de ces raisons n'est tout à fait illégitime. Parmi ses membres actuels, nous connaissons des apologistes, et ce n'est pas en vain qu'ils demanderont à l'histoire des preuves et des arguments pour illustrer leur défense du catholicisme. Nous connaissons aussi, dans le nombre des intellectuels que préoccupe une juste notoriété, et il est bon qu'il s'en trouve quelques uns, car on ne saurait faire oeuvre meilleure qu'en favorisant la publication de travaux sérieux. Nous connaissons encore des érudits que hante la prospérité de la Société de Goerres, et sans doute il était humiliant que la France n'eut pas encore un organisme scientifique spécialement

¹ La *Revue du Monde catholique* parut du 4 avril 1847 au 15 mai 1848 (E. Hatin, *Bibliographie . . . de la Presse périodique française*, Paris, 1866, p. 434). La Société de l'histoire ecclésiastique de la France cessa en même temps que la *Revue* qu'elle avait fondée (E. Gréllé, *Jules Barbey d'Aurevilly*, t.1, 1909, p. 183-201).

consacré à l'histoire ecclésiastique du pays. Cependant, ni les apologistes de la foi, ni les auteurs avides d'arriver au grand jour de la publicité, ni les érudits patriotes que la Société a recrutés ne l'ont inspirée ni ne la guident. Si tant d'hommes ont résolu d'associer leur effort, c'est dans un esprit et pour des buts tout autres.

Le mouvement d'études et les progrès accomplis dans le domaine des sciences historiques depuis un demi siècle ont transformé l'état d'esprit de l'élite intellectuelle du clergé et des catholiques français. Nous n'en sommes plus à craindre que l'investigation et la critique des sources mettent en péril les vérités révélées. La distinction nettement établie entre la Tradition, source indiscutable et authentique de la foi, et les traditions humaines, interrogées sans doute mais sujettes à l'erreur et contrôlées avec soin, laisse à l'historien, soucieux d'objectivité, une entière liberté d'esprit. Libre à lui d'hésiter et même d'errer. Les hérésies scientifiques ont aujourd'hui peu de chance d'en imposer longtemps. C'est pourquoi l'histoire, telle que nous la concevons, veut être étudiée pour elle même, avec indépendance et sérénité. Il ne s'agit point pour nous de prouver une doctrine ou d'appuyer un parti. Placés sur le terrain des faits, en dehors de toute préoccupation métaphysique ou autre, nous envisageons les manifestations de l'activité humaine comme autant de vérités objectives à établir, nous les étudions en relation avec les textes, nous en cherchons l'explication par l'étude des causes qui les ont engendrées, causes secondes, il va de soi, et nullement dans l'intervention d'une cause providentielle et supérieure dont les desseins réels demeurent impénétrables aux recherches humaines.

Subversive, cette méthode, si différente des procédés de discussion théologique, l'a semblé à plus d'une génération. Combien même s'en réclament aujourd'hui qui ne le font encore que du bout des lèvres et n'arrivent pas à la réaliser. Pourtant, cette méthode est orthodoxe autant que scientifique et l'Eglise, sous le pontificat de Léon XIII, a reconnu ses titres de catholicité. Je dis plus: Si la libre recherche s'est alors imposée aussi impérieusement, à telles enseignes que le Saint Siège n'a pas cru pouvoir moins faire en sa faveur que de lever l'excommunication qui défendait l'accès de ses propres archives, il faut que

parmi les raisons qui lui dictèrent sa conduite, outre l'intention de fournir tous les documents à la controverse engagée contre l'Église et le Pontificat,¹ il s'en soit trouvé de solides, d'inéluctables qui lui garantissent la durée. Ces assises profondes, c'est le besoin de la vérité sans cesse élargi, c'est une vérité différente parfois de celle qu'on dit tout haut, mais finalement, et par nécessité, victorieuse. Non, le traditionalisme historique ne nous intéresse plus guère. Assez de ces constructions *a priori*, purement idéalistes, où la vérité n'entre que par accident.

Rigoureusement scientifique, l'esprit qui nous anime se propose un double but, la propagation de la méthode et l'avancement des études d'histoire religieuse. Bien que nous ne nous adressions pas exclusivement au clergé, il est clair que c'est à lui surtout que nous voudrions rendre service. Nombreux sont les ecclésiastiques désireux de travailler, de s'initier aux méthodes scientifiques nouvelles. Autodidactes pour la plupart, n'ayant à leur disposition que peu de livres souvent médiocres, ils sont exposés à suivre une orientation fâcheuse. Le manque de direction s'accompagnera d'une conscience obscure du but à atteindre. Travaillant au gré de leur fantaisie, attirés plutôt par la facilité des sujets que par leur importance intrinsèque, ils s'adonneront à des besognes inutiles ou mal choisies. Or, il nous est agréable de penser que nous pouvons leur être utile, remédier à leur isolement, les guider, établir une direction d'esprit et de travail, les renseigner sur l'objet propre de leurs études et concourir de concert au progrès des études par des recherches et des publications collectives. Nous continuons ainsi l'oeuvre commencée par Mgr Duchesne, celle des maîtres qui, au lendemain de la fondation des Instituts catholiques, personnifièrent avec éclat les vues de l'enseignement supérieur libre. C'est tout le passé de l'école critique qui surgit devant nous, oeuvres et maîtres. Rappelons brièvement les uns et les autres.

La renaissance des études historiques en France commence chez les catholiques et le clergé aux environs de 1875, année où le Parlement vota la loi sur la liberté de l'enseignement supérieur. A l'intervalle d'un lustre, en 1880, paraissait le *Bulletin critique*,

¹ Bref de Léon XIII, *Sapenumero considerantes*, 18 août 1883.

qui fut comme le manifeste de l'école dont Mgr Duchesne est de nos jours encore le chef et le "maître."

En se proposant de prendre la place laissée vide jusque là dans les revues françaises, le recueil visait un double but : combattre à droite et combattre à gauche. A droite, crier le *holà* aux catholiques dont la compétence n'égalait pas le zèle, dont la critique était très inférieure à la piété. Ceux-ci avaient alors pour représentant l'abbé Faillon, connu par ses études sur le culte de Marie-Madeleine en Provence, et tous les prêtres soucieux d'ennoblir l'origine de leur église en la reportant aux temps apostoliques. A gauche, Mgr Duchesne combattait Renan et l'antichrétien, se plaisant à rendre comique l'erreur et la pressant "par une escrime vive et légère qui rappelle le XVIII^e siècle, mais avec moins de saluts et plus de bottes"⁴. De ce chef, le *Bulletin* a été surtout une revue critique d'histoire, spécialement d'histoire religieuse. Sa censure fut cruelle à d'aucuns, instructive à tous. A combattre impitoyablement le livre ou médiocre ou mal fait, à dénoncer la mauvaise foi, le mépris ou l'ignorance de la méthode, on découragea les incapables, on confondit les impudents; par contre, de véritables vocations scientifiques prirent conscience d'elles mêmes et s'affirmèrent par d'imposants travaux.

Le *Bulletin* ne publiait que des articles bibliographiques et, sous le titre de Variétés, quelques documents et de courts récits historiques. Plusieurs eussent voulu y trouver des travaux étendus, des mémoires. Aux impatients, Mgr Duchesne conseillait d'attendre. "Les revues ne se dirigent pas toutes seules, disait-il. Comme il importe que la nôtre soit, quand nous l'aurons, de valeur raisonnable, il faut laisser à ses futurs rédacteurs le temps de se rencontrer, de se grouper et de compléter leur équipement scientifique."⁵ En fait, la *Revue des Questions historiques*, qui, depuis 1866, s'était faite le recueil de toutes les controverses d'histoire et d'apologétique religieuses, suffit longtemps à l'érudition catholique. Mais à mesure que la production historique se multipliait, les revues d'histoire

⁴ Réponse d'Etienne Lamy à Mgr Duchesne, le jour de sa réception à l'Académie française, le 26 Janvier 1911.

⁵ *Bulletin critique de littérature, d'histoire et de théologie*, t. 11, n° 1, 15 mai 1881, p.2.

générale encombrées, débordées par le mouvement qu'elles avaient elles-mêmes contribué à accélérer, ne pouvaient plus renseigner à fond ni rapidement les spécialistes sur tout ce qui était de leur domaine. Le malaise allait s'accroissant, lorsque, en 1896, un petit groupe d'historiens et de philologues fonda la *Revue d'histoire et de littérature religieuses*.

Le nouveau périodique, de cadre plus restreint, avait pour objet principal l'histoire du christianisme. Exégèse biblique, origines chrétiennes, formation et développement du dogme, les sujets les plus délicats y furent abordés avec une franchise et une compétence parfaites. C'était une nouveauté. Le personnel de la rédaction, recruté dans les milieux scientifiques les plus opposés de tendances, appartenait cependant en majorité au *Bulletin critique*. Mgr Duchesne, le P. Baudrillart, le P. Griselle, M. Édouard Jordan, l'abbé Richard, M. Albert Dufourcq y traitaient des sujets d'histoire ecclésiastique. M. Paul Fournier et l'abbé Boudinhon s'étaient réservés les questions de droit canonique, L'abbé Lejay, plus tard membre de l'Institut, y publia une étude approfondie sur le rôle théologique de Césaire d'Arles. M. Loisy, de son côté, s'était imposé la tâche de mettre périodiquement à la portée des exégètes les conclusions récentes de la critique allemande. L'importance de sa collaboration en fit bientôt le rédacteur le plus en vue du périodique, et peut être faut-il attribuer à son influence personnelle la publication, dans les derniers numéros, de divers articles absolument incompatibles avec les dogmes fondamentaux du christianisme.⁶ Quoiqu'il en soit, en 1909, lorsque la *Revue* crut prudent d'interrompre sa publication, la crise moderniste troublait l'opinion et le bon *Bulletin critique* n'existait plus,⁷ dont il était alors tant besoin.

Rappelez-vous la facilité avec laquelle des catholiques soi-disant intégraux pouvaient en ce temps-là jeter impunément le discrédit sur des savants d'un mérite incontestable. La simple

⁶ Notamment l'article de M. Guillaume Herzog, *La conception virginale du Christ*, t. XII, 1907, p. 118-133; et celui de M. Antoine Dupin, *Les origines des controverses trinitaires*, t. XI, 1906, p. 219-231.

⁷ La vingt-neuvième et dernière année du *Bulletin critique* parut en 1908.

mise à l'Index d'un livre leur était prétexte à rendre suspecte à l'opinion la loyauté scientifique d'un auteur. Le libre examen, considéré comme condition indispensable de tout progrès historique, n'osait plus s'exercer en dehors des sujets de tout repos qu'offrent la critique d'érudition et l'histoire profane. Il fallait l'atmosphère sereine que crée à l'homme la certitude du vrai pour ignorer si méprisable besogne ou ne s'en point affecter.

Or, avant même que fussent brisées ses entraves, par la déconsidération où tombèrent ceux-là qui les lui avaient forgées, la vraie science s'était ressaisie et réparait ses brèches. Coup sur coup, à un an d'intervalle, trois recueils paraissaient, tous d'histoire religieuse: en 1910, la *Revue d'histoire de l'Église de France* et les *Recherches de science religieuse*, en 1911, le *Bulletin d'ancienne littérature et d'archéologie chrétiennes*. Sous des noms différents, les deux dernières publications présentaient un programme à peu près identique, spécialement consacré à l'histoire des origines chrétiennes. Rédigées par des spécialistes, elles visaient avant tout à faire oeuvre de science. Les noms du P. L. de Grandmaison et de Mgr Batiffol disaient assez quel en serait l'esprit, tout de méthode et d'impartialité.

En même temps que les *Recherches de science religieuse* voyaient le jour, un jeune érudit, M. Albert Vogt, assumait, à lui seul, la tâche de faire connaître les longues et brillantes annales de l'Église de France. Au point où l'on en était, dans la voie déjà parcourue par la jeune école, une oeuvre s'imposait d'un dessin très net: venir en aide aux travailleurs isolés, établir entre eux une liaison, les renseigner sur le mouvement historique qui s'accomplissait autour d'eux, créer en un mot une union d'études, de documentation et de recherches. Si l'idée ne fut pas étrangère à la rédaction du premier manifeste de la *Revue d'histoire de l'Église de France*, si même on l'en dégagerait sans trop d'effort, la réalisation, les premières années, resta toute dans l'intention. Un autre dessein semblait pratiquement prévaloir. S'inspirant de l'oeuvre imposante entreprise pour la Provence chrétienne par l'abbé Albanès et M. le chanoine Ulysse Chevalier, on s'y proposait une refonte intégrale

de la *Gallia christiana*^{*} et la publication future d'une série de volumes sur l'histoire particulière de chaque diocèse, dans le genre de ceux qu'avaient commencé à publier les érudits des XVII^e et XVIII^e siècles. C'est même à quoi surtout devait servir, en dernière analyse, la nouvelle revue. Articles de fond et bibliographie eussent alternés avec la publication des documents nécessaires à ce travail de longue haleine. On eut ainsi formé, pour chaque évêché, des espèces de dossiers où l'on eut amassé avec le temps une documentation opulente sur la vie religieuse des diocèses. Et l'on faisait appel, dans chaque département, aux érudits compétents, surtout aux jeunes ecclésiastiques que la préparation de leurs grades universitaires avaient formé aux meilleures méthodes. Cette partie du programme, la plus intéressante à coup sur, était voué d'avance à l'insuccès, faute d'une direction effective, faute aussi d'un bailleur de fonds inlassable: car c'était aux temps heureux d'avant guerre où l'on eut rougi de solliciter une collaboration pécuniairement désintéressée. On s'en aperçut vite. Un peu moins de deux ans après son apparition, la Revue, faute d'abonnés, fut réduite à l'alternative: ou changer ou disparaître.

Nous ne dirons pas que les idées de la nouvelle direction aient de suite radicalement redressé l'orientation initiale de la Revue. On s'attache à garder ce qui valait d'être retenu; on modifia ou supprima progressivement ce qui paraissait d'intérêt moindre, on s'appliqua surtout à satisfaire les besoins des travailleurs en créant un instrument qui fut à la fois pour eux un organe d'enseignement, de critique et d'information historiques. De nouveaux collaborateurs, recrutés parmi les uni-

^{*} Cette réfection de la *Gallia*, intitulée *Gallia christiana novissima*, a été entreprise par le chanoine J.-H.-M. Albanès, mort avant l'achèvement de l'impression du premier volume, en 1897. Publiée avec des compléments et une introduction par M. le chanoine Ulysse. Chevalier, cette oeuvre comprend actuellement six volumes. Le premier est consacré à la province d'Aix, à sa métropole et aux évêchés suffragants d'Apt, Fréjus, Gap, Riez et Sisteron (1899); les cinq autres sont affectés chacun à un évêché de l'ancienne province d'Arles. Ainsi le deuxième volume à l'archevêché d'Arles (1901), le troisième à l'évêché de Marseille (1899), le quatrième à l'évêché de Saint-Paul-Trois-Châteaux (1909), le cinquième à Toulon (1911) et le sixième à Orange (1916). Restent à publier les provinces d'Avignon et d'Embrun, plus si l'on s'en tient au plan primitif, la partie réservée aux abbayes des principaux monastères des quatre provinces de Provence.

versitaires et les chartistes, apportèrent à l'oeuvre commune le somptueux développement d'idées qui caractérise la formation de l'Université et la rigueur des méthodes scientifiques professées à l'École des chartes. Grâce au concours de ces travailleurs, à leur autorité, la Revue se plaça vite en fort bon rang. Et ainsi, comme nous étions déjà une élite, et sans attendre que nous fussions légion, l'idée nous prit de donner à l'entreprise une base plus étendue et plus solide par la constitution d'une Société d'histoire ecclésiastique de France.

On sait quel profit les savants étrangers tirent de leur collaboration collective, sur quelle discipline, sur quel sentiment de solidarité scientifique et nationale repose le renom de leurs travaux. Ne pourrions nous pas en France, en ce qui concerne l'histoire ecclésiastique, atteindre des résultats semblables avec nos moyens et nos méthodes propres? Le temps n'était-il pas venu de s'organiser? Était-ce trop tôt d'éprouver les bienfaits d'un esprit d'entente et d'une organisation assez large pour ne contrarier personne, assez sérieuse pour suivre en tout désintéressement un but nettement scientifique?

La parole était aux maîtres, érudits, historiens dont nous sommes les disciples. En même temps que d'un parrainage illustre, nous rêvions d'un comité d'hommes résolus à prendre conscience de leurs responsabilités scientifiques et qui fut pour la Société future, un conseil de vigilance et de perfectionnement. Une trentaine de personnalités du monde catholique, la plupart membres de l'Institut, sollicités des premiers, se montrèrent favorables au projet et composèrent le comité fondateur, désigné plus tard sous le nom de Conseil d'administration. Voici la liste de ce comité, telle qu'elle fut publiée le lendemain de l'assemblée constitutive de la Société (5 février 1914).

Président: M. Noël Valois, de l'Académie des Inscriptions (†11 novembre 1915);—Vice-Présidents: M. Pierre de La Gorce, de l'Académie française et l'Académie des Sciences morales; et Mgr Alfred Baudrillart, de l'Académie française, depuis 1918, et recteur de l'Institut catholique de Paris;—Secrétaire général: M. l'abbé Victor Carrière, docteur en théologie;—Secrétaire archiviste: M. Joseph Drouet, docteur ès-lettres (†2 décembre 1918);—Trésorier: M. Léon Letouzey, libraire-éditeur.

Le Conseil d'administration comprenait: M. l'abbé Arquillère, actuellement professeur d'histoire ecclésiastique à l'Institut catholique de Paris;—Mgr Boudinhon, actuellement recteur de Saint-Louis des français, à Rome;—M. le comte Boulay de La Meurthe, grand prix Gobert;—Mgr de Carsalade Du Pont, évêque de Perpignan;—M. Émile Chatelain, de l'Académie des Inscriptions et directeur d'études de l'École pratique des Hautes-Etudes;—M. le chanoine Ulysse Chevalier, de l'Académie des Inscriptions;—Mgr Douais, évêque de Beauvais, professeur honoraire à l'Institut catholique de Toulouse (♣28 février 1915);—Mgr Duchesne, de l'Académie française et de l'Académie des Inscriptions, directeur de l'École française de Rome;—M. Paul Fournier, de l'Académie des Inscriptions et professeur de droit public français à la Faculté de droit de l'Université de Paris;—M. le comte de Franqueville, de l'Académie des Sciences morales (♣janvier 1920);—M. Georges Goyau, agrégé de l'Université;—M. Pierre Imbart de La Tour, de l'Académie des Sciences morales et professeur honoraire à la Faculté des lettres de Bordeaux;—M. Henri Joly, de l'Académie des Sciences morales;—M. Edouard Jordan, actuellement professeur à la Sorbonne;—M. Georges Lacour-Gayet, de l'Académie des Sciences morales;—M. le comte Robert de Lasteyrie du Saillant, de l'Académie des Inscriptions, président du Conseil de perfectionnement de l'École des chartes (♣29 janvier 1921);—Mgr Péchenard, évêque de Soissons (♣29 mai 1920);—M. le chanoine Pisani, professeur d'histoire de la Révolution à l'Institut catholique de Paris;—M. l'abbé Sicard, grand prix Gobert, curé de Saint-Pierre de Chaillot, à Paris;—le R. P. Thédénat, de l'Académie des Inscriptions (♣29 octobre 1916);—M. Paul Viollet, de l'Académie des Inscriptions, professeur à l'École des chartes (♣22 novembre 1914);—M. le marquis Melchior de Vogüé, de l'Académie française et de l'Académie des Inscriptions (♣novembre 1916);—M. Henri Welschinger, de l'Académie des Sciences morales (♣3 novembre 1919).

Depuis l'établissement de cette liste, six ans et plus se sont écoulés, au cours desquels neuf des membres du conseil ci-dessus nommés sont morts. Leur succédèrent en 1919 ou 1920: Mgr Batiffol, chanoine titulaire de Notre-Dame de Paris;—M. Émile Chénon, professeur à la Faculté de droit de l'Université

de Paris;—M. le comte François Delaborde, de l'Académie des Inscriptions et professeur à l'École des chartes;—M. Albert Dufourcq, professeur à la Faculté des lettres de Bordeaux;—Mgr Grente, évêque du Mans;—M. Louis Hugu, agrégé de l'Université, professeur aux Facultés libres d'Angers (†19 mai 1920);—M. Georges Lardé, docteur en droit;—Mgr Lesne, recteur des Facultés catholiques de Lille;—M. Jules Mathorez, membre du Comité des travaux historiques.

Sous le patronage de ces noms, la plupart illustres, tous avantageusement connus par leur passé et par leurs oeuvres, la Société a su grouper parmi ses collaborateurs les spécialistes les plus représentatifs de l'érudition. MM. Léon Le Grand, Stein, Jules Viard, Max Prinnet, R. N. Sauvage, Pierre de Vaissière; des professeurs de Faculté, MM. Albert Chérel, Lévy-Schneider, l'abbé Mollat et des agrégés de lettres, M. Albert Autin et M. Georges Doublet; des professeurs de nos Instituts catholiques, MM. les abbés Degert, Vernet, Villien; des savants aussi comme les abbés Aigrain et Humbert et le chanoine Urbain; et encore des archéologues, MM. Marcel Aubert et Georges Durand, etc. . . Cette énumération n'est pas limitative. Des noms comme ceux de MM. Lévy-Schneider et Paul Sabatier doivent être rappelés ici parcequ'ils montrent combien dans tous les milieux on apprécie le caractère strictement scientifique de l'association. Et il ne serait que juste d'ajouter à cette liste les noms des archivistes départementaux dont le concours désintéressé nous est infiniment précieux. La collaboration des tous ces érudits a fait de notre recueil l'écho sonore et comme l'organe aux cent voix du mouvement d'histoire ecclésiastique contemporain.—Comment cela et par quels moyens? Nous l'allons dire.

Malgré les échecs de l'initiative privée à vouloir organiser en France le travail historique, si, évidemment, le projet recèle une ambition hors de proportion avec les moyens dont elle dispose, l'entreprise n'en demeure pas moins désirable, et le devoir des Compagnies savantes est d'y travailler inlassablement, comme si le résultat dépendait de leur effort continu. C'est pourquoi la Société, ayant adopté la *Revue d'histoire de l'Église de France*, s'efforce d'en réaliser l'objet en faisant de ce périodique un organe d'enseignement, de critique et d'information.

La première partie, consacrée à l'enseignement, comprend des *Articles de fond* et des *Mélanges*. Non pas que l'affaire principale de la Revue soit la publication d'articles. Deux ou trois au plus par fascicule, cela suffit. Encore n'admet-on, à la condition d'être courts, que des mémoires originaux ou des synthèses destinées à préciser l'état des questions et à servir aux lecteurs de point de départ et de modèle pour des travaux personnels. Je citerai, par exemple, l'étude minutieuse de Mgr Lesne sur *Les origines du bénéfice ecclésiastique*,⁹ ou bien le brillant exposé de M. Albert Dufourcq sur *L'évolution de la pensée chrétienne à l'Université de Paris au XIV^e siècle*;¹⁰ ou encore la remarquable synthèse de M. Imbart de La Tour sur *Les débuts de la Réforme française du XVI^e siècle et le mouvement de Meaux*.¹¹

Le retour à des conditions normales de travail va permettre à la Société d'entreprendre un projet dont la guerre avait retardé jusqu'ici l'exécution, et cette nouvelle ne peut manquer d'agréer aux amateurs d'histoire religieuse. Nous publierons, à commencer l'an prochain, une série d'articles, rédigés à la manière d'une introduction aux études d'histoire ecclésiastique locale. On ne se propose pas de suppléer à la préparation technique, ni de faire oeuvre d'érudition. Nous voudrions seulement renseigner et guider les jeunes érudits en leur indiquant les principales questions à traiter, par quelles disciplines y prétendre utilement et les sources à consulter. Nous essaierons par là de fixer une direction d'esprit et de travail, et peut être épargnerons-nous ainsi aux commençants bien des faux-pas.

Les *Mélanges* sont de caractère plus sévère. Courts travaux d'érudition, variétés curieuses et inédites, parfois des documents, voilà ce qu'on y rencontre. Ceux-ci sont à l'ordinaire des pièces justificatives aux études précédemment publiées. Autrement, aucun document n'est admis s'il n'est accompagné et précédé soit d'un exposé détaillé de l'acte, soit d'une analyse minutieuse, surtout lorsque le texte n'est pas en langue française.

Héritière du *Bulletin critique*, dont les fondateurs sont actuellement des nôtres, la Revue se devait d'accuser cette

⁹ *Revue d'histoire de l'Église de France*, t.V, 1914-1919, p. 152-50.

¹⁰ Tome V, 1914-1919, p. 328-352.

¹¹ *Ibidem*, p. 145-181.

parenté en instituant, dans sa deuxième partie, sous une rubrique de même nom, un contrôle étendu des publications relatives à l'histoire de l'Église de France. Peut-être serait-il bon d'expliquer d'un mot ce que nous entendons ici par le mot critique, car il serait excessif de croire que l'on y prend nécessairement à partie la méthode, les faits ou l'opinion d'un auteur. Nombre d'articles bibliographique ne sont que de substantielles analyses. Car l'ouvrage admis à figurer sous cette rubrique est toujours, au moins par le sujet traité, une oeuvre importante et qu'il y aurait injustice à reléguer aux *Notes bibliographiques*. Si parfois on y discute, la critique de détail ne s'exerce jamais au détriment de l'analyse. Et tel est notre souci de recensions soigneusement rédigées que nous n'avons pas craint parfois de refaire le travail de l'auteur en indiquant, voire même en publiant, quand il y avait lieu, quelque document qui aidât à faire la lumière. L'examen approfondi auquel donna lieu dans la Revue *La Colline inspirée* de M. Barrès¹² a été un petit événement dont le monde de la critique n'a pas perdu le souvenir. Par là, nous mettions, pour ainsi parler, sous les yeux du lecteur, tout à la fois le contenu de l'ouvrage et les correctifs ou compléments que la science d'un spécialiste y pouvait ajouter.

La critique des ouvrages d'histoire religieuse ne saurait complètement satisfaire la curiosité de nos lecteurs. Depuis un demi siècle, la littérature périodique a vu naître tant de travaux, elle a pris une telle importance que, dans leur bibliographie, les revues d'études ont dû lui faire une place toujours plus large. Plusieurs reproduisent le "sommaire" des périodiques ou classent leur dépouillement par ordre de matières; d'autres font suivre le titre de deux ou trois lignes précisant le sens ou la valeur du travail signalé. Le premier système est notoirement insuffisant, outre qu'il est de lecture fastidieuse. Le connaissance que l'on a d'un article par le simple énoncé du titre s'accompagne le plus souvent d'une certaine répugnance à s'y reporter: on craint la désillusion, et ce sentiment diminue beaucoup le profit qu'on en peut tirer. Quant au dépouille-

¹² E. MANGENOT, "*La Colline inspirée*." *Un peu d'histoire à propos d'un roman dans la Revue d'histoire de l'Église de France*, t. IV, 1913, p. 225-252, 375-403.

ment analytique, le meilleur assurément, on en rendrait la pratique autrement utile et féconde si l'on proportionnait l'analyse à l'importance du sujet.

Nous avons adopté ce dernier système, dès le jour où nous avons entrepris de recueillir les fruits de l'activité intellectuelle de la France et de l'étranger, en tant du moins qu'elle s'applique à l'histoire ecclésiastique de notre pays. Pour remédier à la difficulté d'atteindre tous les périodiques spéciaux où se dispersent les articles à signaler, nous avons instauré une forme nouvelle de recensement. Au lieu de solliciter des groupements intéressés l'échange ou le service gratuit de leurs publications, la nouvelle organisation répartit l'activité historique à travers le monde en secteur de surveillance. En France chaque département, à l'étranger chaque pays constitue un secteur particulier confié à la vigilance d'un spécialiste qui, d'une année à l'autre, procède à un examen complet des publications intéressant nos études. Le résultat de cette opération paraît, à périodes fixes, sous une double rubrique. Au premier rang se place la *Chronique d'histoire régionale* qui publie par départements le sommaire analytique des travaux imprimés par les sociétés savantes et dans les revues d'histoire locale tant à Paris qu'en province.

Il fut un temps où cette chronique se faisait l'écho de tous les articles historiques, archéologiques et philologiques, des innombrables communications que reproduisent complaisamment les bulletins des Sociétés savantes; l'an dernier, on en excluait seulement la numismatique et la préhistoire,—ces branches spéciales de l'érudition étant le lot d'une élite qui nous reste étrangère. Aujourd'hui à cause de l'élévation des prix d'impression, l'on a dû réduire les recensions jusqu'à ne plus analyser que les articles qui concernent l'histoire générale de la France et plus particulièrement l'histoire ecclésiastique. Malgré cette restriction, j'en sais qui prendraient aisément leur parti d'une chronique plus réduite encore et strictement réservée à l'histoire de l'Eglise; mais l'histoire générale lui est trop intimement liée pour qu'on puisse sans dommage omettre les travaux qui en forment l'objet principal. Les sujets d'histoire civile, ou littéraire, ou sociale sont d'ailleurs une portion très

menue de la littérature périodique locale, et l'on nous reprocherait avec raison de ne rien sacrifier à la curiosité d'une clientèle dont la masse ne s'occupe pas spécialement du passé religieux.

Ces recensions, rédigées par départements, sont ordonnées en vue d'une publication trimestrielle et rangées par provinces, non dans l'ordre alphabétique, mais suivant leur voisinage et en tenant compte de la formation territoriale du pays. C'est ainsi que l'Artois, la Flandre et la Franche-Comté, qui furent longtemps possessions espagnoles, figurent avec la Champagne et la Bourgogne, leurs voisines, dans le même fascicule que la Lorraine et l'Alsace réunies à la couronne sous les Bourbons.

Conçu d'après le même procédé que la *Chronique*, la *Revue des Périodiques* embrasse un champ plus restreint, exclusivement réservée à l'histoire ecclésiastique de la France; en revanche l'enquête s'étend à tous les recueils généraux, à tous les périodiques français ou étrangers.

La compétence de nos correspondants, la facilité qu'ils ont de se documenter sur place réduisent au minimum les lacunes et les chances d'erreur. Que si, tout de même, les uns ou les autres se montrent parfois dans leurs analyses trop parcimonieux de détails, s'ils omettent de signaler telles notules ou variétés, telles réimpressions reléguées par eux dans les infiniments petits de la production historique, ne leur en tenons pas rigueur! Puisque rien n'est oublié de tout ce qui importe, c'est l'essentiel. Leur initiative, au demeurant, se fut mal accordée avec le choix d'une méthode une d'analyse. L'idéal serait que les articles originaux fussent analysés brièvement, avec objectivité et de façon à mettre en relief ce qu'ils apportent de nouveau comme fait, comme interprétation ou tendances générales. On se contente à l'ordinaire de reproduire les conclusions de l'auteur. Souvent un sous-titre explicatif, à tout le moins quelques mots, une date, fournissent les éclaircissements indispensables. Plus minutieusement analysés sont les articles écrits en langue étrangère ou publiés dans des revues difficilement accessibles. Au vrai, si laconique que l'on soit et certain d'avance de ne pouvoir toujours éviter la sécheresse, on s'efforce d'intéresser, de procurer aux esprits sérieux un délassement, une lecture instructive et féconde.

Cette "somme" d'histoire, destinée à devenir le point de départ de recherches sans nombre, est complétée par deux rubriques finales, les *Échos* et les *Livres nouveaux*. Les *échos* outre qu'ils sont l'organe de la vie intime de la Société, signalent, d'un trimestre à l'autre, toutes les manifestations d'histoire religieuse qui n'entrent pas directement dans les divisions précédentes, et les *livres nouveaux* achèvent de renseigner sur le mouvement historique en faisant connaître, chaque semestre, en des listes systématiques, les publications scientifiques, livres ou opuscules, relatifs à l'Église de France. Ainsi conçue, la Revue devient un instrument de communication entre les travailleurs et fournit à tous la collection la plus précieuse d'informations que l'on ait encore réalisée en France au service des études d'histoire ecclésiastique.

La Société ne saurait toutefois s'en tenir à cette publication, si absorbante qu'elle soit. Sur l'initiative de son conseil, une part essentielle de son activité sera désormais réservée à la publication hors série de thèses et de mémoires d'érudition. Ces différents travaux sont appelés à former une Bibliothèque d'histoire ecclésiastique de la France, inaugurée en 1912 et qui compte actuellement six volumes ou fascicules. Y figurent le *Bullaire de l'Inquisition française au XIV^e siècle*, de M. Vidal; *L'application de la Pragmatique sanction sous Charles VIII et Louis XI au chapitre cathédral de Paris*, de M. Joseph Salvini; *Pierre d'Ailly et la découverte de l'Amérique*, de M. Louis Salembier;—*Les paroisses rurales d'un diocèse de Savoie au XVII^e siècle: L'archevêché de Tarentaise*, de M. Gabriel Pérouse; et les *Vitae paparum Avenionensium* d'Etienne Baluze, nouvelle édition revue et complétée par M. G. Mollat, dont les tomes I et III ont récemment vu le jour.

Une autre entreprise scientifique, récemment annexée aux publications de la Société, sont les "Archives de l'histoire religieuse de la France," fondées en 1902 par M. Imbart de La Tour. On connaît les principaux travaux entrés dans cette collection, les *Mémoires des Evêques de France sur la conduite à tenir à l'égard des Réformés* (1698), publiés par M. Jean Lemoine, et l'*Histoire de la Pragmatique sanction de Bourges sous Charles VII*, par Noël Valois. Sitôt que les conditions d'impression seront moins draconiennes, nous feront paraître la suite des

Nonciatures de France, dont trois volumes ont déjà été livrés au public, et la continuation du *Registre des procès verbaux de la Faculté de théologie de Paris*, dont le premier volume, édité par feu l'abbé Clerval, date de 1917.

Sont-ce là des ambitions exagérées, et faut-il noter de témérité cet élargissement de notre effort? Je ne le pense pas. Les catholiques français sont à même de constituer en faveur de leur Église un large foyer de science historique qui ajoutera au propre rayonnement de leur activité nationale. Des ressources de l'œuvre autant que de sa qualité dépendront son importance et son développement. Mais une institution, française dans sa méthode, internationale par son enquête, qui a déjà fait preuve d'une telle vitalité, peut compter sur le concours de tous ceux qui s'intéressent à l'histoire religieuse de la France.

VICTOR CARRIÈRE, S. T. D.

212, rue de Rivoli,

Paris, I^{er}.

CATHOLIC PATRIOTISM IN REVOLUTIONARY DAYS

That Catholics discovered and explored this continent and founded the first permanent settlements within the present limits of the Republic is one of the commonplaces of history. That Catholics played a prominent role in the revolutionary struggle is equally certain, although few recognize the fact. Occasionally, in the press or the pulpit, our present-day Catholics are styled aliens and even enemies, enjoying the liberty and prosperity won by the ancestors of their non-Catholic brethren. Even Bancroft assails the patriotism of the revolutionary Catholics: "The great mass of its (the Roman Church's) members—who were chiefly newcomers in the Middle States—followed the influence of the Jesuits."¹ Quoting from a letter of Barbe de Marbois, French Chargé d'Affaires during the controversy concerning the appointment of a bishop for the Catholics of the emancipated colonies, he says: "The Catholics, always directed by the Jesuits in this country, have been ill-disposed to the revolution; they are not much better disposed towards us. But several persons of consideration have not the same prejudices. One of them, Mr. Carroll (Charles Carroll of Carrollton), has even spoken to me of the desire of the whole congregation to be directed by a bishop "or vicar apostolic."² These attacks on the Jesuits were false and malicious. For more than a century they had labored in Maryland and Pennsylvania, the only colonies where Catholics were numerous. "The Catholic priests are all known; there is no charge of Tory proclivities against any one of them. Tory writers like Smyth and Eddy, familiar with Maryland, where most of the priests were, never claim the Catholic clergy as friendly to their side."³ It was a futile attempt to prove that the poorer Catholics, deluded by their spiritual advisers, were disloyal, that the educated and wealthy classes alone supported the

¹ *History of the Foundation of the Constitution of the United States*, Vol. v, p. 295.

² *Ibid.*, p. 421.

³ SHEA, *History of the Catholic Church in the United States*, Vol. ii, p. 186.

cause of independence. Yet the testimony of contemporary writers is opposed to such statements. Archbishop Carroll, defending the loyalty of his Catholic flock, asserts: "Their blood flowed as freely (in proportion to their numbers) to cement the fabric of independence as that of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order and civil and religious liberty."⁴ Washington also bears testimony to their valorous deeds: "On the 15th of March, 1790, the Catholics of the Republic presented an address to the newly elected President, congratulating him on his election. Bishop-elect John Carroll signed for the clergy, Charles Carroll of Carrollton, Daniel Carroll, Thomas FitzSimmons and Dominic Lynch for the laity. In his reply, Washington paid tribute to the American Catholics and their French allies: "And I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of our revolution and the establishment of our government—or the important assistance which they received from a nation in which the Roman Catholic faith is professed."⁵

The Catholic population was small and confined almost exclusively to Maryland and Pennsylvania. Writing to Cardinal Antonelli in 1785, Dr. Carroll refers to this matter: "There are in Maryland about 15,800 Catholics; of these there are about 9,000 freemen, adults over twelve years of age; children under that age about 3,000; and about that number of slaves of all ages of African origin, called Negroes; there are in Pennsylvania about 7,000, very few of whom are Negroes . . . there are not more than two hundred in Virginia . . . In the State of New York I hear there are at least 1,500. As to the Catholics who are in the territory bordering on the river called Mississippi . . . I hear (there are) many Catholics, formerly Canadians, who speak French."⁶ Bancroft furnishes another estimate:⁷ "The whole number of Catholics within the thirteen colonies, as re-

⁴ *Ibid.*, p. 153.

⁵ *American Catholic Historical Researches* (1911), pp. 292-298.

⁶ *SHEA*, *op. cit.*, p. 257.

⁷ *History of the Foundation of the Constitution of the United States*, Vol. i, pp. 224-225.

ported by themselves about the year 1784, was 32,500. Twenty thousand, of whom 8,000 were slaves, dwelt in Maryland. The four southernmost colonies had but 2,500; New England but 600; New York and New Jersey collectively only 1,700; Pennsylvania and Delaware, lands of toleration, had 7,200; the French Catholics settled between the western boundary of the States and the Mississippi were estimated at 12,000 more. Apparently Bancroft copied these figures from a letter of Marbois to Vergennes, written in 1785.* They appear exaggerated in certain colonies, yet the total agrees with the figures of Dr. Carroll. To these must be added the Indians of Maine, converts of the martyred Father Rasle, who never lost the faith. It is impossible to state accurately the number of Catholics, yet it is safe to say that there were at least forty thousand at the close of the revolutionary struggle. To minister to their spiritual welfare, "there are nineteen priests in Maryland and five in Pennsylvania, all members of the suppressed Society of Jesus, and in addition, Father Peter Gibault in the western settlements. These inoffensive Catholics and their priests were outlaws according to the Penal Laws of England and local enactments frequently added to their misery." Archbishop Carroll in his narratives relates: "As long as the Provinces were subject to the British, the Catholic religion had not penetrated into any but Maryland and Pennsylvania. The laws were most vigorous against the exercise of it; a priest was subject to death for only entering within their territories. Catholics were subject to the most vigorous penalties for adhering to the worship which their consciences approved and were not only excluded from every office under the government, but would hardly have been suffered to remain in any of the other Provinces, if known to profess the faith of Rome. In this situation of things, few Catholics settled in other states or if they did, dissembled their religion, and either attached themselves to some other, or intermarried with Protestants and suffered their children to be educated in error. Even in Maryland and Pennsylvania the condition of Catholics was a state of oppression."† The late Martin I. J. Griffin, commenting on this statement, says: "There are no signs of the oppression in Pennsylvania as far as historical inquiry can now

* *Ibid.*, p. 421.

† *American Catholic Historical Researches* (1906), p. 154.

determine. Catholics have full religious liberty as today; the right to open public chapels distinct from the private residences of the priests and to perform all religious functions of religion unrestrained by law as today. Any oppression must have been personal such as may yet today be manifested.”¹⁰ A brief perusal of the writings of Sanford H. Cobb show conclusively that Catholics were deprived of civil and religious rights in all the colonies except Pennsylvania. Although Penn enfranchised the Catholics, the test oaths devised under William and Mary and repeated during the reign of Anne debarred them from office as they could not take the blasphemous oath.”¹¹

Even when the colonists were arming for the mighty struggle, Catholicism was attacked and maligned. The passage of the Quebec Act aroused animosity in every colony. In 1774, the Continental Congress in an address to His Majesty expressed surprise that a British Parliament “should ever consent to establish in that country (Canada) a religion that has deluged your Island in blood, and dispersed Impiety, Bigotry, Persecution, Murder and Rebellion through every part of the world.”¹² Even such sterling patriots as John Adams, John Jay and Alexander Hamilton opposed the Act and denounced Catholicism.¹³ In addresses, pamphlets and sermons, clergy and laity thundered against the attempt to establish the “Romish religion.”

Yet Catholics, although few and despised, were prominent figures in the fight for liberty. In Maryland their leader was Charles Carroll of Carrollton, the only Catholic signer of the Declaration of Independence, the richest and most influential citizen of the colony. In his native province, on the floor of Congress, in the embassy to Canada, as the friend and supporter of Washington during the dark days of Valley Forge and White Marsh, he was the ideal patriot, and his name is indelibly inscribed on the Honor Roll of the Republic. With him labored his cousins, John, the first Bishop and Archbishop of Baltimore, and Daniel, a future framer of the Constitution and a member of the first Federal Congress. “Maryland contributed Neales,

¹⁰ *Ibid.*

¹¹ *Rise of Religious Liberty in America*, p. 445.

¹² *American Catholic Historical Researches* (1906), pp. 16-17.

¹³ *Ibid.*, pp. 8, 10, 16.

Bearmans, Brents, Semmes, Mattinglys, Brookes, and Kiltys. The rank and file contained numbers of Catholics."¹⁴ "By far the greatest number of Roman Catholics are on the Western Shore, and what is very surprising, it was also the most violently rebellious and disaffected."¹⁵ Among some of the Catholic officers of the Maryland Line were: Lieutenant William Clarke of the seventh battalion; Henry Neale of the fifth independent company; Lieutenants James Semmes of the first battalion and Ignatius Semmes of the second; Patrick McSherry, who removed to Pennsylvania and distinguished himself in the patriotic movements of that colony. "To obtain Religious as well as Civil Liberty, I entered zealously into the Revolution. God grant that this religious liberty may be preserved in these states to the end of time."¹⁶ So spoke the great patriot in after years when he saw his co-religionists enjoying that civil and religious freedom they had purchased by the effusion of their blood.

In Pennsylvania the Catholics were mainly Germans, with a fair proportion of Irish.¹⁷ Both nationalities were represented in the patriotic ranks. The leading figures were: Captain John Barry, the Wexford Irishman, who brought the first prize to the Continental Congress at Philadelphia, who fought in the Trenton-Princeton campaign, when the British fleet blockaded the bay, who won the last naval battle of the Revolution and at the close of hostilities commanded the entire navy of the colonies. He is justly styled "The Father of the American Navy," as Washington appointed him Captain number one on the organization of the Federal navy, and under him were trained Stewart, Dale and Jacob Jones, naval heroes of the War of 1812.¹⁸ Another staunch patriot was Stephen Moylan, born in Cork, Secretary and Aide-de-camp to Washington, Quartermaster General, Colonel of the Fourth Pennsylvania Dragoons, Commander of the cavalry after the resignation of Pulaski, and Brigadier General, who joined the Commander-in-chief at Cambridge and was with him in many engagements until the final triumph at Yorktown. George Meade and Thomas FitzSimmons, patriotic merchants of Philadelphia, subscribed two

¹⁴ SHEA, *op. cit.*, p. 153.

¹⁵ *American Catholic Historical Researches* (1910), p. 222.

¹⁶ *Ibid.*, (1909), p. 335.

¹⁷ *Ibid.* (1905), p. 327.

¹⁸ *Ibid.* (1905), p. 247.

thousand pounds to establish a bank for supplying food and clothing to the dispirited army during the dark days of 1780. FitzSimmons organized a company and took part in the Trenton-Princeton campaign.¹⁹ Among the lesser heroes we find a most cosmopolitan list of names: Colonel John Moore, Major Michael Ryan and Major John Doyle of the army; Captains John Rosseter, Roger Kean, John Walsh and William Keeler of the Navy or the privateers; Paul Essling of the German regiment; Joseph Cauffman, surgeon of the ill-fated frigate *Randolph*, and Dr. Joseph Durang;²⁰ Emanuel Holmes, a Portuguese "who loved liberty";²¹ Sergeant Andrew Wallace, a Scotchman, survivor of the Paoli massacre;²² Captain Anthony Selin, a gallant Swiss, hero of many battles.²³ "Of the Catholics as a body, it cannot be said that they supported either side. Individuals followed their personal judgment in the matter, for the Catholic Church does not influence the political sentiments of her members."²⁴ As the muster rolls make no mention of the religion of the recruits, it would be a hopeless task to attempt to select the Catholic names from the record. Yet it is safe to say that both Irish and Germans followed the example of the leaders just named, and supplied a quota of enlistments, in proportion to their numbers, equal to their divided non-Catholic brethren.

In the other colonies, although Catholics were few in numbers we find many distinguished names. Colonel John Fitzgerald, aide-de-camp and secretary to Washington, and his eight co-religionists—the entire Catholic population of Alexandria, who joined the patriotic army at the outbreak of hostilities;²⁵ Thomas Burke, of North Carolina, Delegate to Congress, 1777 to 1780, Governor, 1780, an officer of the State Line, who was captured and imprisoned by the Tories;²⁶ Aedanus Burke, a relative, Major in the Continental Army and Chief Justice of South Carolina;²⁷ Oliver Pollock, soldier under Galvez, who sent many

¹⁹ *Ibid.*, Vol. v, pp. 518.

²⁰ *Ibid.* (1908), pp. 321-342.

²¹ *Ibid.* (1907), p. 354.

²² *Ibid.* (1908), p. 313.

²³ *Ibid.* (1908), p. 325.

²⁴ KIRLIN, *Catholicity in Philadelphia*, p. 100. Philadelphia, 1909.

²⁵ *American Catholic Historical Researches* (1911), p. 276.

²⁶ *Ibid.* (1910), pp. 292-295.

²⁷ *Ibid.* (1905), p. 27.

supplies to the American army from Louisiana;²⁸ the Rev. Peter Gibault and Dr. Lafont, patriotic French-Canadians, and Colonel Francis Vigo, the brave Italian, who assisted Colonel George Rogers Clarke in subduing the Northwest;²⁹ the Catholic Indians of Maine and Nova Scotia, the St. John, Micmac, Penobscot and Passamaquoddy tribes with their celebrated chieftain, Orono, who agreed "to oppose Old England" and guarded the frontiers from the Tories;³⁰ Patrick Colvin, the Trenton boatman who ferried Washington's army across the Delaware;³¹ the "Congress' Own Regiments" under Hazen and Livingston, who suffered exile for the cause of freedom.³² From foreign lands came aid and sympathy. France sent four fleets and two armies and made independence certain. De Grasse, Rochambeau, D'Estaing and a host of volunteers like Lafayette, Du Coudray and Arundel fought or died for American freedom. Money, supplies, clothing and ammunition were sent to revive the drooping spirits of the patriots. Spain, too, supplied necessities and loaned large sums of money. The British possessions in the South were attacked and captured and Gibraltar was besieged. From Poland came the two heroes, Pulaski, the "Father of the American Cavalry," who fell at Savannah, and Kosciusko, the "Father of the American Artillery," who built the earthworks at Saratoga and fortified West Point.³³ Volumes would be necessary to adequately describe the valor of those foreign patriots who gave so freely to the American cause and helped to establish the Republic. The present brief sketch can only make bare mention of some of their illustrious deeds.

It would be untruthful to say that all Catholics were loyal to the patriotic cause. "All Catholics did not take the part of the colonists—they were divided as all others were. Speaking in general terms, it may be believed that the Maryland Catholics were 'Rebels,' the Pennsylvania Catholics 'Loyalists.' The Maryland Catholics wanted Religious liberty as well as Civil freedom, is the testimony of Charles Carroll of Carrollton. In Pennsylvania historian: "Every Catholic in the land was a Whig. In the

²⁸ MCCARTHY, in *Catholic Historical Review*, Vol. ii, No. I, p. 58.

²⁹ SHEA, *op. cit.*, pp. 188-189.

³⁰ *American Catholic Historical Researches* (1908), p. 193.

³¹ *Ibid.* (1911), p. 258.

³² *Ibid.* (1910), pp. 1-117.

³³ *Ibid.* (1910), pp. 128ff.

vania they had both.”³⁴ Dr. Shea disagrees with the Philadel-list of Tories and Loyalists, in the volumes written since then, you cannot find the name of a single Catholic. There were no Catholic Tories.”³⁵ Bancroft, quoting from a letter of Marbois to Vergennes, gives another version, claiming that the Jesuits were opposed to the revolution, and had influenced the Catholics.³⁶ Many documents have been found in later years which were unknown to Dr. Shea. Bancroft’s statement is false and misleading. Griffin’s conclusions are broad, yet he seems nearer to the truth. Contrary to the accepted teachings, the people of the colonies were not a unit for independence. All religious sects were divided on this question. “Peace professing Quakers became warriors, and even the Presbyterians—though they more than any other sect gave an almost unanimous support of America—yet had loyalists among them.”³⁷ “New York alone furnished about fifteen thousand men to the British army and navy, and over eight thousand loyalist militia. All of the other colonies furnished about as many more, so that we can safely state that fifty thousand soldiers, either regular or militia, were drawn into the service of Great Britain from her American sympathizers.”³⁸ When we consider the civil and religious disabilities of the Catholics in most of the colonies, it is not surprising that some at least remained loyal to King George.

Bancroft tells us: “In Philadelphia Howe had formed a regiment of Roman Catholics.”³⁹ Contrary to the statements of some Catholic writers, the regiment was organized, with Alfred Clifton, a prominent member of St. Mary’s Church, as colonel and a roster of well-known Catholic officers. The Rev. Ferdinand Farmer was named as Chaplain, although he never served. “The offer,” he said, “embarrasseth me, on account of my age and several other reasons.”⁴⁰ The exact number of recruits was 173.⁴¹ It accompanied the fleeing British on the

³⁴ *Ibid.* (1907), p. 277.

³⁵ *Records of the United States Historical Society* (1885), p. 20.

³⁶ *History of the Foundation of the Constitution of the United States*, Vol. v, p. 421.

³⁷ GRIFFIN, *Catholics in the American Revolution*, Vol. i, p. 326.

³⁸ VAN TYNE, *Loyalists in the American Revolution*, pp. 182–183.

³⁹ *History of the United States*, Vol. x, p. 175.

⁴⁰ GRIFFIN, *op. cit.*, Vol. ii, p. 328.

⁴¹ *American Catholic Historical Researches* (1912), p. 83.

evacuation of Philadelphia and fought in Knyphausen's corps at the battle of Monmouth. On reaching New York it had shrunk to "nearly eighty men" and was merged with the "Volunteers of Ireland."⁴²

A little group of Scotch Highlanders who had settled in the Mohawk Valley, with their Chaplain, the Rev. John McKenna, are also enumerated with the Tories. Dr. Shea claims that the bigotry of the patriots drove them to Canada: "Thus did anti-Catholic bigotry deprive New York of industrious and thrifty settlers and send to swell the ranks of the British army, men who longed to avenge the defeat at Culloden."⁴³ Recent researches show that the Highlanders were unwilling to violate the oath they had taken not to bear arms against the English government.⁴⁴ In a petition for a priest, in 1785, their spokesman tells of their loyalty to Britain during the Revolutionary struggle.⁴⁵

There were Catholics also among the Hessian regiments sent to this country. Frederick II, Landgrave of Hesse-Cassel, was the Catholic ruler of a Protestant people.⁴⁶ Among Washington's papers a document is found relating to the embarkation of these German troops: "Among them are three thousand Westphalians, all Roman Catholics."⁴⁷ A Catholic Chaplain, Father Theobald, is mentioned, but his identity is shrouded in mystery. In the records of St. Mary's Church, Philadelphia, several Hessian marriages are recorded, and in the little Catholic cemetery several Hessians are buried.⁴⁸

From this brief résumé it is evident that all the Catholics were not Whigs, that some were Tories. Yet during that period races and sects were so divided that it would be wonderful if Catholics were united on this purely political question. Patriotism is only a relative term. Success made the rebels patriots, failure branded the loyalists traitors. Yet they must not be judged too harshly. Some followed the dictates of conscience; others were sold into military slavery by unjust rulers.

⁴² GRIFFIN, *op. cit.*, Vol. i, p. 337.

⁴³ SHEA, *History of the Catholic Church in the United States*, Vol. ii, p. 187.

⁴⁴ GRIFFIN, *op. cit.*, Vol. i, pp. 133ff.

⁴⁵ *American Catholic Historical Researches* (1906), p. 327.

⁴⁶ GRIFFIN, *op. cit.*, Vol. i, p. 172.

⁴⁷ *Ibid.*, p. 173.

⁴⁸ *American Catholic Historical Researches* (1907), p. 243.

Yet the Catholic record in Revolutionary days was honorable and their fellow citizens should not forget their noble deeds. They were persecuted by their non-Catholic brethren; their religion was maligned; their loyalty was questioned. When the tocsin of war sounded, however, they adapted their conduct to the motto of Carroll: "We remember and we forgive." Charles Carroll of Carrollton in the Halls of Congress, John Barry on the quarterdeck of his frigate, Stephen Moylan on the battlefield, typify Catholic fidelity and valor. "We believe," said the Fathers of the Third Plenary Council of Baltimore, "that our country's heroes were the instruments of the God of Nations in establishing this home of freedom." * And in this great task our Catholic heroes played an honorable and an important part.

THOMAS P. PHELAN, LL. D.,
Maryknoll Seminary,
Ossining, N. Y.

* *Pastoral Letter, Third Plenary Council.*

THE SOCIETY OF ST. VINCENT DE PAUL. AS AN AGENCY OF RECONSTRUCTION¹

Seventy-five years ago on the 20th day of November, there assembled in the school-room of the Old Cathedral Church a little gathering of noble-hearted men, and there, under the guidance of the saintly Father Ambrose Heim, "the priest of the poor," founded the first Conference of the St. Vincent de Paul Society in America. None of that little band linger to join us in our thanksgiving today, yet their names we have and their spirit lives on. Beneath a simple pledge to the principles of St. Vincent de Paul written on the title page of the minutes of the first meetings, we find the signatures of more than a hundred prominent Catholic men, who promised their time and money to the relief of the poor. Surely their names should be remembered and their deeds recorded; yet it was not the applause of men they sought.

The above is quoted from the *Year-Book of the Old Cathedral* of St. Louis for 1920, issued from the press just a few weeks ago; it purported to be no more than a mere announcement of the Diamond Jubilee celebration to be held at the venerable edifice on Thanksgiving Day (November 25). But I cannot forbear regarding that day as of more than local significance, for the Diamond Jubilee of the Society in St. Louis was in very truth the Diamond Jubilee of the Society in the United States.

The Society of St. Vincent de Paul is an association of Catholic laymen—young men, had we perhaps better say with the Rules—banded together for their mutual edification and sanctification and the performance of meritorious charitable acts of personal service in behalf of the poor.

It dates its origin back to early in May, 1833, when eight enthusiastic and zealous young men assembled in the little print-

¹ Principal works consulted: *Manual of the Conferences of St. Vincent de Paul*, Eng. Edit.; KATHLEEN O'MEARA: *Frederic Ozanam, His Life and Works*, New York, n. d.; *Proceedings of the National Conference of the Society of St. Vincent de Paul held in Boston, Mass.*, 1911, Boston, 1911; *History of the Society of St. Vincent de Paul in St. Louis, Mo.*, Carondelet, Mo., 1861. Statistical details and information concerning the present mode of administration of the Society in America were kindly furnished by Mr. Edmond J. Butler, Secretary of the Superior Council of the United States, whom the writer is glad to thank for the prompt and gracious attention given to his queries.

ing office of *La Tribune Catholique*, 7 Rue du Petit Bourbon St. Sulpice, in Paris, to formulate plans for the service of God in the persons of the poor. All were students at the University; they hailed from various places and were quite strangers to one another a few months before, but ere long, among their hundreds of companions had found each other out. All were staunch Catholics, so much so as to publicly champion even in the University halls the Church's cause against the scoffs and taunts of anti-Christian professors. Apologetic purposes first banded them together into a kind of debating club—a Conference they called it, as each weekly meeting opened with a lecture (Conférence, in French) by the Editor of the *Tribune Catholique*, Mr. Bailly. But soon Frederic Ozanam was haunted by the idea that deeds are mightier arguments than words.

How this idea came to take possession of his mind is not hard to realize. France then, to be true, was on the whole a fairly good country to live in. Although engaged in her punitive expedition against Algiers, she was at peace with her neighbors. Moreover, in less than fifteen years after the fall of Napoleon, the wise administration of a skilful minister of finances had completely extinguished the staggering public debt bequeathed by the preceding régime—a feat worthy of the study and meditations of every present-day government. The kingdom was, therefore, in an enviable situation of prosperity. Yet public prosperity, desirable as it is, is no panacea for all social ills; it could not heal all the deep, malignant, festered wounds inflicted by the Revolution and the Napoleonic age. Already the great cities were attracting swarms of so-called fortune seekers, so many of whom were doomed to utter failure and went to swell the numbers of the social wrecks. Now where *Beati possidentes* is the watchword, hearts are straitened so that there is little place in them for pity, and still less for charity towards them that have been rejected in Fortune's blind selection. These, if Christian faith and hope have ceased to illumine their souls, "being hungry, shall curse their king," says the prophet—we might as well translate: shall curse society—"and their God; and they shall look to the heavens above, and to the earth beneath, and behold trouble and darkness, gloom and anguish." *

* Is., viii, 21, 22.

Ill fares the land to evil illa a prey,
Where wealth accumulates and men decay.

Of many of these victims of the struggle for existence, at the period I am speaking of, the souls had been weaned by the Revolution from the sweets of Christian faith and hope; to them the Church, risen again from the ashes of the Terror, was but the symbol of the despised and hated old régime. True, Louis XVIII had inserted in the Charter a clause constituting France Catholic; but you cannot make converts and believers by law. Voltaire was the oracle; his works, no less than twelve editions of which were brought forth and exhausted during the first seven years of the Restoration, was Law, Prophets and Gospel to intellectual *bourgeois*, and through them to the masses, ever anxious to envy, emulate and ape higher classes, and just now an excellent culture for St. Simonianism, Fourierism and all other social quackeries of the day.

If there was ever need of reconstruction, therefore, it was at that period of wholesale poisoning of the minds, development of industrialism and exodus from the country, with their train of poverty and destitution. With their characteristic boldness, St. Simonianism and Fourierism "were up and doing." Their reconstruction work, heralded as an infallible means of procuring universal happiness, was, to be sure, built upon unsteady and ruinous philosophic foundations and along lines running counter the laws of human nature; still it was work, no idle lecture-hall talk. This was the fact which forcibly seized upon Ozanam's mind. Was not the Church in possession of a sound social doctrine, of a program of action? Why then should the one and the other remain inoperative, when inaction lent semblance of truth to the insidious assertion that the Church, once the great, the only agency of social reform, was now standing aloof, and conniving, at least by her unconcern, at the ill and abuses rampant in society? She, too, must "be up and doing." But her natural leaders, the clergy, as salaried officials of a bourgeois government, and spokesmen of an antiquated institution identified in popular estimation with the old régime, were held in discredit and suspicion. It devolved upon the laity, therefore, to show her works.

This conviction it was which brought about, in May, 1833, the meeting which I mentioned above. And *le Père Bailly*, as

the affectionate familiarity of his young friends nicknamed the old Editor, struck at once the keynote when he warned them: "If you intend your work to be really efficacious, if you are in earnest about serving the poor as well as yourselves, you must not let it be a mere doling out of alms, bringing each your pittance of money or food; you must make it a medium of moral assistance, you must give them the alms of good advice (*l'aumône de la direction*).” And again: "A portion of the very greatest misery of the poor often proceeds from their not knowing how to help themselves out of a difficulty once they have got into it. Most of you are studying law; some medicine, etc.; go and help the poor, each in your special line; let your studies be of use to others as well as to yourselves; it is a good and easy way of commencing your apostolate as Christians in the world."

For further directions, which only a trained worker with a long experience in the service of the poor could impart, Mr. Bailly sent his young friends to a Sister of Charity, Sister Rosalie,³ the "Queen of the Faubourg St. Marceau." ⁴ If Ozanam was the father of the nascent Society—although he always disclaimed the title of founder—Sister Rosalie deserves to be saluted its godmother. Not only did she welcome her zealous visitors with all the warmth of her big, motherly heart, and give them the advice they were seeking; but she drew up the list of families to attend, and supplied the first bread and soup and fuel tickets; nay, more, she saw to it that a Conference was established at once in her parish.

Each member had now a family to look after. Every week the Conference met, opening and closing with prayer; there each member reported his experiences, the wants of those under his care; ways and means to relieve these wants were discussed; and at the end a leather bag was passed around into which each one dropped whatever money he could dispose of to pay for the tickets. Thus, under the patronage of St. Vincent de Paul, unknown to the noisy world, was launched the Society, true tiny

³ A biographical sketch and appreciation of Sister Rosalie and her work was written by KATHLEEN O'MEARA under the title "Queen by Right Divine," in *A Heroine of Charity and Queen by Right Divine*. London, n. d.

⁴ The Faubourg St. Marceau was at that time on the outskirts of Paris (southeast) and of civilization: a maze of dark, crooked and filthy streets lined with hovels where lived in great numbers the poor, the outcast and the scum of the population of Paris.

grain of mustard-seed destined to become a large and fruitful tree in the garden of the Church.

May I be permitted here to wander afield a little in pursuit of history's strange footprints? The origin of the St. Vincent de Paul Society, the name of Conference which it cherishes as a pious heritage, its simple and elastic rules, the variety of its works, all these throw my mind most forcibly two centuries back, to some day in March, 1630. On that day, Henry de Levis, Duke of Ventadour, in his Paris mansion, Rue du Petit Bourbon St. Sulpice, gathered around him seven companions and organized that Company of the Blessed Sacrament⁵ concerning which so much has come to light during these last fifteen years. The coincidences are remarkable: the same quiet street, Rue du Petit Bourbon St. Sulpice, saw the cradle of both associations; both commenced with the same number of members, eight; both agreed to hold weekly meetings, and called these meetings by the same name of Conferences. The Company of the Blessed Sacrament "acknowledged neither bonds, measures nor restrictions, save such as prudence and discernment must assign in employments." It was formed to "work not only for the relief of the poor, the sick, the prisoners, the afflicted of every description, but also for the conversion of heretics and the propagation of the faith; it was to exert itself in preventing scandals, godlessness, blasphemy, in forestalling all evils and remedying them, promoting general and particular good, and was expected to take a hand in every difficult, hard and neglected work of relief." On reading this program, one is almost tempted to regard it as the first draft of the rules of the nineteenth century Conferences. And just as the Society of St. Vincent de Paul was brought into existence by the needs of the French society in 1830, so was the seventeenth century Company instituted to cope with the distressing conditions created by half a century of wars of Religion, and intensified after the death of Henry IV by

⁵ The discovery by Father P. Le Lasseur, in 1865, at the Paris Bibliothèque Nationale, of Count de Voyer d'Argenson's Memorandum to Cardinal de Noailles, and its publication, in 1900, by Dom H. Beauchet-Filleau, under the title *Annales de la Compagnie du Saint-Sacrement*, have given rise to quite an extensive literature, in which the Company appears sometimes under its true name, at other times under the doubtfully appropriate name of *Cabale des Dévots*.

the devastations caused in northern and northeastern France by the then waging Thirty Years War.

More than once have I heard an expression of wonderment that St. Vincent de Paul, the founder and organizer of so many works of charity, never thought of instituting a counterpart for men of his admirable Confraternities of Ladies of Charity, something like the Conferences. St. Vincent had a golden maxim, never to outrun Divine Providence. When circumstances demanded the enlistment of the ladies for works of charity, the Confraternities of Charity were instituted. But when, later on, circumstances demanded likewise the enlistment of men for the same purpose, the Duke of Ventadour, having taken the lead, St. Vincent was satisfied to follow and simply to lend his aid, for he—and so was Mr. Olier, and so was Bossuet—was a member of the Company of the Blessed Sacrament.*

But then what of Ozanam? Was his foundation sheer plagiarism of the Company of the Blessed Sacrament? By no means. No disparagement can attach to Ozanam's erudition and scholarship if we asseverate he never heard of that Company, which, indeed, having put secrecy in its rules, has remained quite unknown until recent years. That there is between the two institutions an undeniable family likeness is not to be wondered at, since both are the offspring of the same spirit of Catholic faith and zeal moving kindred souls to cope with analogous social ills. It is a commonplace that history is wont to repeat itself.

Revenons à nos moutons. Ozanam and his companions had made their own St. Vincent de Paul's maxim: "Good makes no noise; nor does noise do any good." Much, however, as they shunned notoriety, their charitable activities could not long remain in hiding; and once known, were not spared the taunts and ridicule of the philanthropists and social workers of the day. "What do you hope to do?" said a St. Simonian leader one day to Ozanam. "You are only eight poor young fellows, and you expect to relieve the miseries that swarm in a city like Paris? Why, if you counted any number of members, you could do but comparatively nothing. We, on the contrary, are elaborating ideas and a new system which will reform the world and banish

* Cf. *St. Vincent de Paul et la Compagnie du Saint-Sacrement*, in *Bulletin de Littérature Ecclésiastique*, published by the Catholic Institute of Toulouse, France, October, 1917, pp. 353-369.

misery from it altogether. We shall do for humanity in a moment what you could not accomplish in several centuries." Despite criticisms, and sure of the soundness of their basic principle, that if you want to do good to society, you must begin by taking it as it is, and not as you would like it to be, and still less turn it topsy-turvy, the little band labored on patiently and zealously. During the summer vacation of 1834, Ozanam could write to a friend: ¹

Since we have been in existence, we have distributed about two thousand four hundred francs, some books and a pretty good quantity of old clothes. Our resources consist in the collection we make every Tuesday, the alms of some charitable persons who come to the rescue of our good will, and our castoff clothes. As it is possible that at the beginning of the new scholastic year our numbers will be increased to a hundred, we shall be obliged to divide, and split into several sections, which will all periodically hold a common meeting.

And a little later, from Paris, speaking to the same friend of a Report on the work accomplished, which he had promised to send and could not locate, he good-humoredly remarks: ²

It is no great misfortune; there was perhaps a germ of pride in this written résumé of our work, and God, who forbids our left hand to know what our right hand does, may have allowed us to lose a title-deed whose only use was to gratify a foolish vanity. Charity should never look back, but always forward, for the number of her past benefits is always very small, while the present and future wants that she has to relieve are infinite. Look at the philanthropical societies, with their meetings, reports, summings-up, bills and accounts; before they are a year old they have volumes of minutes and so forth. Philanthropy is a vain woman who likes to deck herself out in her good works and admire herself in the glass; whereas charity is a mother whose eyes rest lovingly on the child at her breast, who has no thought of self, but forgets her beauty in her love. . . .

Are we not, like the Christians of those early times, thrown into the midst of a corrupt civilization and a society that is falling to pieces? Cast your eyes on the world around you. The rich and the happy ones, are they much better than those who made answer to St. Paul, "We will hear you another time"? And the poor and the people, are they much more enlightened and better off than those to whom the Apostles first preached the Gospel? Equal evils, therefore, demand an equal remedy; the world has grown cold, and it is for us Christians to rekindle the vital fire. . . . Humanity in our times is

¹ KATHLEEN O'MEARA: *Life and Works of Frederic Ozanam*, p. 84.

² *Op. cit.*, pp. 84-85.

very much like the traveller in the Gospel: While journeying along the road traced out for it by Christ, it was seized upon by robbers, by wicked men, who despoiled it of all it possessed, the treasure of faith and love, and left it naked and moaning, lying by the wayside. The priests and the levites passed, and this time, as they were true priests and levites, they drew nigh to the sufferer whom they fain would have healed, but in his delirium he did not recognize them and thrust them from him.

Let us in our turn, poor Samaritans that we are, weak and of little faith, draw near to the wounded man. Perhaps he will not take fright at us, being only what we are, but will let us try to probe his wounds and pour balm into them; let us breathe words of consolation and peace into his ear, and then, when his eyes are opened, we will place him in the hands of those whom God has constituted the guardians and physicians of souls, and who are, so to speak, our hosts on the road of our pilgrimage here below, since they feed our famished spirits with the word of life and the promise of a better world. This is the task that is before us, this is the divine vocation to which Providence calls us.

No words could better describe the spirit of the Society and of its founders. Men animated with such a spirit must radiate it, and attract to their ranks all Catholic men of good will. Indeed, despite opposition, even that of well-meaning persons—what good work has not met with such opposition?—membership grew apace; a year had not elapsed since the writing of the above quoted letter, when it was found necessary to divide into sections or groups according to geographical lines, and to frame and adopt rules under which the Society was to live.

Nothing can be more simple than these Rules, or more economical than the Society's administration. There is not a single paid official; indeed not only do the men serve without compensation, but they are expected to contribute their share to the weekly collections whereby the treasury of the Conference is fed. One hundred per cent, therefore, of the funds collected for the poor always goes to the poor. One cannot refrain from contrasting this unique achievement and model of perfect efficiency with the results obtained in our public or semi-public charitable organizations, where fifty, sixty and even more per cent of the contributions or appropriations goes into the maintenance of costly offices, clerical force and fat salaries. The Society's unit is the parochial Conference, composed of men actively and personally engaged in charitable work. In cities having several Conferences, the control of affairs relating to the general wel-

fare of the work is vested in a Particular Council made up of representatives of the city's various Conferences. Over the Particular Councils and isolated Conferences is a Central or Superior Council, whose jurisdiction embraces a more or less extended territory. Finally, over the entire Society, and acting as the bond of unity of the whole body, the Council General in Paris.

In a very few years Conferences were to be found flourishing in a large number of the cities, towns and villages of France. Gradually their fame spread to other countries. In 1853, when Ozanam died, twenty years after the inauguration of the Society, the "eight young fellows" had increased to two thousand in Paris alone, where in one year they visited five thousand poor families, or an average of twenty thousand individuals, one-quarter of the poor of the vast city. The Conferences in France numbered five hundred, and there were branches established in Italy, Ireland, England, Belgium, Holland, Spain, Turkey, far-off Palestine and farther-off America.

As was pointed out above, scarcely had twelve years elapsed since the foundation, when the Society was implanted in St. Louis. Two men, Father Ambrose Heim, and Hon. Judge Bryan Mullanphy, were particularly instrumental in the establishment of the St. Louis Conference. On the 27th of November, 1845, just a week after the organization, Bishop Peter Richard Kenrick by letter gave it his approval, and on December 11, application for aggregation to the Paris Society was forwarded, and passed upon favorably at the meeting of the Council General on February 2, 1846. President Gossin's letter, in date of February 10, announcing the good news, contained interesting items of information.*

We give fervent thanks to God, that He has permitted the humble family of St. Vincent de Paul thus to develop itself, even in the New World. Before He had inspired you, in the midst of the United States, to establish the Conference, upon whose aggregation we this day send forth our congratulations, from another point of your continent, from Mexico, the happiness was already vouchsafed to us of welcoming new Associates. Surely you will rejoice with us at such news.

Meanwhile also, fresh blessings have fallen upon the Society in

* *History of the Society of St. Vincent de Paul in St. Louis, Mo.* Publications of the St. Louis Particular Council, No. 1, p. 20.

Europe. On the one side, a few faithful and zealous Catholics have made an opening for the entrance of our Society into the midst of Protestant Geneva; on the other, we have penetrated to the very capital of Islamism, and raised our standard at Constantinople.

A few months later, on the 26th of May, President Gossin wrote again to Dr. M. L. Linton, President of the St. Louis Conference:¹⁰

Thanks to you and to your associates, the salutary example is given, and we already hope that this example will find many imitators. We have learned that in Texas (it was then the Republic of Texas) a Conference is already organized and the Bishop of New York, during his short stay with our brethren in England, and among us in Paris, took particular pains to inform himself concerning our organization, with the intention of establishing it in the Episcopal City of his Diocese. . . .

The untrammelled intercourse Catholics in the United States enjoy with one another, induces us to hope that it may be in your power to contribute to the propagation of our Society in Baltimore, Philadelphia and other places. Materials for Conferences can surely be found in other cities than yours, and we should be most happy to owe you a debt of gratitude for being instrumental in forming new Branches of the Vincentian Brotherhood. . . .

That the St. Louis Conference had anything to do with the establishment of the Society in the Eastern States, I am not prepared to contend. The New York Conference was organized in 1846 in the old Cathedral Parish of St. Patrick, shortly after the return of Bishop Hughes from Europe, and undoubtedly under his supervision. This foundation "was coincident with the period when famine, distress and discontent drove thither an unprecedented tide of impoverished Catholic immigration. Unprepared and unused to the strange conditions of a new country, a large number of these immigrants, unable to procure work, reduced to straitened circumstances, rapidly went to swell the ranks of poverty-stricken and unprovided. The situation at last became so critical that the Catholic laity of New York were most forcibly impressed with the absolute necessity of establishing some sort of relief agency to help cope with the difficulties. Thus it was that the efficiency of the methods employed by the Society of St. Vincent de Paul were brought into prominence, with the result that very shortly Conferences of the

¹⁰ *Op. cit.*, p. 21.

Society were organized in a large number of the parishes of New York."

Following is a list of various cities of the United States in the order of aggregation of their older Conferences during the first fifteen years.¹¹

St. Louis, Conference of the Cathedral.....	February 2, 1846
New York, Conference of St. Patrick.....	March 27, 1848
Lockport, N. Y.....	October 28, 1848
Buffalo, N. Y, Conference of the Cathedral.....	November 28, 1848
Utica, N. Y.....	September 17, 1849
Milwaukee, Wis., Conference of the Cathedral.....	March 25, 1850
New Orleans, La., Conference of St. Patrick.....	June 20, 1853
Brooklyn, N. Y., Conference of St. James.....	May 26, 1856
Seneca Falls, N. Y.....	January 25, 1858
Rochester, N. Y., Conference of St. Patrick.....	January 25, 1858
Philadelphia, Pa., Conference of St. Joseph.....	February 22, 1858
Albany, N. Y., Conference of the Immac. Conception...	July 12, 1858
Jersey City, N. J., Conference of St. Peter.....	July 12, 1858
St. Paul, Minn.....	October 4, 1858
Chicago, Ill.....	November 1, 1858
Cincinnati, O., Conference of St. Peter.....	January 3, 1859
Dubuque, Ia., Conference of St. Raphael.....	April 11, 1859
Newark, N. J.....	June 27, 1859
Washington, D. C.....	January 16, 1860
Louisville, Ky., Conference of the Cathedral.....	August 25, 1861

New England entered the ranks in 1862, when Archbishop Williams founded in Boston the Conference of the Parish of St. James. Whilst at the end of 1861 there were in the United States only 75 Conferences, there are now approximately 1,300, with an aggregate membership of more than 16,000 Vincen-tians, to whom should be added about 3,500 honorary members, and the same number of subscribers. At the National Confer-ence held in Boston, June 4-7, 1911, a scheme of much-needed reorganization of the Society in the United States was proposed for consideration. The plan was to entrust the general admin-istration of the Conferences in this country to a National Coun-cil; at the seat of each Archbishopric a Central Council would have jurisdiction over all the Particular Councils and isolated Conferences. Since November, 1915, the Society operated accord-

¹¹ *Op. cit.*, Publications, etc., No. 5, pp. 16-17.

ing to this new plan, with a National Council in Washington, D. C.¹²

I shall close this statistical part of my paper with the remark that today—or rather before the war, for later statistics are not available—the Society of St. Vincent de Paul is flourishing in every European country; branches are in existence in every state of North, Central and South America; there are some in China, India, Asiatic Turkey and Ceylon; others in Egypt, Natal and the Transvaal, and even the far-off Philippines and the islands of Australasia. Over 250,000 Catholic men are enrolled as active or honorary members under the banner of St. Vincent de Paul, and working faithfully along the lines laid down by Frederic Ozanam and his seven companions.¹³

That such a vast army of Catholic men, 23,000 of whom, here in our midst, are thus personally engaged with absolute disinterestedness and unobtrusiveness in mending the ills of modern society, is a spectacle that should indeed arrest the attention of every thoughtful student of Church History. Here is a tremendous force at work; and not the least remarkable feature of it

¹² "At the time of the organization of the Superior Council of the United States, in November, 1915, it was decided that the office of the Council should be in Washington, D. C., at the Catholic University; but due to lack of funds to meet the needs of establishing a headquarters at the University, the business of the Council has been transacted from the personal address of the Secretary, in New York City." (Letter of Mr. Edmond J. Butler, Secretary, to the writer.)

¹³ Since the writing of this paper, the canonical status of the Society of St. Vincent de Paul has been accurately defined by the S. Congregation of the Council (November 13, 1920) in the discussion of the doubt propounded by the Bishop of Corrientes, Argentine Republic. The conclusion of this Declaration reads as follows: "Therefore, the Conferences of St. Vincent de Paul are truly a *non-ecclesiastical* pious association, to which cannot be applied the canons of the Code which deal with such associations as, being erected by ecclesiastical authority, become thereby truly ecclesiastical. Hence it is scarcely possible to return to the question submitted an answer, either affirmative or negative (the question was: 'Whether, and to what extent the aforesaid Society of St. Vincent de Paul is subject to the jurisdiction of the Ordinary of the place, according to the prescriptions of the Code of Canon Law, Book II, Part 3, Titles xviii and xix?'): for, as has been stated, undoubtedly even non-ecclesiastical associations are under the *vigilance* of the Bishop, and it may even happen that the work undertaken by them may fall under the jurisdiction of the Bishop, as, for instance, the mode of imparting religious instruction, if they erect a school" (*Acta Apostolicæ Sedis*, Vol. xiii, No. 4, March 11, 1921, pp. 135-141).

is its wonderful pliability and adaptability. Times change, and man changes with them; conditions likewise widely differ according to countries; still the Society's equipment and program fit all these diversities. The Rule states in no equivocal terms that "No work of charity should be regarded as foreign to the Society, although its special object is to visit poor families. Thus its members are expected to embrace every opportunity of affording consolation to the sick and the prisoners, of instructing poor, unprotected or imprisoned children, and of procuring the succors of religion for those who need them at the hour of death." Indeed take up at random a copy of the Annual Report of any of the Superior Councils, and at once you are amazed at the wonderful array of charitable activities therein portrayed. There is scarcely any conceivable form of charitable endeavor in which the Society is not busily engaged. Let me just cite a few headings at haphazard: Preventive charity; Preventing sickness—unsanitary homes and workshops; Preventing intemperance; Preventing ignorance; Visiting almshouses and hospitals; Securing employment for their inmates; Aid to tubercular patients in public sanitariums; Cooperation with other societies to secure work for the unemployed; Securing proper places of employment for boys and young men discharged from reformatories; Living Wage question; Catholic district nurses; Imparting the thrift habit; The laborer and his family; Tenement house conditions; Girls as wage earners; The dependent and delinquent boy; Distribution of literature; Poor immigrants; Foreign immigrants; Summer vacations for the poor children of tenement districts; Rest for poor, weak mothers and young women discharged from hospitals; Securing homes for the destitute, abandoned and neglected children, etc. What a measureless source of energy for social reconstruction of the right type have we not, therefore, in a society which is ready to grapple courageously and does grapple successfully with the thousand and one knotty problems involved in our modern social conditions!

Note, moreover, that it goes at their solution in the proper way, which consists not in preaching a social upheaval, or even, if there be any such thing, a social revolution along Christian principles; it takes our modern organism as it is, and applies its energies to the cure of the individual diseased cell. Its motto is little short of genial: Preserve the family; preserve the home.

To materially safeguard the home by helping its members tide over temporary difficulties and become self-dependent and self-reliant; to gently remove prejudice from its precincts and sow the seed of truth, of all truths, this is undoubtedly obscure, slow, patient and sometimes ungrateful work; but it is the only effectual way of repairing the widening breaches of the society of today, and preparing the better society of tomorrow. The St. Vincent de Paul Society at one time were looking after one-quarter of the poor of Paris: what would not have been the result had their membership been four times greater in the French capital?

Before the zeal of the Conference men in America lies a field as great as the country itself, all the more so that in the assistance given they profess to make no distinctions, save naturally those dictated by Christian prudence. Would to God, then, that their numbers among us be commensurate with this immense field. The Society counts here, all told, some 23,000 members, with a record of about 40,000 families assisted. Would it be a Utopian dream to wish that the membership were increased five-fold and more, and that no city parish, especially in industrial centers, be without its Conference?

The first Vincentians were University students, and their experienced adviser bade them turn to the profit of their *protégés* their knowledge of law, medicine, etc. As time rolled on, almost every walk of life was represented in the Society. Such is the case nowadays, and such it ought to be with increased numbers. All, besides being model Catholics, cheerful, sympathetic, friendly, should be well abreast of the times, fully conversant with every question of the day and capable to talk about them pertinently: only thus will they be able to dispense properly the alms of good advice, temporal and spiritual. This is, I suppose, what Holy Writ means by "him who *understandeth* concerning the needy and the poor." ¹⁴ Nay, more, the many among the Conference men who are men of intellect and culture, bright-witted men of business, and foremost in the professions, must be ready to meet their intellectual and social responsibilities, and to wield their influence for the curing of all social ills. "Beware," warned excellently one of them, "lest our deeds of charity become only a shield for the injustice of others, as they will be

¹⁴ Ps. xl, 1.

if, when we are relieving distress which is caused by injustice, as indeed we often must, we do not at the same time exert ourselves to the uttermost to remove that injustice which we see and know to be a cause of poverty: otherwise our very charity may help to perpetuate social wrongs."

Patient, kind, forgetful of self, meek, cheerful and active as men inspired by Christian charity are, yet there is in the field of reconstruction white for the harvest much more work than that which the Conference men can touch. Of the possibility of co-operating with other agencies of social service, Catholic or unsectarian, private or public, municipal, State or national, I do not wish to say anything; this is a question for the Vincentians themselves to solve; and I know that in many quarters much consideration has been given by them to this question, and practical solutions inspired by the spirit of broadmindedness which breathes through the Vincentian Rule, have been reached. But what I have in view is, that in the visitation and relief of the poor in their homes, there are many things that men cannot do; there are conditions that they never know, because either it takes a woman's keen eye to detect them, or else they are confided only to the doctor or to a female confidante. Shall this vast portion of the work remain undone, for the reason that women cannot become either active or honorary members of the Society of St. Vincent de Paul? If it were so, then we should say that Catholic charity has lost her clear-sightedness and has "fallen away." But it is not so. All Conference men are agreed that the help of the gentler sex is a necessity: if ladies are debarred from membership in the Society, they can be subscribers and benefactresses; they can be friendly visitors, and in this capacity render most valuable assistance. The desire has been strongly voiced that there should be a Ladies' Auxiliary wherever there is a Conference, and much has been done already to promote the institution of such Auxiliaries. May I suggest that the type of these Ladies' Auxiliaries has been realized for upwards of three hundred years in the Confraternities of the Ladies of Charity?¹⁵ Inaugurated by St. Vincent de Paul at Châtillon-les-Dombes in August, 1617, they were established, some twenty years later, in every parish of Paris and its

¹⁵ Cf. P. COSTE: *Saint Vincent de Paul et les Dames de la Charité*. Paris, 1917.

suburbs, and in many other places throughout the kingdom, even at the court itself. This is not the place to expatiate upon the services rendered by them in visiting the poor sick in their homes, or in the Paris Hôtel-Dieu, in looking after foundlings and—we almost seem to speak here of our own times, not of the seventeenth century—in rehabilitating the war-devastated regions of Lorraine, Picardy and Champagne, caring for their plague and famine-stricken populations, distributing among them immense stores of clothing, securing homes for the war orphans, and employment for young girls driven out of their deserted homes. I briefly mention this much merely to emphasize the analogy between the works of the St. Vincent de Paul Society and those of the Ladies of Charity. From this analogy naturally flows the conclusion, which the resemblance of their Rules would render yet more forcible, that in a cooperation of these two institutions, which both claim the name and patronage of the same “Father of the Poor,” we Catholics have a matchless agency of reconstruction. Women cannot be aggregated to the Conferences; men have no place in the Confraternities of Charity. So be it. But who will say that an *entente cordiale* is impossible between these two institutions? Such an *entente* has been effected in various places, to the entire satisfaction of all concerned, and, first of all, of the poor. *Ab actu ad posse valet consecutio.*

There are people, I know, who will sadly wag their heads on hearing me almost identify these two words: reconstruction and charity. To such people reconstruction and charity are as far distant from each other as the north pole is from the south pole. Of charity they will have none, either for themselves or for others, for charity, they claim, is debasing. Not so philanthropy, the scientific and intelligent aid to a fellow-man in need. It is useless to point out here that the charity at which they hurl their anathemas is but a distorted creation of their own fancy, caricatured charity. As a Vincentian, I think, once nicely remarked, “Charity has two eyes in her head as well as Philanthropy; and moreover, as every human agency, because human, is shortsighted, Charity has, to increase her power of vision, supernatural light.” Because we are followers of Christ, who is charity, and children of His Church, which is also charity, and because we are firmly propped by history’s experience, we say confidently, adapting the words of the Wise Man: “What is it

that shall be? the same thing that hath been. What is it that shall be done? the same thing that hath been done." ¹⁶ In the work of reconstruction which lies before us, by all means let us have charity, plenty of it: for charity it is, and SHE ALONE, that "buildeth up." ¹⁷

CHARLES L. SOUVAY, C.M., D.D.

Kenrick Seminary,

Webster Groves, Mo.

¹⁶ Eccl., i, 9.

¹⁷ I Cor., viii, 1.

MISCELLANY

THE CATHOLIC PRESS IN IRELAND AND CANADA

Ireland

According to the 1911 census, the total population of Ireland was 4,390,219, of which the Catholics formed 73.9 per cent, or 3,242,670. In the Province of Ulster the Catholics numbered 690,816, or 43.7 per cent of the total population. The members of all other forms of religious belief numbered 890,880.

There are four Catholic and five Protestant daily papers in Ireland. The circulation of one of the Catholic papers, the *Irish Independent*, is about 150,000 daily. There are three Catholic and three Protestant evening papers. The two principal Catholic evening papers have a circulation of about 30,000 and 50,000, respectively. One of the Protestant evening papers has a circulation of about 45,000. There are 158 papers published weekly or bi-weekly in Ireland. Their combined circulation would be about 200,000. Religious complexion can best be indicated by classifying them according to politics. Classified thus, they stand as follows: Nationalists or Sinn Fein, 73; Unionist, 48; Neutral, 37. All the Nationalists or Sinn Fein papers are Catholics in tone, and are, as a rule, owned by Catholics. A considerable proportion, roughly half, of the papers described as neutral are also of Catholic tendencies. All the Unionist papers are distinctly Protestant.

The Catholic press is, on the whole, more up-to-date than the Protestant. The Catholics support their press very well; but without Catholic advertisements some of the leading Protestant papers would have poor results on the business side. The bishops and clergy as individuals are shareholders in some of the Catholic papers, but no Catholic paper is controlled by the hierarchy. All the Catholic papers are owned by private individuals or companies and are operated purely on commercial lines.

Canada

The Catholic population of Canada is approximately three and a half millions, the French population being largely in excess of the English speaking. Canada has no Catholic English daily, but it has a number of excellent weeklies, the oldest of which is the *Antigonish Casket*. Other weeklies are the *Catholic Record* (London, Ont.), *Register-Extension* (Toronto, Ont.), *Canadian Freeman* (Kingston, Ont.), *Northwest Review* (Winnipeg, Man.), *New Freeman* (St. John, N. B.). *The Cross* (Halifax, N. S.) is a monthly, as also is the missionary periodical *China* (published at Almonte, Ont.). The Province of Quebec has no English Catholic newspaper, though in former years it had both a daily and a weekly, both long since defunct. At a recent meeting of the Catholic Truth Society of Canada in Montreal the matter of an English Catholic daily was discussed; but beyond the discussion we have not heard of any development.

The Province of Quebec has a strong and militant Catholic press, both daily and weekly, and, in proportion to its population, has perhaps numerically the largest Catholic output of journalism of any country in the world. Here the press is thoroughly organized, and consequently wields an influence that is far-reaching. It has recently been stated by a writer that the French Canadians do not read newspapers to the same extent as do their English Catholic brethren. From a long experience in French Canada, we think the contrary is true. The city of Quebec has a splendidly organized Catholic Publication Society, *L'Action Catholique*, which, in addition to its regular publications of a daily and weekly newspaper (with a combined circulation of about 40,000), issues a large number of pamphlets and brochures which are widely circulated, and at moderate cost. This great organization recently celebrated its fifteenth anniversary, and the event is thus described by the editor of *L'Action Catholique*:

La démonstration de ce matin à la chapelle des Ursulines, a revêtu un cachet de simplicité et de grandeur touchantes.

Son Eminence le cardinal archevêque avait bien voulu venir célébrer au milieu des membres de l'*Action Sociale Catholique* le trente-troisième anniversaire de sa consécration épiscopale, et c'est de sa main qu'il a distribué la communion au personnel de notre maison et aux membres directeurs de notre association, confondus à la table sainte.

Il y avait là plus que le spectacle consolant de patrons et d'ouvriers unis dans la fraternité chrétienne; il y avait celui d'une union aussi féconde que forte pour le bien. Et le lieu, et les personnes, et les circonstances lui prêtaient une signification particulière.

Bâtie au cœur du Canada français, au lieu même d'où sont parties tant d'initiatives, où ont originé tant de dévouements, la chapelle des dames Ursulines, avec sa couronne de monuments funéraires, qui prolonge jusqu'à nous l'exemple d'illustres autant que dévoués disparus, parlait aux assistants avec toute l'autorité de ses murs séculaires; ce prince de l'Eglise, entouré de dignitaires, comme lui rejetois vigoureux de la race canadienne française, et implorant les bénédictions du ciel sur une oeuvre qu'il a fondée, sur laquelle il a concentré ses meilleures espérances, et dont tous les éléments se courbaient sous sa main bénissante; les circonstances qui faisaient de la création de l'*Action Sociale Catholique* une nécessité urgente, nécessité que Mgr. Paquet a soulignée éloquemment dans le discours qu'il a prononcé, et que nous publions plus bas; tout concourait à donner à ce quinzième anniversaire de la célébration de notre fête patronale un cachet particulier.

Il est donc naturel que chacun des assistants à la cérémonie de ce matin en soit revenu réconforté, et avec de nouvelles forces pour la lutte à poursuivre.

Lack of space precludes us from giving *in extenso* the masterly discourse of Monsignor Paquet, but we have culled from it a few choice *morceaux* which reveal its scholarship and indicate its purport:

Vous occupez dans l'Eglise de Quebec, sous l'oeil et les ordres de son Chef, dont la présence ici ce matin vous réjouit et vous honore, une placé singulièrement importante. Vous groupez sous votre étendard des troupes nombreuses et choisies. Prêtres et laïques, associés dans une même foi et sous l'empire d'un même zèle, vous réalisez, sur le terrain social, l'union souverainement féconde des deux éléments qui composent la société chrétienne, et dont l'accord est voulu de Dieu.

Vous faites d'abord, messieurs, une oeuvre d'éducation.

Et en parlant d'éducation, j'entends sans doute l'immense profit que les lecteurs retirent de vos publications où sont semées d'une main prodigue, et pour tous les cerveaux, tant d'idées salutaires. Je songe surtout à cette société fondée, il y a quelque années, dans l'intérêt de l'oeuvre éducatrice, répandue d'ores et déjà dans tous nos centres de langue française, et dont la branche régionale a été greffée sur le tronc vigoureux de votre association.

L'ennemi du bien sait comme nous, et peut-être mieux que nous, que la jeunesse porte en elle l'avenir; voilà pourquoi il s'acharne de tout son pouvoir à corrompre l'esprit et le coeur des jeunes. On a jugé utile de faire échec à ces menées par une oeuvre spéciale propre à seconder ou même à compléter celle de nos Séminaires et de nos Collèges. Nos cercles de l'Association de la Jeunesse Catholique se sont créés un nom, et ils ont conquis, dans le monde intellectuel, tous les suffrages.

Par une discipline heureuse de toutes les facultés, on y forme une élite, des hommes qui pensent, des croyants qui s'affirment, des soldats qui luttent, des officiers qui portent le drapeau, des généraux qui entraînent. On y façonne des consciences droites, des caractères virils, des âmes éprises d'idéal, de vérités et de justice, soucieuses de beauté morale, franches et nobles, hautes et loyales, incapables d'aucune perfidie ni d'aucune bassesse. On y développe le sens social, ces germes de dévouement, de générosité et de bien-faisance, que la charité dépose au coeur de l'homme, mais qui ont, besoin, pour grandir et porter tous leurs fruits, de plus de lumière, de plus de chaleur, d'une culture plus appropriée et plus intense.

En favorisant, messieurs, par la presse et par l'action, les oeuvres de jeunesse, vous ne répondez pas seulement aux vœux les plus chers, et les plus clairement exprimés, du premier pasteur de ce diocèse. Vous contribuez à l'exécution des volantes formelles du Saint-Siège, et vous coöpez à l'affermissement des bases de la société canadienne.

.....

Votre Association, en second lieu, fait une oeuvre d'apologétique, de défense et de propagande religieuse.

On a dit et on repète encore que la religion, chez nous, n'est pas attaquée, qu'il n'y a donc pas lieu de s'armer et de s'organiser pour la défendre. Les attaques directes, je l'avoue, sont rares, du moins

dans notre province. On n'y enfonce point à coups de bélier les portes de la cité. Mais le flot qui, çà et là, mine sourdement les fondations et les remparts, n'offre-t-il pas de réels dangers?

C'est votre honneur, messieurs, de vous faire l'écho fidèle de la parole du Pape, et de compenser par votre ardeur à répandre ses enseignements l'hostilité ou l'indifférence d'un trop grand nombre d'esprits.

C'est votre honneur, de prendre, en tout, la défense des droits et des intérêts de l'Eglise, des droits et des intérêts des communautés religieuses, des droits et des intérêts, de la famille chrétienne et de l'éducation catholique, et de subordonner à tous ces biens supérieurs les contingences profanes et les vous utilitaires.

C'est votre honneur et votre gloire, de vous appliquer, par la voix de la presse, dans une langue ferme et digne, à signaler les périls qui menacent la foi, à dénoncer ce qui peut heurter et entraver l'action religieuse, à prôner ce qui peut accroître l'influence bien-faisante du clergé et de ses institutions.

Vous estimez avec raison que, s'il n'est pas toujours possible de réaliser dans sa plénitude l'idéal chrétien, il est toujours utile d'en proclamer les principes et d'y acheminer les esprits.

Vous combattez le vice public, vous inculquez le devoir, vous glorifiez le dévouement.

Vous faites, dans vos écrits, une large place aux oeuvres de cette charité que la religion inspire, qui a couvert notre sol d'institutions admirables, et qu'aucune initiative légale ne pourra jamais remplacer.

C'est, messieurs, en vertu de votre double mission, religieuse et patriotique, que vous vous occupez si activement des classes pauvres, et que vous tenez au rang des principaux articles de votre programme l'oeuvre de la pacification sociale.

Voilà, certes, une préoccupation bien digne de prêtres zélés, de citoyens attentifs aux moindres désirs de l'Eglise.

Le mot d'ordre des Papes est connu : aller au peuple, redresser les idées fausses qu'il peut avoir, l'aider à améliorer son sort spirituel et temporel, le sauver du danger des associations neutres par des associations catholiques, ménager, selon les besoins et selon les milieux, entre patrons et ouvriers, des échanges de vues, des rapports et des moyens de contact qui assurent le triomphe pratique des principes et des préceptes sociaux chrétiens.

L'équilibre moral, d'où dépendent, l'ordre et la paix de la société, consiste dans un ajustement équitable des droits et des devoirs mutuels. Et cet accord ne saurait s'opérer, ni surtout se maintenir, que par l'influence de deux grandes vertus, la justice et la charité, dont on doit dire qu'elles se complètent l'une l'autre, et que l'une, la charité, selon la belle formule de Léon XIII, "est comme le couronnement" de l'autre.

C'est la, messieurs, je le sais, que tendent vos efforts. Et c'est l'idée qui est au fond du gigantesque travail de formation et d'organisation sociale que vos supérieurs vous ont confié, travail commencé et poursuivi au milieu de difficultés sans nombre, et par lequel vous voulez faire des ouvriers catholiques, en même temps que des fils soumis de l'Eglise, des employés consciencieux, attachés à leurs patrons, dont le labeur réglé selon la loi morale, soit l'appui solide de leurs familles, un agent efficace de la production, une cause déterminante de la prospérité nationale.

"Confortamini in Domino." Demandez, messieurs, au principe de toute grâce les lumières et les secours sans lesquels, votre action serait vaine.

Ne vous laissez pas effrayer par les obstacles et les écueils inséparables d'une mission qui touche de si près aux convoitises humaines et aux réalités de la vie. Forts de votre mandat, défiants de vous-mêmes, mais confiants en Dieu, sans prévention, sans haine pour les personnes, sans autre ambition que celle de faire le bien, acquittez-vous le mieux possible de vos fonctions respectives. Votre influence, déjà grande, s'ouvrira de nouvelles zones. Votre zèle désintéressé désarmera les oppositions.

Et s'il ne les désarme pas, vous aurez—et cela suffit—le satisfaction de penser que le Pape a beni le berceau de votre oeuvre, que c'est pour l'Eglise et pour la patrie que, vous peinez et vous vous dévouez, et que l'*Action Sociale Catholique*, née d'un impérieux besoin, établit et soutenu par le Chef de ce diocèse, sanctionnée et encouragée par le premier Concile plénier de Québec, est entrée pour toujours dans le mouvement religieux et moral de notre pays.

The Catholic newspapers and periodicals published in French are numerous. We do not include national or political publications, though practically all of them are under the direction of Catholic editors. One of these newspapers, *La Presse*, of Montreal, has the largest circulation of any newspaper in Canada. We are indebted to the courtesy of Mr. Albert Foisy, editor of *L'Action Catholique*, of Quebec, for the following data. The places of publication are given in alphabetical order:

CHICOUTIMI: *Le Progrès du Saguenay*, (W).

L'Echo Paroissial du S. C., (M).

Le Messager de S. Antoine, (M).

HULL: *Le Bulletin Paroissial*, (W).

JOLIETTE: *L'Action Populaire*, (W).

MONTREAL: *Le Devoir*, (D).

La Croix, (W).

La Semaine Religieuse, (W).

L'Action Française, (M).

L'Ami des Sourds-Muets, (M).

Annales des Prêtres Adorateurs, (M).

La Bonne Parole, (M).

Le Messager du Sacré Cœur, (M).

La Revue Canadienne, (M). Official organ of the University of Montreal.

Le Semeur, (M.). Official organ of the A. C. J. F.

La Tempérance, (M).

La Vie Nouvelle, (M).

QUEBEC: *L'Action Catholique*, (D) and (W).

La Semaine Religieuse, (W).

L'Apôtre, (M).

Annales du S. C., (M).

L'Enseignement Primaire, (M).

Le Canada-Français, (M). Official organ of Laval University.

Les Fleurs de Charité, (M).

Le Naturaliste Canadienne, (M).

Le Croisé, (W).

La Vérité, (W).

RIMOUSKI: *Le Chez Nous*, (M).

Le Messager de Ste Anne, (M).

ST. HYACINTHE: *La Tribune*, (W).

La Revue Dominicaine, (M).

SHERBROOKE: *Le Messager de St. Michel*, (W).

TROIS RIVIÈRES: *Le Bien Public*, (W).

STE. ANNE DE BEAUPRÉ: *Les Annales*, (M).

In addition to those listed there are fully a hundred Parish Bulletins in Montreal, Quebec, and in the larger parishes.

The Province of Ontario has a daily, *Le Droit*, which has an extensive circulation.

These data reveal the fact that, in proportion to its population, Catholic Quebec has more Catholic periodicals than any country on the face of the globe.

The first English Catholic paper in the Province was established by the Bishops of Quebec and Montreal in 1856, and bore the title of *The True Witness*. The first Catholic French newspapers were *La Vérité* and *L'Etendard*, the former of which is still in existence. Mr. Foisy says: "C'est *La Vérité* de Tardivel qui, à vrai dire, ouvrit la voie à la presse catholique."

REFORM OF THE CALENDAR

The recent premature announcement that a conference of astronomers will be held in Rome next April, under the presidency of Cardinal Mercier, with the object of reforming the calendar, interests students of History, as Chronology is termed "one of the two eyes of history." There are two general branches in the science of Chronology—*Mathematical* (Theoretical, Astronomical) and *Historical* (Technical). Up to comparatively recent times Chronology was a confused mass of systems and methods of computing time. The year was begun, for example, in different parts of Europe on January 1 (*Style of the Circumcision*); March 1 (*Style of Venice*); March 21 or 22 (*Style of the Vernal Equinox*); March 25 (*Style of the Annunciation*); August 11 (*Style of Denmark*); September 21 or 22 (*Style of the Autumnal Equinox*); December 25 (*Style of the Nativity*); Easter (*Style of France*). There were also, under the Julian Calendar, the divisions of the month into *Kalends*, *Nones*, and *Ides*; and the much-used *Indictions*—a relic of the days of the Roman Empire, when the year was divided into units of fifteen for the purpose of the revising of the collection of taxes. These various modes of beginning the year caused the confusion which would still be resting on the science of Technical Chronology, were it not for the great classic of the Benedictines of France—*L'Art de Vérifier les Dates*—which was begun under the direction of Dom Maur d'Antine, and published in Paris in 1740. Dom Francis Clement revised the work and published subsequent editions in 1770, and in 1783-87. A fourth edition was published by Saint-Allais between 1818 and 1844, in two separate forms; one in forty-four volumes *octavo*, and the other in eleven volumes *folio*. One of the first scholars to attempt a reform of this science was Joseph Scaliger, in his *De Emendatione Temporum* (Paris, 1583). In 1627 Petavius published his studies: *De Doctrina Temporum* (Paris, 1617) and *Rationarium Temporum* (Paris, 1633). The most complete Manual on Chronology is that of C. Ludwig Ideler, *Handbuch der Mathematischen und Technischen Chronologie*. (two volumes, Berlin, 1825-26), of which a short compendium exists: *Lehrbuch der Chronologie* (Berlin, 1831). Other works on this subject are: Arbutnot, *The Mysteries of Chronology* (London, 1900); Blair, *Chronological Tables* (New York, 1888); Bond, *Handy Book of Rules and Tables for Verifying Dates with the Christian Era* (London, 1875); Carreresi, *Cronografia generale dell'era volgare dall'anno I all'anno 2000* (Florence, 1875); R. Chambers, *The Book of Days, a Miscellany of Popular Antiquities in Connection with the Calendar, including Anecdote, Biography, and History, Curiosities of Literature, and Oddities of Human Life* (Edinburgh, 1888, two volumes); Gams, *Series Episcoporum Ecclesiae Catholicae* (Ratisbon, 1873); Grotefend, *Zeitrechnung des deutschen Mittelalters und der Neuzeit* (Hanover, 1891; *Handbuch der historischen Chronologie* (Hanover, 1874); Hales, *A new Analysis of Chronology and Geography, History and Prophecy, etc., etc.* (London, 1830. 4 vols., 2d ed.); Haydn, *Dictionary of Dates* (New York, 1883, 17th ed, up to autumn of 1881); MacDonald, *Chronologies and Cal-*

endars (London, 1897); Nichol, *Tables of European History, Literature, Science and Art, from 200 to 1888, and of American History, Literature and Art* (Glasgow, 1888); Joao Pedro Ribeiro, *Dissertação sobre las Datas dos Documentos e Monumentos de Hispanha e especialmente de Portugal* (Lisbon, 1810-35, 2 vols.); Spanheim-Wright, *Ecclesiastical Annals* (Cambridge, 1820); Weingarten, *Zeittafeln und Ueberblicke zur Kirchengeschichte* (Leipzig, 1891).

Ideler says in the Preface of his *Handbuch*: "We see the sun rise in the morning; we see it reach its full zenith at midday, and withdraw itself from our sight in the evening, and during the time of its 'coming and going' we have been living through parts of the day, month, year, and era, as humanity has done since the beginning of creation." Another author says that there are few subjects of an erudite nature of greater utility to the historian and at the same time fraught with thornier difficulties than that of Technical Chronology.

For the most important units furnished by natural phenomena we have the division of time into the *Day* and the *Year*. The Day is the interval between two successive passages of the sun across the meridian of any place, and is commonly computed from the midnight passage across the inferior meridian on the opposite side of the globe; but by astronomers, from the passage at the noon following. The *Civil Day* is thus twelve days in advance of the *Astronomical*. The *Solar Day*, which is what we mean by the term *day*, is longer by about four minutes of time than the *Sidereal*, or the successive passages of a fixed star across the same meridian; for, owing to the revolution of the earth in its orbit from west to east, the sun appears to travel annually in a path (the ecliptic), likewise from east to west, among the stars around the entire heavens. The belt of constellations through which it appears to pass is styled the *Zodiac*. The *Year* (Tropical Year) is the period in which the sun makes a complete circuit of the heavens and returns to the point in the zodiac whence it started, and the problem to be solved by those who construct calendars is to find the exact measure of this yearly period in terms of days, for the number of these occupied by the sun's annual journey is not exact.

The first attempt to find a practical solution of this problem was made by Julius Caesar, who introduced the Julian Calendar. With the assistance of the astronomers of Alexandria, he determined the true length of the year to be 365 days and six hours, or a quarter of a day. From this it followed that the reckoning of the civil year began too soon, i. e., six hours before the sun had reached the point whence it started its annual cycle. In four years, therefore, the year would begin an entire day too soon. To remedy this Caesar instituted leap-years, a 366th day being introduced every fourth year, to cover the fractional portions of a day thus accumulated. The extra day was assigned to February, the 24th and 25th day of which were styled in leap-year the *sixth* before the Kalends (or first) of March. Hence the name *Bissextile* given to these years.

Caesar's reform, which was introduced in the year 46 B. C., or the 708th from the founding of Rome, would have been perfect had the calculation on which it was based been accurate. In reality, however, the portion of the day to be dealt with, over and above the complete 365, is not

quite six hours, but 11 minutes and 14 seconds less. To add a day every fourth year was consequently almost three-quarters of an hour too much, the following year commencing 44 minutes and 52 seconds after the sun had passed the equinox. At the end of a century these accumulated errors amounted to three-quarters of a day, at the end of four centuries to three entire days.

The practical inconveniences of this defect in the system were not slow in making themselves felt, the more so as, Caesar being murdered soon after (44 B. C.), leap-year, by a misunderstanding of his plan, occurred every third year instead of every fourth. At the time of the Julian reform the sun passed the vernal equinox on March 25, but by the time of the Council of Nicea (A. D. 325) this had been changed for the 21st, which was then fixed upon as the proper day of the equinox—a date of great importance for the calculation of Easter, and therefore of all the movable feasts throughout the year.

The Julian Calendar (which is still in force in Russia) had a long innings, but it was subject to capricious change even at a very early period. He had ordered that January, March, May, July, September, and November should have each 31 days, and the others 30, except February, which was to have 29, except in leap-year when it also was to have 30 days. Augustus Caesar noted with displeasure that while the month called after Julius (July) had 31 days, his own name month (August) had one day less. A day was accordingly taken from February and given to August, and in order that three months of 31 days might not come together, September and November were reduced to 30 days, and October and December promoted to 31. So, by the whim of Augustus, we still measure the year.

The error in the Julian Calendar, of course, continued to operate and disturb ecclesiastical calculations. In the thirteenth century the year was seven days behind the Nicean computation. By the sixteenth it was ten days in arrear, so that the vernal equinox fell on March 11, and the autumnal on September 11; the shortest day was December 11, and the longest June 11, the feast of St. Barnabas, whence the old English rhyme:

“Barnaby bright, the longest day and the shortest night.”

Such an error was too obvious to be ignored, and throughout the Middle Ages many observers pointed it out and endeavored to devise a remedy. The necessity of reform in the Calendar was continually urged, especially by Church authorities; and it was strongly pressed upon the attention of the Pope by the Councils of Constance, Basle, and Lateran (A. D. 1511), and finally by the Council of Trent, in its last session (A. D. 1563).

Nineteen years later the work was accomplished by Pope Gregory XIII, and the reform, known as *New Style* (often abbreviated to N. S.), was inaugurated by the Bull *Inter gravissimas pastorales officii nostri curas* (February 29, 1582). This change gives the name of *Gregorian Calendar* to the reformed method of time-calculation. To effect this, ten days were omitted from the Calendar then in vogue. To obviate the recurrence of former inconveniences it was decided to omit three leap-years in every four centuries, and thus eliminate the three superfluous days, which, as we have noted, would be introduced under the Julian system. To effect this, only

those *centurial* years were retained as leap-years the first two figures of which are exact multiples of 4—such as 1600, 2000, 2400 (other centurial years, 1700, 1800, 2100, etc., being common years of 365 days each). By this comparatively simple device an approximation to perfect accuracy was effected, which for all practical purposes is amply sufficient; for, although the length of the Gregorian year exceeds the true astronomical measurement by twenty-six seconds, it will be about thirty-five centuries before the result will equal the error of a day.

The Gregorian Calendar, or *New Style*, was adopted in Denmark, France, Spain, Portugal, Italy (not wholly, however), Holland, and the greater part of Belgium and Lorraine in 1582; in Germany and Switzerland the Catholic provinces adopted it in 1584, the Protestant provinces only in 1700. It was adopted in Poland in 1586; in Hungary in 1587; in Tuscany in 1749, and in Great Britain and Ireland in 1752. Its adoption in Great Britain caused a serious agitation against "Popery" which found expression in the slogan "Give us back our eleven days"; and the Act of Parliament which initiated the *New Style* was the subject of acrimonious debate in the House of Commons. In the *Gentleman's Magazine* (September, 1752), a writer says:

I write to you in the greatest perplexity; I desire you'll find some way of getting my affairs to rights, or I believe I shall run mad, and break my heart into the bargain. How is all this? I went to bed last night, it was Wednesday, September 2, and the first thing I cast my eye upon this morning, at the top of your paper, was Thursday, September 14. I did not go to bed till between one and two. Have I slept away 11 days in seven hours, or how is it? For my part I don't find I'm any more refreshed than after a common night's sleep. . . . One thing, however, I can assure you has surprised me very much, that His Majesty should consent to it, since he is plainly robbed by it of eleven days out of the time he was to spend in his *German* dominions; but he is a patriot prince, and there is nothing he will refuse that is for the good of his people. The next exploit of our superiors will be the annihilation of space, and then the compliment is returned and *Hanover* and *London* will lie together.

American students of History should note carefully the discrepancy resulting from the time-computation made at London and Rome—our chief ecclesiastical centers before the organization of the American Hierarchy. The usual example of this discrepancy is the date of Queen Elizabeth's death. This occurred in what was then styled in England March 24, 1602, being the last day of the legal year. On the Continent, and wherever the *New Style* prevailed, this day was April 3, 1603. To avoid ambiguity, historical students frequently express this difference ^{March 24,} 1602³. Our history books have modernized all these dates; but with the history of the Catholic Church of America, which in large part remains to be written, the research-worker must proceed with the strictest caution, if the sequence of cause and effect is to be kept unbroken in his narrative. Not only must the difference of ten days be reckoned in Irish and British history before 1752, but the two "New Year's" days of January 1 (the historical year),

and of March 25 (the civil, ecclesiastical and legal year), must be kept separate. For example, the execution of Charles I, according to one system, is January 30, 1648; according to another, January 30, 1649.

The fixing of a regular date for the observance of Easter was the subject of a bill introduced by Lord Desborough in the House of Lords some months ago. It evoked considerable discussion in the press and among Catholic prelates in England. One of the most distinguished members of the English Hierarchy, Bishop Casartelli, of Salford, who speaks with the weight of Catholic scholarship behind him, said of Lord Desborough's bill:

The Holy Father, by a stroke of the pen, could make the reform we advocate at once. No longer is any dogmatic or disciplinary question involved. The process for us Catholics seems to me simplicity itself.

If we take an ordinary Missal, or else the Breviary which the priest uses in saying his divine office, we shall find that in what we may call a "normal year" there are six Sundays with their weeks after Epiphany—that is, between Epiphany and Septuagesima—and twenty-four Sundays and weeks after Pentecost—that is, between Whit-week and Advent. Now all the Holy See would need to do would be to issue a decree that in future all years should be "normal years," that is, with the Sundays and weeks as in the Missal. What could be easier?

Of course, if the Holy See alone took this step all Catholics would at once obey; but unless the Civil Powers agreed to the alteration, we should be in a state of confusion, as the civil and ecclesiastical Easters would differ.

Similarly, if Lord Desborough's bill became law in this country, and the other nations followed suit, unless the Holy See accepted the change a like confusion would follow. Hence, what would be absolutely necessary is some friendly negotiation between the Vatican and the Civil Powers. It matters little which takes the first step, so long as that step is taken.

This question was again mooted in the House of Lords on November 8 by Lord Desborough, who asked about the result of communications with the Holy See on the subject. In reply the Earl of Onslow, Parliamentary Secretary to the Ministry of Health, stated that the High Commissioner at Constantinople reported that the Holy Synod had discussed the subject, and decided that they were not competent to deal with it. Count de Salis, the British representative at the Vatican, reported that he had been informed that it was felt, as far as the Catholic Church was concerned, there was insufficient ground for changing the present system. Furthermore, that as regards the conference which, according to press reports, had been appointed to inquire into the question, nothing was known at the Vatican.

IS THE TERM "ARCHDIOCESE" A MISNOMER?

Let it be understood at the outset that we are not trenching on the domain of the canonists. This question is asked with a view to the removing of the nebulosity which surrounds the designation "Archdiocese" from an historico-literary viewpoint.

In vain do we seek the term in the *Encyclopedic Dictionary*, or in the latest *International*. Nor do we find it in Herzog-Schaff, in the *Britannica*, or any such sources of information. It is true, however, that it is found in the *Catholic Encyclopedia*; and we are told that "this term does not designate an ecclesiastical province, but only that diocese of the province which is the archbishop's own, and over which he holds immediate and exclusive jurisdiction." The references here given we have tried to locate, but unsuccessfully. The Abbé Gosselin in *Le Canada Français*, Vol. VI, No. 5, discusses the question at considerable length, and his finding is set forth as follows: *Archdiocèse est incontestablement forgé de toutes pièces, mais il n'exprime aucune idée, il ne représente rien.*

He begins his thesis by asking: What is an Archdiocese? Is it a diocese more important than others? In that case, why was not Paris, Lutetia of old, the see of the Areopagite, erected into an archbishopric until 1622? If a diocese becomes an archdiocese by the fact that it is governed by an archbishop, what should be the designation of the Diocese of Rome, the episcopal see of the Sovereign Pontiff, who has jurisdiction not only over an ecclesiastical province but over the entire Church?

He emphasizes this point by stating that the term certainly does not represent a diocese because it is more populous than that from which it has been separated; for, if this were true, Montreal should have been designated an archdiocese when lopped off from Quebec, as its population was far larger. Nor can archdiocese mean a jurisdiction which has an extensive area. If so, Rimouski and Chicoutimi should be both archdioceses!

He then proceeds to examine the term linguistically, and after an analysis of the terms "barbarism," "solecism," "archaism," "neologism," and "idiomatic expression," he finds that our designation does not fit into any of these categories, and says:

C'est bien de l'anglais que probablement nous vient le mot incriminé. Mais ne perdons pas de vue que si l'anglicisme est une façon de parler particulière, une locution propre à la langue anglaise et transportée dans une autre langue, il n'en comporte pas moins un sens qui pourrait et devrait s'exprimer autrement dans cette autre langue, mais pour dire quelque chose; en fin de compte, nous nous butons toujours à l'objection du non-être. Archidiocèse est d'ailleurs de facture et de physionomie parfaitement françaises et c'est ce qui en explique le succès, mais il ne vaut pas non plus comme anglicisme puisque la chose exprimée n'existe pas plus en anglais (au moins catholique) qu'en français, et si c'est un non-sens en fran-

çais, *archidiocèse* en est également un en anglais et pour la même raison.

Voilà bien, je crois, en matière de lexicologie, à peu près toutes les variations morphologiques en *isme* et d'un caractère un tant soit peu étrange, les unes dignes d'opprobre et les autres dignes, soit de tolérance, soit même d'approbation. L'accusé dont je suis en train de faire le procès ne trouve place dans aucune de ces catégories. Est-ce qu'il n'aurait pas la valeur même d'une faute de français?

C'est donc un monstre? Pas même ça. Un monstre est un être difforme mais un être.

"Sans l'idée qu'il exprime, le mot n'est plus véritablement mot."
(Psychologie du langage, *Bulletin du Parler français*, 1918, p. 247.)
Telle est la sentence la plus plausible à prononcer contre l'accusé:
Sans idée à exprimer, il n'est pas véritablement mot.

Il lui reste cependant une planche de salut. Toute mon argumentation repose sur une hypothèse: Existe-t-il, oui ou non, des archidiocèses? Je dis non. Telle est la thèse qu'il s'agit maintenant d'établir, c'est-à-dire qu'après avoir commencé par la fin, je vais finir par le commencement. Je ne m'en excuse pas, cela arrive dans les meilleures familles . . . littéraires.

In the hieratical constitution of the Church we distinguish orders from jurisdiction. In the former there are three hierarchical degrees of divine institutions: the episcopate; the priesthood; the diaconate. As regards orders bishops are all equal and have the same powers as the Supreme Pontiff. As regards the matter of jurisdiction there are but two degrees which are of divine institution: the papacy and the episcopate. All other degrees, including the archiepiscopate, are of ecclesiastical origin. In matters of jurisdiction bishops have not the same power as the Pope *de jure divino*.

He then says of the development of the hierarchy:

A l'origine du Christianisme, il y avait un évêque dans presque toutes les villes. On appela paroisse la réunion de plusieurs églises sous un même évêque. Le diocèse désignait une province ecclésiastique dont tous les évêques étaient régis par un exarque ou patriarche. Dans la suite, le mot paroisse ne s'applique plus qu'au territoire administré par un curé et toute circonscription ecclésiastique (évêché ou archevêché) soumise à l'autorité épiscopale fut appelée diocèse. Il y a longtemps qu'on ne parle plus d'exarque et que le patriarcat est devenu un titre purement honorifique, au moins dans l'Eglise d'Occident. De la constitution divine de l'Eglise et du développement historique de la hiérarchie et de la juridiction de ses ministres, il ressort que ne s'est jamais fait sentir le besoin de créer des archidiocèses pour l'administration de la société ecclésiastique, et donc, qu'il n'y a jamais eu lieu de chercher un mot pour désigner ces sortes de circonscriptions.

Here we offer an excerpt from a recently published volume which sheds more light on the origin of parishes and dioceses:

The parish has an ecclesiastical origin, and, although the word has acquired a wider sense in comparatively modern times, it still means to most people a local area with its center in a village with a parish church. As a matter of fact, like the word "diocese," its original sense has been considerably limited. The diocese (*dioikesis*) in the organization of the later Roman Empire was a civil division including many provinces: Britain, Gaul, Italy and Spain each formed one of the thirteen dioceses into which the empire was divided at the time of Theodosius the Great. As the Christian Church spread throughout the Roman dominions, ecclesiastical establishments, under the presidency of bishops, were found in large provincial cities. The districts to which their missionary efforts extended received the title of dioceses. These, as necessity arose, were subdivided: bishops were appointed as suffragans or assistants to the bishop of the mother-city, each with jurisdiction over a parish (*paroikia*) or subordinate diocese with its own local cathedral church and a residence for its bishop.¹

In process of time, the large area of the diocesan parish became too populous for its constant supervision by the bishop and his central body of clergy and was mapped out into a number of local divisions, each having a church and a resident priest. To these small areas the name of parish became applied; while, similarly, the original parish to which they belonged acquired the name of diocese, and the original ecclesiastical diocese, under an archbishop or metropolitan, consisted of a number of dioceses under the title borrowed from the civil administration of province.²

It may be noted, however, that such terms are elastic, and that, while *parochia* was in general use for the diocese, the parish was occasionally called diocesis.³

In England the parochial system came into existence long before the Norman conquest. The *parochiae* formed by Theodore, Archbishop of Canterbury (668-690), were not parishes in the modern sense but dioceses. Still, as soon as these larger *parochiae* are constituted, we find the smaller parish in process of formation.⁴

Abbé Gosselin concludes his interesting discussion as follows:

En résumé, l'Église universelle gouvernée par le pape et les évêques se partage en circonscriptions territoriales que l'on appelle diocèses. Dans chaque diocèse, la société des fidèles forme une église particulière que l'on appelle église cathédrale et qui est gouvernée par un évêque. Le groupement de plusieurs diocèses

¹ For the early organization of the Church in the Roman Empire, see TURNER, C. H., in *Cambridge Medieval History*, Vol. I, pp. 148-182.

² Thus the ecclesiastical province of Lyons, the Roman Capital of Gaul, corresponded to the civil province of Gallia Lugdunensis prima, with its suffragans in the old tribal capitals of Autun, Chalon-sur-Saône, Langres and Macon.

³ See DUCANGE, *Glossarium*, s. v. *diocesis*.

⁴ THOMPSON, *Parish History and Records*, in *Helps for Students of History*. No. 15. London: Society for Promoting Christian Knowledge, 1919. Pp. 5-6.

forme une province ecclésiastique gouvernée par un métropolitain dont l'église cathédrale devient église métropolitaine.

Le gouvernement pontifical érige des diocèses en délimitant leurs bornes, il érige des provinces ecclésiastiques en définissant combien de diocèses, et lesquels, en feront partie, mais, il n'a jamais, que je sache, érigé d'archidiocèse. Quand le pape, en consistoire, préconise des évêques, il déclare dans son langage officiel pourvoir les églises suivantes:

L'Église métropolitaine de

L'Église cathédrale de

L'Église titulaire archiépiscopale ou épiscopale de

L'église titulaire est ce que l'on appelait, avant Léon XIII, une église *in partibus infidelium*.

Un dernier argument. Au siège épiscopal de chaque diocèse, il est une église (un temple) qui est l'église de l'évêque, c'est la cathédrale. Quelle que soit la dignité du siège, métropolitaine, primatiale, pontificale, c'est toujours la cathédrale. St-Jean de Latran, à Rome, est la cathédrale du pape. Si du diocèse gouverné par un archevêque on fait un archidiocèse, quelle raison de ne pas faire une archicathédrale de la cathédrale de cet archidiocèse?

Je crois ma thèse prouvée, à tout le moins *ab absurdo*, et être en droit de conclure que nul rapport de filiation n'est admissible entre archidiocèse et archevêque. Un archevêque ne peut tenir son titre du fait qu'il gouverne un archidiocèse, pas plus qu'un enfant ne peut être réputé issu d'un père qui n'existe pas. Un diocèse ne peut non plus se convertir en archidiocèse du seul fait d'être gouverné par un archevêque, parce qu'à ce titre l'archevêque n'est pas plus que les évêques ses suffragants. C'est comme chef d'une province ecclésiastique, exerçant une juridiction *supra-épiscopale*, qu'il porte ce titre, et il est tout naturel que ce mot "archevêque" ait donné naissance à archevêche, archiépiscopat, église archiépiscopale, etc.

Si l'on veut absolument distinguer le diocèse du métropolitain des diocèses suffragants, que ne se sert-on de la locution si simple "diocèse archiépiscopale?"

Au moment de mettre le point final, je lis dans les journaux le texte de la Bulla pontificale nommant Mgr. l'Auxiliaire de Québec coadjuteur avec future succession et j'ai la satisfaction d'y trouver le témoignage que le Pape, comme la grammaire est pour moi: le Saint-Père adressa sa lettre "A ses chers fils, clercs et fidèles de la ville et du diocèse de Québec."

CHRONICLE

INSTALLATION OF HIS GRACE ARCHBISHOP CURLEY TENTH ARCHBISHOP OF BALTIMORE

In the early afternoon of Tuesday, November 29, His Grace the new Archbishop of America's primatial see reached Baltimore, and was greeted by an ovation such as the ancient Metropolitan city had never before witnessed. Church bells pealed forth a glad acclaim; tens of thousands of jubilant men, women, and children waving American flags and showering bouquets bade him welcome to his new home in the Land of Sanctuary. There could be no mistaking the warmth and enthusiasm of that reception. It was spontaneous; it was sincere; it was universal. During the course of his sermon at the services on Wednesday, the Archbishop said that he had been deeply affected by this outpouring of gladness, for he saw therein a manifestation of Catholic faith and an expression of loyalty to one whom the Holy Father had placed over them as Shepherd. Delighted though he was to witness this exhibition of affection, he had been happy at St. Augustine and was content to remain there until the eternal summons. There was a gleam of witsfulness when he said that he longed to be back in the land of the pine and the orange—back to the old Cathedral City redolent of sacred memories. Yet that scene of yesterday made him feel that the faith and devotion of his new flock represented by the tens of thousands who bade him welcome, bespoke the fact that the sacred traditions of the Southland are as dear to Marylanders as they were to his people in the land of flowers.

The reception accorded the Archbishop was not a Baltimore reception only; it was the reception of all his spiritual children. The people gathered along the route of the procession from Mount Royal to the Archiepiscopal residence were speaking for Washington and the entire District of Columbia, for Western, for Southern Maryland, and for every city and hamlet within the borders of the Metropolitan See. The ovation continued along the entire route, and the progress of the procession was halted time and again by little children who literally bombarded with bouquets the limousine which bore the Archbishop. Thus the reception continued until it reached the Archbishop's future home. Here he was greeted by the Rector of the Cathedral, Rev. Louis R. Stickney, Rev. Eugene Connelly, chancellor, Rev. Dr. Albert E. Smith, Rev. William J. Hafey, and the Rev. Edwin L. Leonard, all members of the Cathedral household. Standing on the steps of his residence, and facing the huge throng, surrounded by members of the fourth degree Knights of Columbus and a large number of diocesan priests, the Archbishop addressed a few words to the people, and thanked them very feelingly for the generous welcome they had given him.

At 10 o'clock on the morning of Wednesday, November 30, Feast of St. Andrew, the ceremony of installation took place in the presence of seven bishops, many monsignori, hundreds of priests, and a congregation which packed the Cathedral. Every seat was taken and hundreds stood throughout the services which lasted three hours.

The bishops present at the installation were the Right Rev. Leo B. Haid, O. S. B., Vicar-Apostolic of North Carolina; Right Rev. John J. Monaghan, Bishop of Wilmington; Right Rev. Denis J. O'Connell, Bishop of Richmond; Bishop Corrigan; Right Rev. Thomas J. Shahan, rector of the Catholic University of America; Right Rev. William T. Russell, Bishop of Charleston; Right Rev. William Turner, Bishop of Buffalo.

The only two suffragans of the Baltimore Province who were absent were the Right Rev. Patrick J. Donahue, Bishop of Wheeling, and the Right Rev. Benjamin J. Keiley, Bishop of Savannah, both of whom were prevented from attending by illness. The Right Rev. Abbot Charles Mohr, O. S. B., of San Antonio, Fla., was also present.

Archbishop Hayes, of New York, sent Monsignor Luke Evers and Monsignor Michael J. Lavelle as his representatives, doing so as a special mark of honor to the new head of the first diocese of the country.

The venerable Cathedral was crowded to the doors, and hundreds lined the approaches so that they might hear the addresses. The walls of the hallowed monument to Baltimore's first Archbishop, though mute, were eloquent of memories. From within the sanctuary one could hear in fancy a voice which told the story of its ecclesiastical past. It seemed to say to us: I am the Mother of all the Catholic Cathedrals in the United States. Before the "Star-Spangled Banner" was written my foundations had been laid. I saw worshipping within these walls Charles Carroll of Carrollton and other noble sons of the Church who helped to make and preserve us a nation. I have seen many Cardinals from other lands, representatives of the Holy See, hundreds of bishops and thousands of priests within my walls. I have seen the leaders of the Catholic Church in the United States gathered here in Plenary Council. I have seen three Cardinals receive the honors of the Sacred College, two of whom returned to their native Italy; the third, whom all America loved, lies buried beneath my roof, where eighty-seven years ago he was baptized. It was indeed a gloomy day when he passed from the headship of the great Metropolitan see of which I am the Mother Church. To-day the scene is changed; gloom yields to blithesome joy, for I welcome to the vacant throne Most Reverend Michael J. Curley, successor of the "peoples' Cardinal." He is a loyal, true-hearted American citizen, a son of Holy Ireland, with all the deep religious traits so characteristic of Innisfail. Like his immediate predecessor, he comes to me from the Southland, where he labored mid poverty and privations, but rejoicing always that he had been called to labor in that portion of the Master's vineyard. To him I extend greeting, and may he live long years to grace this hallowed sanctuary.

God bless our youthful Shepherd. Give him the affection and loyalty of a devoted people. To him I say: If ever trials beset you; if thorns strew your pathway, turn to my Tabernacle. The stones that gave me being may crumble into dust, and be no more; but the Living God is ever present with you. Look aloft at my dome and read there what I am: **THE CHURCH OF THE LIVING GOD—THE PILLAR AND GROUND OF TRUTH.**

The service began with the reading by Monsignor Pace, of the Catholic University, of the Papal Bulls by which Pope Benedict XV released

Archbishop Curley from the bond which bound him to the Diocese of St. Augustine and assigned him to the See of Baltimore. Here we give a translation of both.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD,
*To Our Venerable Brother, Michael Joseph Curley, hitherto Bishop
of St. Augustine, Archbishop Elect of Baltimore.*

Greeting and Apostolic Benediction:

The office entrusted to Our lowly keeping by the Eternal Prince of Pastors—the office of ruling, feeding and governing the Universal Church—lays upon Us the burden of taking the utmost care that all the Churches be provided with Rulers who are qualified by knowledge and ability to feed the flock of the Lord with wholesome food.

Now, therefore, as the Metropolitan Church of Baltimore, whose latest Archbishop was James Gibbons, Cardinal of the Holy Roman Church, of blessed memory, is, by reason of his death, bereft at this time of its Pastor—we, purposing to make wholesome provision alike for the said Church of Baltimore and for the flock of the Lord therein, do in the fulness of Our Apostolic power, release you, hitherto Bishop of St. Augustine, from the bond whereby you are held to the Cathedral Church of St. Augustine and upon the advice of Our Venerable Brethren, the Cardinals of the Holy Roman Church, do by Our Apostolic authority, transfer you to the aforesaid vacant Metropolitan Church of Baltimore, and set you over the same as Archbishop and Pastor: and We furthermore entrust to you in full the care, government and administration of the aforesaid Church of Baltimore in things spiritual and things temporal, together with all the rights, privileges, burdens and obligations inherent in this pastoral office.

It is, however, Our will, that even when all things else have been duly performed as by law prescribed, before you take any part whatsoever in the government and administration of the said Church of Baltimore, you make profession of the Catholic Faith and take the customary oaths at the hands of any Bishop you may choose who is in favor and communion with the Apostolic See, using therefor the formulas hereunto attached, and under strict obligation of sending said forms, or copies of the same, bearing the signature and seal of the Bishop aforesaid to the Apostolic Chancery, within six months.

For this purpose, We hereby entrust to the Bishop whom you select, the office and the mandate of receiving in Our name and in the name of the Roman Church the aforesaid oaths and profession of faith.

We cherish the steadfast hope and confidence that, the right hand of the Lord graciously helping you, the aforementioned Church of Baltimore may through your earnest pastoral care and your fruitful zeal be ruled to goodly effect and may grow with continual increase of its welfare both spiritual and temporal.

Given at St. Peter's, Rome, this tenth day of August, in the year of our Lord nineteen hundred twenty-one, the seventh year of Our Pontificate.

OCTAVIUS CARD. CAGIANO,
Chancellor of the Holy Roman Church.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD,
To Our beloved Children, the Clergy and People of the City and Diocese of Baltimore.

Greeting and Apostolic Benediction:

By Our Apostolic authority and upon the advice of Our Venerable brethren, the Cardinals of the Holy Roman Church, We this day have released Our Venerable Brother, Michael Joseph Curley, hitherto Bishop of St. Augustine, from the bond which held him to the Church of St. Augustine and have transferred him to your Metropolitan Church of Baltimore, bereft till now of its Pastor, and have set him over the same as Archbishop and Pastor.

Wherefore, we exhort you all and lay upon you for your bounden duty that you receive with hearty welcome the said Michael Joseph Curley, Archbishop, even as your father and the Shepherd of your souls, that you render him all rightful honor and with due obedience give heed to his wholesome mandates and monitions, so that he may have joy of you as his devoted children and you of him as of a kind and godly father.

And We further will and ordain that the Administrator who at this time with ordinary jurisdiction rules your diocese, shall, as of his charge and official duty, cause this Letter of Ours to be read publicly from the pulpit in the Metropolitan Church on the first festival which is to be kept by the people as a day of obligation.

Given at St. Peter's, Rome, this tenth day of August, in the year of Our Lord nineteen hundred twenty-one, the seventh year of Our Pontificate.

OCTAVIUS CARD. CAGIANO,
Chancellor of the Holy Roman Church.

Then followed Pontifical Mass, of which the celebrant was Right Rev. Owen B. Corrigan, Administrator of the Diocese. At the conclusion of the sacred function, Bishop Corrigan presented on behalf of the clergy an address of welcome to the Archbishop. This was followed by an address from the laity represented by Senator Biggs. To both of these His Grace replied eloquently and gracefully in clear, rich, mellow tones which at times were vibrant with emotion. He recalled the long line of prelates who had occupied the Metropolitan See, and paid high tribute to these men of renown who wrought such valiant deeds for Christ and His Church as Archbishops of Baltimore. Of Archbishop Carroll he said: "Years in their passing may ravage monuments of brass or stone, but they have not dimmed the glory of John Carroll, first Bishop and Archbishop of this see. The foundations he laid are still standing, and on them the splendid edifice

he began. He was the trusted patriot who watched by the cradle of the young Republic, and was the first to bring home to the people of this country the fact that between Catholic patriotism and loyalty to the principles of American freedom there never was and there never can be any real incompatibility." He recalled the heroic deeds of Leonard Neale; the priestly spirit and missionary zeal of Ambrose Maréchal, the spiritual son of Jean Jacques Olier; the generosity of Eccleston and Whitfield; the learning and zeal of Francis Patrick Kenrick; the fruitful pastorates of Martin John Spalding and James Roosevelt Bayley. His most impassioned utterances, however, were reserved for Cardinal Gibbons.

Cardinal Gibbons of Baltimore! I speak the name of one who during forty-four years ruled this Church of Baltimore; of one who to be loved had but to be known; of one who was the idol of his people, and his people were not domiciled within any narrow limits. He was loved and honored by Americans wherever found, by Americans of every faith and of none, by the heads of the nation during well-nigh half a century. His name was a household word from coast to coast, aye, and far out beyond the limits of the seas. James Cardinal Gibbons was known and revered as one of the brightest stars in the firmament of the Catholic Church. In every fibre of his being he was a staunch son of the Church of God, and at the same time he yielded to no man in his love for the Republic whose praises he sang whenever occasion offered. He had all the patriotism of Carroll, the deep piety of Neale, the generosity of Maréchal and Whitfield, the zeal of Kenrick and the sweetness of disposition of Bayley. He used better and to greater advantage than any man in history the talents God gave him.

He paid a deserved tribute to the priests of the diocese of Baltimore, to the religious orders who were engaged in educational and pastoral work, to the brothers who have done so much for the training of youth and to the sisterhoods whose work only the Great God could adequately appraise. Of them he said: "All honor to the teaching sisterhoods and to the women who are engaged in the multiform works of charity in this diocese. They mount no pulpits. Their names do not figure in the daily press. We hear little of them, whilst they are wearing out their lives as consecrated spouses of Jesus Christ in hospital wards, classrooms, orphan homes, among the poor and lowly, ever constant and faithful to a high and holy ideal, giving us bishops and priests an example worthy of emulation."

He emphasized particularly the need of Catholic education and exhorted priests and people to prepare themselves for the battles of the future which shall be fought on this field. The climax to this exhortation was reached when he said: "Where there is doubt as to which we shall erect—a stately church or a capacious school—let us have no hesitation in making our choice—the school." In conclusion he referred to the duties of Catholic citizens towards the Republic. "There should be no need, there is no need to proclaim our patriotism, our love for this Republic. This love is written in blood on the pages of America's story. That love is a part of our faith. Between staunch Catholicism and lack of real patriotism, there is an everlasting gulf. . . . To this land we love we will give service in the fullest.

From it we ask no special favors. Of our citizenship in it we are proud. From it we expect, and we know, we shall get our due. Today then in the presence of Jesus in the Tabernacle, there is forged a bond between archbishop, priests and people of this archdiocese that will know no breaking in the years to be; we are pledged to stand together, to work together, *pro Deo et Patria*—for God and America.

THE DISARMAMENT CONGRESS

The Disarmament Congress was the theme of nearly every pulpit in the United States on Sunday, November 13, and at the Catholic University during the Solemn High Mass sung, in the absence of the Right Rev. Rector, by the Right Rev. George A. Dougherty, the Vice-Rector, an impressive sermon was preached by the Very Rev. Dr. William J. Kirby. Dr. Kirby's sermon was a masterly discourse, and it made a deep impression on those who were privileged to hear it. He said in part:

The President of the United States has invited to Washington representatives of the great powers, who have begun study of the problem of limitation of armament as the first direct step through the darkness that now envelops the relations of the sovereign nations. It is reassuring to note the good will displayed on all sides in respect of this international conference. It is terrifying to realize that by common consent it is held to be the most critical event in the history of the modern world. While the duties and complexities of life will compel persons and nations to continue in their ordinary courses during these freighted days, the hearts of all men who love the ideals of life will hold them near these conference doors, day by day, waiting for messages of hope to release from the horrible tyranny of war.

Every type of thinker and educator, every type of statesman, of cultural organization that works in the interest of humanity, has already expressed most cordial approval of the purposes that are in the keeping of this fateful conference. If universal good will, spontaneous expressions of public opinion and the reasoned argument of thinkers could but control the outcome of the conference, we could feel assured that Washington would become as a new Bethlehem in which the spirit of the Prince of Peace would be born again.

The Right Reverend Rector of the university has directed us to assemble on this day to offer solemn invocation to God, to ask the undelayed blessings of heaven upon the work of this conference. We have come gladly. I ask you to pray devoutly every day that God may bless this work; that the Star of Bethlehem may guide these men, even as it guided the Wise Men, to the cradle of Christ.

Fear of invasion and nervous desire to anticipate protection of national boundary lines, makes one nation cautious about limitation of armament. The economic necessities of another throw into its expressions of idealism a measure of reserve that invites concern. Pressure of population and desire for national expansion makes a third cautious in spite of the generosity of its speech. A fourth

nation, weak in self-assertion, helpless in the face of domestic division, its sovereignty disorganized, spreads uncertainty among all the nations. Jealousy of the independence of sovereignty, caution in committing sovereign power to binding agreements, reluctance to trust the spoken or even the written word, the chronic habit of building defenses against emergencies, make all of the nations move with a caution that falls just short of paralysis.

Among the nations, our own beloved country stands eager to help to the utmost over the difficult ways that lead to peace. Perhaps it is able to carry its good will a little farther than other nations, which are hampered by historical policies, by feelings that have survived their occasion, by experience whose lessons are not without bitterness.

On Friday the President of the United States addressed a hundred thousand persons at our National Cemetery and declared his hopes for peace and his eagerness to help toward it. The continent heard his voice reproduced as he spoke. The world knows his thoughts today. At that solemn moment, when he spoke for the nation in honor of those who had died in its defense, the President was the high mountain peak of the hope of the world. On Saturday, he entered the council chamber of the International Conference on Limitation of Armament. He was then face to face, not with the dead, but with the awful facts of life, and he spoke with caution, with studied reserve and profound appeal. His representative then revealed the mind and hope of the United States with a sincerity, directness and completeness that must command our admiration as it does confirm our hopes for the happy outcome of these momentous deliberations.

We are face to face with a solemn moment in human history. The university joins in thought, in sympathy, effort and prayer with these efforts in the interest of peace. I turn to you, both priests and laymen, professors and students, old and young. And I ask you with all the power of my soul to enlist your energies and your hopes in the service of these exalted purposes.

NECROLOGY

DR. JOHN H. ZAHM, C. S. C.

The death of Dr. Zahm at Munich, on Armistice Day, came as a distinct shock to religious and scientific circles in Washington. Dr. Zahm went to Europe some months ago in order to gather historical material regarding certain Near East problems, and was stricken down with pneumonia in Munich. Dr. Zahm had long been identified with the Catholic University of America, and in its early days, one of its most enthusiastic supporters. He was a prolific author and was noted chiefly for his explorations and books on South America. It was he who suggested that the late Colonel Theodore Roosevelt make his famous expedition to that continent and he accompanied Roosevelt. Father Zahm's account of his experiences on this expedition are given in "Through South America's Southlands." This volume had been preceded by "Up the Orinoco and Down the Magdalena," "Along the Andes and Down the Amazon," and "The Quest of El Dorado." These books form the nucleus of the greatest South American historical and commercial library in the United States, begun by Dr. Zahm at the University of Notre Dame.

Notable among Dr. Zahm's other books, which give an indication of his extensive travel and deep scientific interest are "Alaska, the Country of the People," "Evolution and Dogma," "Bible, Science and Faith," "Catholic Science and Catholic Doctrine," "Science and the Church," "Evolution and Teleology," "Women in Science," and "Great Inspirers."

Dr. Zahm was born in Lexington, Ohio, June 14, 1851, and joined the Congregation of the Holy Cross in 1871, being ordained in 1875. He devoted much time to science and was given charge of the scientific department of the university, later becoming vice-president. In 1897 he was made provincial of the Congregation and at his initiative Columbia College was founded at Portland, Ore., and Holy Cross College was established at Brookland, D. C., the latter being one of the first religious colleges at the Catholic University.

Travels in Europe brought Dr. Zahm the friendship of Pasteur, Metchnikoff and the learned Leo XIII, who made him a Ph. D. in 1895. He was a member of the Société Française de Physique of Paris, the Société Scientifique of Brussels, the Arcadia in Rome and the Dante Society in Florence. His collection of Dante is one of the chief literary and artistic treasures of the University of Notre Dame, including first editions, autograph copies, translations and commentaries, to the number of nearly six thousand.

DR. JOHN J. GRIFFIN

The death of Dr. Griffin, which occurred at Baltimore on November 16, is far more than a personal loss to his many friends and former pupils who sincerely loved him; it is a loss to the Catholic educational world. He was considered one of the bright lights in the teaching of chemistry in this

country—not only a scholar but a professor who possessed in a rare degree the ability to interest his pupils.

Dr. Griffin was born in Corning, N. Y., June 24, 1859. He made his ecclesiastical studies at Ottawa Seminary, Canada, and was ordained in 1885. Shortly after his ordination he was appointed instructor in chemistry at St. Thomas Aquinas' College at Cambridge. He remained there until 1887. He was professor of chemistry at Ottawa University, 1887 to 1890.

Dr. Griffin took up post-graduate work at Johns Hopkins University in 1891 and received his Doctor of Philosophy degree from that university in 1895. That year he was appointed professor of chemistry at the Catholic University and became dean of the faculty in 1900.

Dr. Griffin became a professor at Notre Dame while he was a student at Johns Hopkins. For many years he spent the week ends at the Govans college. His sister, Miss Mary Griffin, of Mount Vernon, N. Y., was with him when death came. Dr. Griffin had been critically ill for seven weeks. He had been in poor health a long time.

RT. REV. WILLIAM H. KETCHAM

The sudden death on Monday, November 14, of the Right Rev. William H. Ketcham is a distinct loss to the Indian Missions of this country. The officials of the Interior Department, Washington, had come to esteem Monsignor Ketcham, for there was that charm to his person which made them feel that here was a man whose every effort in behalf of the Indians was inspired and prompted by the purest charity. As a consequence, seldom, if ever, were his requests denied.

Monsignor Ketcham loved his Indian children, not because he pitied their condition, but because he found them truly noble characters, as faithful to their friends as they were fearless in battle. Because they were children of God and members of the Catholic Church, Monsignor Ketcham spent himself for the Indians. Many were the touching stories he used to relate of their fidelity to the practice of religion. The Indians on their part loved and revered Monsignor Ketcham, in whom they reposed the most absolute confidence. Mediator between them and their Heavenly Father, mediator between them and the Great White Father at Washington, this black-robe priest of God was one man who never betrayed them, that did not speak with a forked tongue. True Soldier of Christ, fitting indeed was it that when the summons came he was to be found far from the comforts of home, ministering to his Indian children of Mississippi.

DOCUMENT

A SET OF MONASTIC VISITATION ARTICLES

The question of the visitation of religious houses is of importance to students of medieval history not only because it figures largely in the story of the relations of the regular clergy with the papacy and the diocesan episcopate but even more because it is from the records of visitations that an accurate knowledge of the internal condition of the monasteries can best be drawn. There is no reason to assume *a priori* that visitations were formal functions perfunctorily performed; on the other hand, only the careful study of visitation documents will make clear to what extent they were honest attempts to maintain monastic discipline. Visitations had a two-fold purpose: the assertion of authority on the part of the visitors and the correction of any abuses that might be discovered. The latter was by far the more important, but the two were not unrelated. "A merely formal visitation was indeed a profitable assertion of authority, but far more authority might be asserted by a thorough and businesslike visitation."¹

The list of visitation articles here given is taken from British Museum Additional Ms. 9822, a fourteenth century register of Ely priory. The articles stand by themselves with no introduction save what their title affords. Presumably they are the articles used by the bishops of Ely or the chapter *sede vacante* in visitation of religious houses in the diocese. Some of the items, inevitably parallel those in the longer set of articles given in the *Annals of Burton*,² but the differences between the two lists are noteworthy. The Ely articles are here printed in the hope that they may add somewhat to the common share of knowledge concerning an important matter.

ALFRED H. SWEET, PH.D.
Washington University,
St. Louis, Mo.

Articuli super quibus inquirendum est in visitatione regularium.

(Br. Mus. Add. Ms. 9822, fols. 55, 56.)

Item an serviant veram obedientiam abbati et suis preceptis sicut religiosi obedire tenentur.

Item an aliqui monachi proprietarii sunt in monasterio.

Item an continenter vivunt.

Item an ibi observatur debito modo silentium in claustro et mensa et aliis debitis horis et locis.

¹ G. G. Coulton, "The interpretation of visitation documents," *English Historical Review*, xxix, 16-39; January, 1914. This article is perhaps the more valuable because its author, whose erudition is unquestioned, has never been suspected of any bias in favor of monasticism.

² *Annales Monastici*, I, 484-486 (Bollo Series).

Item an omnes semper et simul in refectorio comedunt et an ad mensam legitur.

Item an in refectorio carnes comedunt.

Item an omnes simul in dormitorio dormiunt.

Item an divinum officium pariter et nocturnum ordinate in ecclesia horis competentibus celebratur et utrum omnes continue ad horas veniunt.

Item an bene continue portant habitum monachalem.

Item an utuntur vestibus vel lintheaminibus lineas.

Item an iacent induti vel nudi.

Item an iacent in fisonibus vel in culcitris.

Item an ibi observantur ieiunia per ecclesiam et secundum suam regulam instituta.

Item an est ibi aliquis vacabundus vel se secularibus miscens negociis.

Item an sit aliqua indebite et contra regulam beati Benedicti.

Item utrum ibi fiant capitula frequenter et quod in eis agitur.

Item an sit quod Abbas bene peragat officium suum et utrum aliqua faciat vel concedat per simoniacam pravitatem.

Item an scit vel credit aliquod corrigendum vel reformandum in persona Abbatis vel circa eius officium.

Item quot et que officia sunt in vestro monasterio.

Item an scit vel credit aliquod emendandum corrigendum vel reformandum circa personam Sacriste vel circa eius administracionem.

Item an circa personam [h]ardarii vel Prioris claustralis et sic de aliis officiis.

Item [an] officiales monasterii rationem reddent de suis administracionibus et cui et quanto et qualiter.

Item an res et bona dictorum officiorum bene custodiuntur et administrantur.

Item quot monarchi sunt in monasterio preter officiales.

Item qui sunt illi.

Item an scit vel credit aliquod emendandum corrigendum vel reformandum in A, Item in B, Item in C, et sic de omnibus aliis monachis singillatim.

Item quot et qui sunt ibi conversi.

Item an scit vel credit aliquod corrigendum vel emendandum vel reformandum in A, Item an in B, Item an in C, et sic de omnibus aliis conversis.

Item an scit vel credit aliquod emendandum, corrigendum vel reformandum in seipso et sic quilibet de Abbate et de omnibus et de^o quolibet alio iuxta premissa et postea vero circa temporalia sic interrogabitur.

Item an monasterium est debito obligatum et quantis et quibus.

Item an aliqua bona eius sunt alienata vel distracta.

Item an Abbas tenet ad manum suam omnes possessiones monasterii.

Item an Abbas bene procurat et diligenter facit excoli eas.

Item an bona eius mobilia vel immobilia sint pignori obligata et que et quibus et qualiter.

Item an Abbas bene defendit et diligenter iura monasterii.

Item an quantum ascendunt comuniter proventus seu redditus monasterii.

Item quot monachi possent inde vivere si bene et legaliter administrantur.

^o Ms. repens seipso et sic quilibet de Abbate.

Item quot sunt ibi monachi.

Item an est ibi solitus numerus monachorum.

Item an procurantur ut decet cum virtu et vestitu.

Item an convertuntur in usus et necessitates monachorum vel in utilitatem ipsius monasterii.

Item an ibi servatur hospitalitas et qualia.

Item an est ibi infirmaria et qualiter infirmi procurantur ibi.

Item an monasterium habundat in blado, in vino, in lignis et aliis necessariis.

Item an sunt ibi libri, vestes, cruces, et calices et alia ornamenta ecclesiastica.

Item an personae aliquae suspecte vel contra honestatem religionis ingrediuntur infra cepta monasterii.

Item an scit vel credit aliqua in ipso monasterio in spiritualibus vel temporalibus reformatione seu correccione indigere omnibus super premissis ex improvise nulla precedente deliberacione interrogavimus singillatim Abbatem et monachos sancti proculi bonus recepto prius ab eis simul in Capitulo iuramento et tandem quia monasterium ipsum in spiritualibus et temporalibus quasi irreperabiliter sub ipso Abbate callapsum erat Abbas ipse sponte recessit Abbathie. De aliis queri potest que in forma predicti inquisitori continentur.

BOOK REVIEWS AND NOTICES

Sapeoig Oigatigen Gômeotjoigasigél Alasotmaganel, Ginamattineoel ag Getapegiemgeoel. By Rev. Christian Kauder. New Edition by F. Pacifique, O. M. Cap. Ristigouche: The Micmac Messenger Press, 1921. Pp. xii+260.

This is a Micmac Ideogram Manual of Prayers, Instructions, Psalms, and Hymns which was first published by Father Kauder in 1866. The book has played a great part in the history of the Micmac tribe, and this new edition will be hailed with delight by the members of the tribe, which has the distinction of being named "the eldest daughter of the Church among the Indians of North America." They were the first to receive the Gospel from French missionaries in America, and fourteen years before the Quebec Act granted the free exercise of the Catholic religion to the French on the banks of the Saint Lawrence River, the Micmacs had wrested from the British Government freedom of Catholic worship for themselves and their brethren, the Acadians.

The honor of having first used hieroglyphic characters for the instruction of the Micmacs belongs to Father Leclerc, a Recollet missionary in Gaspesia; but they were so improved by Father Maillard that we cannot blame the latter, who takes to himself the credit of their invention. He composed several ideographic manuscripts during his apostolate in Nova Scotia (1735-1762) which were the only Micmac literature for a century. So they remained until 1886 when Father Kauder, a former Redemptorist, resident at the Capuchin monastery of Tracadie, Nova Scotia, published them through the financial aid of the Leopoldine-Verein in Vienna. Unfortunately only the earliest shipment of the books reached America; the rest were lost in a shipwreck. Those received were distributed among the families of the Micmac tribe. Some of them are still preserved; and the reviewer saw one of them many years ago at Wigwam Point, Norris' Arm, in Notre Dame Bay, Newfoundland, where a few Micmac families still reside.

The best evidence of the value of this precious work comes to us from the Protestant missionary, the Reverend Silas Tertius

Rand, who organized the *Protestant Micmac Missionary Society* at Halifax, Nova Scotia, November 12, 1849: "It is a marvel of literary skill and perseverance, but so far as its *use* is concerned, to say nothing of its theological errors, it is one of the grossest literary blunders that was ever perpetrated." We can readily understand the reverend gentleman's splenetic denunciation when it is stated that he labored for many weary years among the Micmacs and the sole evidence of his ministry was the conversion of one Benjamin Christmas, the only Protestant Micmac known. Benjamin was duly ostracised by the tribe.

The present volume is a faithful reprint of the Vienna edition of 1866, except that French and English headings have been substituted for the German in the original. It is edited by the Reverend Father Pacifique, O. M. Cap., of Restigouche. It was the reviewer's privilege to see this volume in proof and to watch its progress through the printery of *L'Action Catholique*, in Quebec some weeks ago and to wonder at the great care bestowed by the veteran foreman, M. Lépine. The book is typographically perfect; the only blemish being a slight misprint in the English preface. The preface, or rather the interesting historical introduction, is the work of Father Lenhart, O.M.Cap., of Pittsburgh, and it sketches briefly but comprehensively the genesis and the development of hieroglyphics among the Micmacs.

To the uninitiated these hieroglyphics seem as undecipherable as did those found by Champollion on the Egyptian obelisks to the savants of a former generation, but to the Micmacs they are as familiar as is our alphabet. Elsewhere we reproduce the *Sanctus* and the *Agnus Dei* with the French translation. Though the cost of production was large, this interesting volume sells at the low price of \$2 for the paper edition and \$3 for cloth-bound. There are a few *de luxe* volumes, splendidly bound, which may be had for \$5.

P. W. B.

American Catholics in the War. By Michael Williams. New York: The Macmillan Co. Pp. x+467.

There are always those in our country who, in order to cover up their own lack of patriotism, are ready to start an accusation against the loyalty of American Catholics. In the past,

unfortunately, too little has been said by Catholics in their own defense, consequently these charges have gained credence with many who might otherwise have easily been persuaded of their falsity. The Great War proved no exception to the usual run of things, for despite the fact that 30 per cent of our army and 50 per cent of our navy in that conflict were Catholics, one may still hear, in some quarters, the statement made that Catholics cannot be loyal Americans.

Mr. Williams has therefore rendered no small service to both Church and State in compiling this answer to the question he himself asks: "What could and what did the Catholic Church of the United States, clergy and people, do to help the government with the war?" (p. 6). This is not a complete history, such could not be written at this time, but "must be left to the historians of the future" (p. 443); it is merely "the short story of how our American Catholics fought and worked for God and for country during the Great War, and in the days of reconstruction, under the direction of the National Catholic War Council" (p. 8). Nothing better than the author's own summary could outline the scope of the work. He says: "First, in our early chapters we traced, very briefly, the history of the Catholic Church in the United States from Columbus—a lay apostle of the Faith—and his missionaries, down through the Spanish and French, and, later, the English settlers and missionaries to the time of the Revolution. From these sources, from the Spanish in California, the Southwest, and Florida; from the French in Canada, the Mississippi Valley, the Valley of the Hudson, and Louisiana; and from the English Catholics in Maryland, have been drawn many of the most vital influences and factors of our American civilization, and, in particular, of our fundamental American idea; the idea which is the very soul of our epochal experiment; the idea of democratic government based upon human equality and religious liberty. We have observed the course taken by the Catholics in the Revolution; remarking how substantially and practically American Catholics and Catholic nations: the Irish, the French, the Poles, the Spaniards, assisted in winning the fight for freedom. We have had occasion to remark as particularly noticeable how consonant and native to the spirit of the Republic has been the spirit of the Catholic Church in the United States. We have seen—and this has been a main consideration of this book—how Catholic loyalty has been tested

by many great tests, in the several wars that have been waged by the United States since the Revolution: the war against Great Britain in 1812, the Mexican War, the Civil War, and, finally, the Great War. Upon this last test, of course, our attention has been chiefly focused; and, in particular, we have studied the organization of our Catholic forces, under the direction and by the authority of the National Catholic War Council" (pp. 442-443).

We are sometimes prone to complain that Catholic activity does not receive its due recognition, but that is more often than not our own fault. In telling the story of how publicity for the War Council's program was put through, Mr. Williams tells us it "was due mainly to good press-agent work" (p. 315), and he goes on to observe that "very often we do not get the notice we ought to get simply because we do not go about it in the right way" (*ibid.*), a lesson we may well learn and take to heart.

There are many places where his narrative and the material he has collated cause one to thrill with pride at the heroism of our clergy, the single-hearted devotion of our nuns, the simple piety of many of our laity. We feel, with Mr. Frank P. Walsh, whom Mr. Williams quotes, that "with a new enthusiasm we can go among our associates and say proudly, 'I am a Catholic.'" And it is the perusal of this proud record that gives us courage to face the "Greater Task" (as the concluding chapter is named) of the reconstruction period.

The trained historical scholar may find an occasional statement to which he will take exception, and the purist may find fault with the somewhat journalistic style, but this book has not only the defects but the excellencies of journalism. By this we mean that it presents, in readily available form and in language easily understood by the rank and file, a sufficient array of facts to arm them against hostile criticism and to convey a definite impression of the really solid character of American Catholic achievement. Read by the average layman, it will prove stimulating and thought-provoking. It should also make him realize how much the Church in this country is looking to him, and the important place he has to fill. The lack of an index will be felt by those who want to make quick reference to the large amount of excellent matter the book contains, but which is now buried in the midst of its pages.

It gives us an insight into a noble record for the past, and

courage for the carrying out of the great plans which the Hierarchy have made. Of these plans, he says: "Their future rests with the Catholic people of the country. According to our Faith, so will it be done with these, our Works. Our leaders have spoken; it is for their people to heed and do" (p. 466).

FLOYD KEELER, M.A., S.T.B.

His Reverence—His Day's Work. By Rev. Cornelius J. Holland, S.T.L., with an introduction by Agnes Repplier. New York: Blaze Benziger & Co. Pp. 213.

How few of the laity really understand the priest! And how little there is in print which will help them to get his point of view! This book does just that, and so would be welcome had it no other merits. But since it is most attractively written, is easy to read (the present reviewer devoured it in a single evening) it ought to take a place unique in our literature.

The author has cast it into the form of letters written by a priest to a devout lay-woman of his acquaintance, and has divided his subjects to cover thirty of them. They deal with almost every conceivable phase of the life of a secular priest and of his contact with his people. In her introduction Miss Repplier exhibits that trenchant analysis of the book which has made her the queen of Catholic essayists, and her statement that it "tells why priests do not like public meetings and social gaieties, why they do like the companionship of other priests, why they are ill at ease at a theatre, and happy at a ball game, why they buy books, and passionately covet foreign travel . . . the need of raising money, and the weariness engendered in the souls of the congregation by the perennial nature of this need, the complicated relationship between a priest and the lay organizations of his parish" gives a good summary of many of its features.

The author has hit the happy medium between being too didactic and too familiar. He manages to inject a good deal of Canon Law and no little doctrine, but the reader is not being "preached at" and when it is explained the average layman will wonder why he didn't know the matter in hand all along. The priest portrayed is just the ordinary pastor, of whom there are thousands. He is not the impossible creature which is presented to us in so much fiction, but is that consecrated man, with his faults and foibles, delightfully human, upon whom we all de-

pend so much but whom we too frequently do not sufficiently know or appreciate. This volume will help us to do both. And it might very readily be given to anyone, Catholic or non-Catholic, who wants to understand our clergy better.

An extended review would necessarily be somewhat invidious, as attempting to pick and choose when it is all good. The only advice we can give is—read it yourself!

FLOYD KEELER.

A Christian's Appreciation of Other Faiths. By Rev. Gilbert Reid, D. D. Chicago: The Open Court Publishing Co. Pp. 305.

The author tells us in his preface that "this volume consists of a series of lectures delivered in Shanghai, China, during the early days of the Great War. They were delivered in the weekly conferences of adherents of the World's Great Religions in the International Institute of China. They were given under the auspices of the Billings Lectureship, controlled by the Unitarian Association of Boston. No restriction was placed on the lecturer "either in choice of topic or in its treatment" (p. 5). The first four lectures deal with the four great non-Christian religions, which have a considerable following in China—Confucianism, Taoism, Buddhism, and Islam. Since he calls the whole series an "appreciation" it is evident that the irenic method of finding things held in common by these and Christianity is the one pursued. In doing so he often appears to be in the predicament of a man who feels bound to admire his host's possessions, to express his admiration even at the expense of strict truthfulness. But it is surprising how much one may find upon which to build once one starts to do so. And the elements of natural virtue inculcated by Confucianism, Taoism, and Buddhism are well brought out in the lectures on these religions. That the author is not always capable of clear distinctions himself is evidenced by the following: "Buddhism has always been a reforming religion, just as Christ was a reformer in Judaism, and Huss and Luther and Knox and Cranmer were reformers in the Christian Church, under the leadership of the Pope of Rome" (p. 51). His difficulties seem to increase as he approaches Islam, and, although he is "an ordained minister in the Presbyterian Church of China" (p. 5), his thought seems not far from the friendly Unitarians who founded the lectureship. One can-

not agree with him that "Christianity as it was represented in Arabia . . . was not a clear, untarnished theism, but tri-theism. The Heavenly Father; Mary, the Mother of God, and Jesus, their Son, were worshipped as three Gods, and their images appeared in the churches along with images of other saints." Aside from the inconsistency of the statements which would make his "three Gods" the same as "other saints," one feels that he has allowed prejudice in favor of Mohammedanism to say things untrue of even the heretical and schismatic forms of Christianity which have abounded in the Near East. And the slur which is implied in the remark that "the view given in the Koran of man's resurrection should please those who are inclined to the belief of a bodily resurrection, rather than those who accept the more spiritual view as presented by the Apostle Paul" (p. 85) is hardly worthy of his assumed breadth of mind.

To a Catholic "A Protestant's Appreciation of the Church of Rome" is naturally interesting. Here he pursues his usual method of handing out compliments and he makes some very pleasant remarks, but his utter inability to see anything beyond mere expediency in the things which give the Church its power makes one feel the hollowness of it all. His own belief seems hardly to come within any fair definition of Christianity, for he says "appreciatively" that the Unitarians "speak of the divinity of Jesus rather than of his Deity" (p. 153), to which view he inclines. Though he calls himself a Trinitarian, it is not the Catholic idea of Trinity which he holds. One who says, "We should not look upon Jesus Christ as we look upon God" (p. 254), and who, in speaking of Christ, doubts "whether He knew anything or not of the philosophical schools of Athens or Rome" (p. 246), is certainly far from the Catholic doctrine.

In the lecture he entitles "A Trinitarian's Appreciation of the Unitarian" he reveals, as we have said above, how largely "the ideas of Unitarians concerning the person of Christ . . . have greatly affected Christians who retain connection with Churches not Unitarian" (p. 155). The so-called "liberal" element in much modern Protestantism is little short of the belief of the "higher" Unitarians, and it is because of this breakdown in dogmatic faith that our author, like most "liberal" Christians, so completely flounders. He assumes, as do all outside the Fold of Peter, that "unity" is a thing "to be found" and thinks that possibly it may "be unattainable" (p. 203), instead

of recognizing it as a mark whereby the Truth is identified. This attitude naturally colors his whole outlook on missionary endeavor. He devotes a lecture to "the bearings of appreciation and liberality on the cause of pure grain. He unwittingly bears chaff gleaned many bits of the Church's method. Protestant testimony to the excellence of the Church's method. Protestant missionaries formerly faulted Catholics for adapting local practices to universal truth and leading the people to Christianity through them. Now they are realizing that these fragmentary truths which even the heathen possess may be "pedagogues to lead (them) to Christ" and that we do well to use them. It would be hard to find a better expression of why the Catholic Church sets forth to win the world than the paragraph wherein he describes his ideal missionary. "He will say to himself and to others: 'God has committed to me certain power, and whatever the power be, I am bound to use it for the good of others. I know truths unknown to others, and I perceive the truth in a new light; I will tell others what God has revealed to me. I will limit my efforts to no one race or nation. I will try to be as cosmopolitan as Jesus was. Providence permitting, I will give of these blessings to the people of China, or Japan, or India, or other lands. I will give without stint what God has given me'" (p. 275).

To our mind the lectures in the appendices, "Christianity and the Great War" and "Religion and the Brotherhood of Nations" though no part of the original series, are the best in the book. What he said in 1915 he might repeat with even greater emphasis in 1921 for the need for "the establishment of an international judicial Court," which "will make it possible for Christ to rule rulers, with no danger to national existence" (p. 288) is being seen more clearly every day, and, but for the miserable selfish politics of the nations, we might be in a fair way to attain it. He well concludes that "Peace amongst the nations might never come, if only man was in the problem. But God reigns and his breath breathed into human lives will vivify the hopeless cause" (p. 289).

This is a book to be read with caution and only by those who know what they are doing, but to the student of religion it is a valuable index to present day thought among our separated brethren.

FLOYD KEELER, M.A., S.T.B.

England in Transition, 1789-1832. A Study of Movements, by William Law Mathieson, LL.D. Pp. 285. London: Longmans, Green & Co., 1920.

This well-written survey of a most absorbing epoch in English history comes from the authoritative pen of Dr. Mathieson of Edinburgh. It is indeed worthy of intense study by all, who like the author, sympathize with reform movements and with reformers of all shades of opinion. There is traced the use of liberalism through the spiritual, intellectual, political, and economic forces of the time by a scholar of deep historical research, with a philosophical turn and with a broad human understanding. It is not the work of a radical, but of a believer in conservative reform, who does not fear the people in a democracy.

The organization of material adds to the difficulty of reading retentively, despite the unusual clarity of style. Subjects are treated chronologically in two or three page essays in different chapters, which are somewhat artificially marked off, "War and Repression, 1789-1802," "War and Progress, 1803-1814," "Disillusions of Peace, 1814-1820," "The Liberal Spirit, 1820-1828," and "Triumph of Reform, 1828-1832." Hence to assemble the material on any subject, it is necessary to use the index. This plan may be desirable for the sake of accuracy and the co-ordination of germane topics, although in a dozen essays, it would seem that the writer could have presented the same summary in a form more satisfactory and agreeable to the general reader.

The political discussion leading to the Parliamentary Reform Act of 1832 commences with the early agitations of the popular idol, John Wilkes of the *North Briton*, and the efforts of Pitt and the Duke of Richmond. The French Revolution with its criminal excesses caused a strange reaction. Progressive legislation, like our own Alien and Sedition Acts, stifled democratic ideas. The cry of "Jacobin" met the reformer, no matter how conservative he might be. Liberty, the people, and sovereignty were words which sent men to jail or to the pillory. The mob, which had cried "Wilkes and Liberty," now shouted the Tory watchword, "Church and King," as they wrecked the library and laboratory of Priestley. Not until the Spanish national uprising proved that the people, not dynasties, were to thwart the Napoleonic ambitions, was there an abatement of the autocratic police power. Waterloo brought victory rather than peace. Hard-times, labor riots, anti-machinery mobs in industrial centres, an

increased number of political journals made aggressive the demands for Parliamentary reform. Politicians gave heed. The un-reformed Parliament and the suffrage qualifications, which gave a government monopoly to the supper middle class, had to go. England was started on its way toward a representative democracy by the first great Reform Act.

The belated recognition of trade unionism, the retardation of child-labor legislation, the capitalistic antagonism to factory and mine enactments, the mitigation of the harsh treatment of debtors, the softening of the ancient game laws, and the humanizing of poor relief are all considered in a thorough-going fashion. Considerable attention is paid to the final codification of the atrocious criminal law, with its two hundred and twenty-three capital offenses, all but a few of which had been added since the Reformation.

The author is especially interested in the abolition of the slave-trade, which Pope Leo X had denounced as an outrage on "not the Christian religion only, but human nature itself," but of which English statesmen since the Treaty of Utrecht were determined to obtain a monopoly, which would be a source of wealth and a mainstay of shipping. Today, it is hard to understand how of all reforms the Angelican Bishops in the House of Lords could vote pro-slave with the West Indian slave-holding and the London and Liverpool slave-trading interests. But, the reform record of the bishops was bad.

Oglethorpe attempted to keep slavery out of Georgia, but Whitefield, the evangelist, whose estate included a number of slaves, aided in repealing the exclusion law in 1749. Wesley was of a different turn, referring in his journal to "that execrable sum of all villainies, commonly called the slave-trade." The Society for the Propagation of the Gospel owned slave plantations in the Barbados, where, as late as 1784, they denied their blacks even religious instruction. Joseph Ramsay, a Scottish minister, was exiled from St. Kitts because of his efforts to christianize the slaves of the island. Bishop Proteus alone of the Angelican hierarchy dared antagonize the intrenched slave-interests by sermon and pamphlet. Yet, as Englishmen came to learn intimately of the horrors of the "middle passage," adherents of the reform multiplied in numbers. Lord Mansfield's decision (1772) had suggested the way. Able agitators like Thomas Paine, whom the author reveres, Newton, an ex-slaver, the

eminent barrister Granville Sharp, Cowper the poet, and, above all, Wilberforce, led the crusade. Burke was still thinking in terms of Jacobinism, though the Irish representatives in Parliament were favorable to the reform, just as their Catholic successors under O'Connell were to lead in the slave emancipation of 1833. The Quakers and Scottish towns presented innumerable petitions, and societies pledged themselves to use no West Indian products. Churchmen might cry radicalism, but the public conscience was awakened. Pitt's death brought the more ardent advocate Fox into power, and the bill abolishing the slave trade became a statute of the realm in 1807.

Philanthropy was forced as a tenet of High Churchism by the religious and moral revival of Wesley and his disciples. Attempts were actually instituted to uplift London. Chapels were erected as a reconstruction measure, when the veterans of the Napoleonic Wars were crying for bread and lower taxation. Sunday Schools were established, together with an occasional charity school, despite the suspicion of reactionary Anglicans, who, in their dread of non-conformity, saw a danger in teaching the children of the poor to read and write, an attitude unchanged as late as 1833. Lord Brougham, however, declared in 1820, that this was a modern theory, for had not Pope Benedict, in 1724, issued a bull encouraging the establishment of schools on the plea that the source of all evil was ignorance? Yet, Joseph Lancaster, a Friend, and Andrew Bell were condemned for their endeavors to provide non-sectarian primary schools. In 1807, the House of Lords led by the prelates voted down a Common's bill providing a two-year parochial school training for the children of the poor.

"England and Wales . . . were unquestionably the least and worst educated countries in Protestant Europe," our author affirms, as he notes that in 3,500 parishes, there was not the vestige of a school, and in 12,000 parishes the dame schools afforded but a minimum of moral instruction. Marriage registers, with marks instead of signatures, bear evidence of an untaught people, quite as much as a soldiery which could neither read nor write. This, too, at a time when the religious order, Les Frères des Ignorants were laboring untiringly for French primary education.

The secondary schools, the old endowed pre-reformation preparatory colleges, were in a bad way, we are advised, but left

without much data. Cambridge was slightly better, but at Oxford on the eve of the nineteenth century teaching had all but ceased according to Adam Smith. Gibbon recalled but one lesson in fourteen months of tutorship, as he observed that, "public exercises and examinations were totally unknown." Jaffrey, in 1792, wrote that, "Except praying and drinking, I see nothing else that it is possible to acquire in this place." The Bodleian Library rarely saw two books a day in use. The renaissance came, for, in 1812, the Earl of Dudley found that Oxford had become "a place of education." Numbers increased from a hundred to eight hundred students, many of the better sort, as an aristocratic writer maintained. The schools improved, but the day of English primary legislation was destined to long delay, if it has yet appeared.

Religious reforms were bound to follow, once liberals had gained the saddle. Dissenters were freed from the Test, Conventicle, Corporation, and Five Mile Acts. Unitarians were given legal status in 1812, somewhat earlier than in New England. Jewish disabilities, aside from the right to a seat in Parliament, were removed, for the 30,000 in Jewry had wealth and leadership in the money barons, Goldsmid, Rothschilds, and the Montefiores. Jewish relief had no firmer friends in Russell, Brougham, Mackintosh and Macaulay, than in O'Connell and his Irish followers, once they obtained seats in Parliament. The *Annual Register* stated the case when grudgingly it recognized that this support was, "on what were now commonplace grounds in all such discussions, that is, that it was persecution to look at a man's religion when speaking of his fitness for civil things" (p. 262).

Little fault can be found with Dr. Mathieson's presentation of the subject of Catholic Emancipation, unless it be his emphasis of clerical influence in the Clare election in which the forty shilling freeholders turned from the pro-Catholic, Irish landlord, Vesey Fitzgerald to the Catholic leader, O'Connell. The Duke of Wellington believed that failure to pass the act, which would seat O'Connell, would result in civil war, and Peel agreed, so that a bill, similar to that of four years earlier, was again passed by the Commons as a ministry measure. Government influence overcame the opposition of the Lords, and the bill became law in 1829. Clerical power, it was argued, would be counteracted by

the provision raising the suffrage qualification for county voters from forty shillings to ten pounds, thus disfranchising a third of the electorate.

No reform act created such a furor. Nine-tenths of the Anglican ministers were avowedly anti-Catholic, their influence made the measure most unpopular with the smug middle class over whom they exerted considerable ascendancy. Petitions were obtained by ministers in a house to house canvas for signatures; even jails and reformatories were not overlooked. Inflammatory tracts and handbills revived the "Bloody Mary" legends, and pulpit politicians crowned the Pope, once more, instead of Napoleon, as anti-Christ. Lord Eldon presented for Liverpool a petition too heavy to lift. Nottingham was pro-Catholic, Sheffield divided, but otherwise the midlands were as opposed as the southwest. London of the Lord Gordon riots of fifty years earlier displayed little interest. Of its barristers, three hundred and twenty-seven out of four hundred and fifty were in favor of Emancipation, as were two-thirds of the city corporation.

The author advances the view that the best educated opinion favored toleration, although Southey, Wordsworth, and Coleridge feared the concession. Peel resigned his Oxford University seat with an appeal on the question to the graduates, only being defeated for re-election by 755 to 609 votes. At least eleven out of fourteen professors announced themselves for Peel and Catholic Emancipation. The Quakers, once opposed, joined the other dissenting sects in support, leaving only the Methodists in support of the intolerance of the establishment. The *Quarterly Review* remained silent, while Wilberforce and the *Christian Observer* were stout adherents. Dr. Arnold advocated the concession as a Christian duty in a pamphlet which offended his clerical brethren, for he challenged their right to decide questions involving history, which "they avowedly neglected to study."

Dr. Mathieson's book is a valuable contribution to the historical scholarship of a period and of a phase of national life, which deserves deep study if one would correctly evaluate English democracy and British nineteenth century prestige.

R. J. P.

The Parish School, Its Aims, Procedure, and Problems. By Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y: The Macmillan Co., pp. xix+326.

The outstanding impression which this volume leaves on reading it, is expressed in the adjective "Solid." By this we do not mean that it is heavy or difficult to read, and understand, for it carries one along as easily as a popular story, is lightened everywhere with anecdotes, and up-to-date illustrations, but one has the feeling that not one sentence can be missed without there being a failure to grasp everything which is contained in it.

After paying a well-deserved tribute to those whose sacrifices made possible the foundation of our parish school system, and saying that "today the greatest religious fact in the United States is the Catholic school system maintained without other aid than that of the people who love it" (p. ix), the author plunges into his subject which is divided, as the sub-title indicates, into three parts, "Aims," "Procedure," and "Problems." Starting with the famous motto of the late Pope Pius X: "To restore all things in Jesus Christ" and saying that it expresses "the aim of Catholic education" (p. 3), he skillfully shows why we must contain and extend our own system. He adduces evidence to show how complete is "the deëthicizing of the American school" (p. 6), and that because its "aim is for mind only and falls short of life" (p. 15), the parish school is set to remedy that defect. He quotes approvingly from utterances of Washington and Lincoln to show how clearly they recognized the necessity of a religious basis in our educational system. Nowadays the public school has gotten entirely away from this. All this he treats in a section entitled "The Cause."

Next, turning to "The Course," of which he says, "Our chief care must be to make the curriculum sane, empty it of all false weight. It is very important, in framing a course of study, to see to it that together with the tendencies and wants of his age, the child's limitations and weaknesses are sympathetically understood, unless indeed we would have mental panic follow hard upon the heels of over-teaching" (p. 38), at the same time remembering that religion must take "the topmost place in the course of studies" (p. 36). A thoroughly comprehensive chart of such a course is inserted and will well repay the most careful study on the part of a teacher. Sections on "The Child" and "The Classroom" are filled with useful and suggestive matter.

Starting with the postulate that "organization obviously is to education what the body is to the mind" (p. 59), and warning us that "we cannot wear any idiot smirk of self-content when we look around and see the world that lies before the Catholic school in America" (p. 60), Dr. Dunney attacks boldly the task of outlining the qualifications of teachers and principals, the maintenance of discipline, systems of grading, and the matter of home work. Each of these chapters is packed with helpful suggestions, and if occasionally he plays the surgeon's part, his cuts are designed only to remove some foreign growth which threatens the welfare of the whole body.

In "Part II, Procedure," the warning is reiterated that "multitudes of education builders reject the stone which is made the head of the corner; they ignore His words, they make no attempt to restore all things in Christ; the one Way without which there is no going, the one Truth without which there is no knowing, the one Life without which there is no living" (p. 143). This leads naturally to the subject of "Teaching Religion" (Ch. IX), and he begins by saying, "The plans and specifications of the parish school are as follows:

"Built upon the foundations of the Apostles and Prophets,
"Jesus Christ Himself being the chief cornerstone.
"In Whom, all the building, being framed together,
"Growing up into a holy temple in the Lord.
"In Whom you also are built together
"Into an habitation of God in the spirit." (Eph. ii, 20-22.)

For, as he observes, "we want all the objects of knowledge to converge toward the center, God" (p. 156). The Chapters, "Practical Procedure," "Presentation," "Application," "Effectual Correlation" are a manual of pedagogy which would be hard to surpass. Each page is packed full of good things, and should be read, re-read, and pondered over, by one who would fill adequately that most arduous task of teacher to the young.

Part III deals with three practical and pressing problems in our present-day educational circles, the question of "Departmental Instruction in the Intermediate Grades," whether we shall teach a "Foreign Language in the Seventh Grade" and "Are Commercial Classes in the Upper Grades Worth While?" Each of these he decides in the negative, basing his arguments on what we believe to be sound psychological and pedagogical principles.

An Appendix on "The Priest and Education," by Bishop McDevitt, fitly closes the volume.

Dr. Dunney has an unusual command of language. His exposition of the incident on the Road to Emmaus, for example (pp. 208ff), reaches really great heights. The whole book would be valuable if it contained little besides this. His use of words is daring in its unusualness sometimes, but the very startling quality it possesses lends strength to the argument and causes one to consider more carefully the excellent subject matter. This is a book for every superintendent, principal, teacher, priest, seminarian, and novice in a teaching order to master thoroughly. We most heartily commend it to everyone who may have to do with any portion of our parish school system.

FLOYD KEELER, M.A., S.T.B.

E. I. du Pont de Nemours & Company, 1802-1902, by Mrs. B. G. du Pont. Boston: Houghton Mifflin, 1920. Pp. 196.

Few are the biographies of our masters of capital and business, and few are the studies of our great industrial concerns; yet, until such material is available the history of American industrial development cannot be written. While such studies are apt to be partisan, apologetic and possibly advertising in purpose, still they will supplement our information and give color to the dry annals of our economic history. Mrs. B. G. du Pont, in her century of the *E. I. du Pont de Nemours & Company*, has made a valuable contribution, which recalls the elaborate centennial publication of the German Krupps, which appeared on the eve of the war. It is a readable account of a huge organization, but coming from a member of the family, its candor may be questioned. Possibly there was nothing to reveal and nothing to conceal in management or in policy.

Pierre du Pont de Nemours, moderate constitutionalist statesman, pamphleteer, escaped the guillotine on Robespierre's fall. Later, in editorial difficulty, he, together with his sons Victor and E. I. du Pont, turned to America, engaging in land speculation, export trade, and incidentally the powder business at Brandywine. A friend of Lafayette, Talleyrand, Franklin, and Jefferson, his future seemed assured, but misfortune followed. Only E. I. du Pont, chemist and experienced powder-man, re-

mained, and his venture alone was to prove successful, pay dividends to its stockholders, and satisfy the family creditors. Small were the beginnings of the plant, although semi-officially encouraged by France, manned by French workmen and agents, and financed by French capital to the extent of a few thousand dollars. Its early management was trying, due to clamoring creditors, its foreign character, difficulty of transportation, English control of salt-petre, and losses through explosions. Of competition there was little, for the Du Ponts alone could offer a product equal to that imported. The War of 1812 put the industry on its feet, and won for its chief the approbation of the administration. Du Pont was a patriotic American, but he loved France too well to think of profits, when it was a matter of munitions to be used against England.

Hard years followed the war in the powder as in every other business. Losses were heavy, through bankruptcies, explosions, and real estate depreciation. French capital was wary, though loans were granted by Talleyrand and Mme. de Staël. Only canal contractors and the Astor Fur Company were dependable customers. Still by 1832, according to a report to the government, some 850,000 pounds of powder were refined annually. Du Ponts refused to sell South Carolina munitions in the days of nullification, just as later they scrutinized foreign orders, lest their powders be used by Mexicans against our forces. In the Crimean War, England was humbled sufficiently to buy Du Pont explosives, the beginning of an export business. E. I. du Pont was long dead, his son-in-law, Bidermann, had retired, and the firm had passed into the hands of the second and third generation.

The Civil War, contrary to general belief, did not increase fabulously the firm's prosperity. Business was not larger than during peace, for construction, farm-extension, and railroad building ceased, and the Southern and foreign markets were embargoed. Major-General Henry du Pont proved himself no profiteer. The industry received huge orders, but rendered service. Lamont du Pont, as our agent, cornered the English salt-petre market, but, so near did the Trent affair come to embroiling us in war with England, that difficulty was experienced in obtaining carriage to America. The war over, the du Ponts gladly turned to the more profitable business of supplying explosives to the railroad builders and to the arming nations of Europe. Chemical improvements, Chile nitrate fields, new high

explosives and fighting competition were the interests of the concern under the engineers and powder chemists, Henry and Eugene du Pont. Great strides were made.

As in other industries, about 1880 the period of combination arrived. Rival companies were bought out or controlled—the Hazard Powder Company, California (Hercules) Powder, Hecla, Repauno Chemical, Eastern Dynamite, and others. Mills were established in new centres. A single powder mill had become an industry. The partnership was made a corporation in 1899; stenographers had been recently employed; the 6-mule powder team, as a carrier, was no longer seen; members of the family served no longer as foremen, chemists, and supervising shell-loaders. The tradition of personal management was going, the name alone remained.

Then came the inevitable re-organization. Coleman, Alfred, Pierre and Charles bought out the other representatives of the fourth generation for \$12,000,000—no small sum, yet, as corporations go, a small amount for a century-old industry, offering proof of conservative, non-speculative, honest management. The company celebrated the transition, yet officials and employees could but wonder if in the “industrial stage” of the firm the old pleasant, intimate relationship between owners and men could be maintained.

Chicago, A History and Forecast, edited by William Hudson Harper. Published by Chicago Association of Commerce. Chicago, 1921. Pp. 256.

This neat-appearing brochure is something more than an aid to Chicago business propaganda, as one might at first suppose. It has real historical worth as a summary of the city's social and industrial development in the fifty years since the great fire of 1871. It is a proud story, indicative of American energy and Chicago vigor. Milton Quaife, of the Chicago Historical Society, contributes an account of the city from Jolliet and Marquette to the Great Fire, whence it is continued by Miss Mabel McIlvaine, of the Fort Dearborn Magazine.

A section on the city's religious life emphasizes the mighty endeavors of the Catholic Church. The first missionary was Marquette, who passed the winter of 1674 preaching to the Indians; the first resident priest, Fr. St. Cyr, 1833; and the first bishop,

Rt. Rev. William Quarter, whose material work was largely wiped out in a million-dollar fire loss. A vigorous man and a builder was Bishop Thomas Foley, so that the restoration of churches, schools, and academies went apace. The educational plans and benevolent work of the Associated Catholic Charities, founded by the present archbishop, are commended in a true western spirit of toleration. Statistically, the advance of the Church is made more clear :

	1872.	1921.
Churches.....	28	227
Priests (regular and secular) ...	169	993
Parochial schools.....	23	202
High schools.....	0	22
Catholic population today.....		1,200,000
		R. J. P.

The Paternity of Abraham Lincoln, by Rev. William E. Barton.
New York: George H. Doran Co., 1920.

The sub title of this bulky volume is more frank, *An Essay on the Chastity of Nancy Hanks Lincoln*. Books of this nature are generally written by women or ministers, though an exposé of the frailties or the background of the heroes of history is less rare than a defence. In the present instance, the writer's intention is praiseworthy, although one questions his positive answer to the query as to whether a defence of Lincoln's genesis is worth while. One wonders if any attempt will allay the rumor regarding the illegitimacy of Lincoln and of the irregular birth of his mother. Originating in the campaign stories of 1860 and in the Copperhead aspersions of 1864, the stories have been enlarged and made the basis of claims by localities and families desirous of kinship with the Lincoln of fame. Kentucky and North Carolina would claim him; the Germans and the Scotch-Irish would include him in their number.

Abraham Lincoln must have a proper ancestry, a father other than the indolent, shiftless, poor white, Thomas Lincoln. Some would make John Marshall his natural grandfather; others would seek in Henry Clay, Calhoun, General Martin Hardin, and, three or four different, but suspiciously tall, Abraham Enlows a consort for Nancy Hanks. Jefferson Davis, also regarded as too great a son for the worthless Joe Davis, has been described

as a cousin and even as a half-brother of his great rival. Lincoln, who knew little about his forbears and cared little about his father, gave some impetus to these rumors by his reticence on the subject, and, his failure to find, what has since been located, the marriage contract of his parents. After his death, his legal associates, from whom he might well have been delivered, Lamon and Herndon, emphasized, with indelicate candor, the probability of his illegitimacy. Later biographers, and they are innumerable, have accepted the stories or passed over them with knowing insinuations, thus becoming purveyors of the scandal.

The author would refute the stories, and this he believes his research has accomplished, as he hopes, but one fears vainly to silence the raconteurs. He has done a laborious piece of work, although he is somewhat annoying in his pride of method, certainty in his findings, confusion in arrangement and inclusion in full of letters and documents easily paraphrased. His treatment is reasonably delicate, although his reader is escorted to an early camp-meeting of characteristic grossness. Sifting the different stories, Rev. Mr. Barton succeeded in cataloguing them under the head of eight potential fathers, including the legal husband of Lincoln's mother. He then traced each story to its lair, visited in the locality, delved in the county records, listened to the gossip of reputed relatives, gave ear to local lawyers' anecdotes, and questioned aged mountaineers. He has scrutinized the lives of Nancy and Thomas, and sees little reason to doubt their honesty. He refutes, to his own satisfaction, every story, as he suggests the ease with which they were created in a primitive frontier, where records were neglected or ill-kpt. His work must be used by future Lincoln writers, who may or may not accept his proof.

Lincoln, in 1860, suggested that his life had been summed up by the poet, as "the short and simple annals of the poor." It might have done. He is dead a half-century; little that can be written will increase or mar the fame of Abraham Lincoln.

History of the United States from Hayes to McKinley, 1877-1896.

By James Ford Rhodes. New York: The Macmillan Company, 1919. Pp. 484.

This volume is a continuation of that monumental work by Mr. Rhodes, which, in seven large tomes, recounted the story of the nation from the compromise of 1850 to the restoration of

home rule in the South under President Hayes in 1877. However, it is not worthy a place as the eighth volume in the set, nor, fortunately, will it compare with the author's single volume, *History of the Civil War*.

The same judicial impartiality is wanting. Nor is there the same commendable scholarly investigation or as close a personal analysis of the sources. Too much reliance has been placed upon paid researchers, at best dangerous to sound, constructive work in any field of science. Mr. Rhodes, nevertheless, was assuredly happy in obtaining the services of that superbly qualified researcher in the Harvard library, Mr. D. M. Matteson, who, as many footnotes advise the reader, prepared theses upon which no inconsiderable portions of certain chapters are primarily based. Again, as the period covered falls within the active business career of Mr. Rhodes, he is inclined to depend on his memory of passing events or upon his recollection of private conversations with political and industrial leaders. Hence, at times, pages are reminiscent. At all events, there is no better perspective than one would anticipate in a survey of such recent administrations by one so vitally concerned with individuals and governmental policies. Again, this book is neither as well, nor as interestingly written, as its companion volumes. Colloquial expressions are frequent, such as "selves" (p. 104), "croakers" and "give a lift to affairs" (p. 105), "Grant needed a job" (p. 113), "loomed large" (p. 329), "before quitting Cleveland" (p. 457), to note a few lapses. The thirteen States of Washington's first inauguration (p. 328) is a curious slip.

Character sketching is Rhodes' delight, as well as his forte. At times, he is rather candid. Somewhat bitter and iconoclastic in his portrayal of Blaine, savoring of a hero-worship in his sketches of "good" Republicans like Harrison, Hayes and Roosevelt, and of a "gold" democrat like Cleveland, Mr. Rhodes, when dealing with Mark Hanna, his brother-in-law, is cautious and kindly—certainly more so than contemporary accounts or the classic biography by Herbert Croly.

Professor Burgess has written no finer eulogy of the Hayes administration than that by Mr. Rhodes in the first chapters. However, one question if an apologia is necessary, despite his doubtful election, for a president, who selected as cabinet leaders, Evarts, John Sherman, Schurz and the Confederate and Democrat Key of Tennessee, who dealt so liberally with Louisiana and

South Carolina, who closed the Civil War and advanced civil service and political reform. When partisanship declines, President Hayes may be known as McKinley observed him: "Hayes was a pure man—pure in his life, pure in his walk, pure in his conversation; his whole life was an example to the young men of the United States."

As a capitalist, Mr. Rhodes is too worried over industrial disputes and disorders, and, hence, inclined to overweigh their importance. Otherwise, it would be difficult to ascribe his assignment of thirty-five pages to the Molly Maguire episode of the Pennsylvanai coal fields. Paul Haworth, in the "*United States in Our Own Times, 1865-1920*," allots a short paragraph, while Charles Lingley, in his recent book, *Since the Civil War*, gives about a page to the Molly Maguires. While Rhodes, with elaborate journalistic detail, describes the riotous conditions in the Schuylkill, the Irish invasion of the coal fields, the lawless character of their associations, the individual murders, the plots against mine bosses, the glorified activities of the Pinkerton detective, James McParlan; the valorous attack on the Mollies by the successful operator and Reading president, Franklin Gowen (later a suicide), and the long trial resulting in the death penalty for some twenty misguided Irishmen. No attempt at explanation has been made in the way of a study of social, racial, and working conditions in the coal fields, without which there can be no understanding of the maddening burdens of the miners in those years of desperate labor competition following the Civil War and the industrial panic of the early seventies. Such a study may explain this black episode in Irish-American history, fortunately the only Irish connection with anarchistic radicalism. The account is not without bias, based, as it is, chiefly on the *New York Tribune*, the court prosecution, contemporary articles in the *Contemporary Review* (1877) and the *American Law Review*, and a popular account by E. P. Dewees, a local attorney. However, Mr. Rhodes is influenced only by an economic bias.

Relative to the attitude of the Church, the author writes: "A word here should be said concerning the position of the Roman Catholic clergy. Father O'Connor's aversion to McParlan was not due to any love for the Molly Maguires. On the contrary, he had denounced them from the pulpit, and read, only a short time previous, the pastoral letter of Archbishop Wood excommunicating all lawless societies and especially the Molly Ma-

guires. . . . Wood was the Archbishop of Philadelphia, and had almost from the first been cognizant of, and sympathetic with, the means which Gowen employed to bring the Molly Maguires to justice" (p. 79). Considering the means by which lawlessness was stamped out, he continues: "To these must be added the Roman Catholic Church, which, though in a difficult situation (for the Molly Maguires were Catholics and there were many Catholic sympathizers with them outside of the organization), was, as always has been the case in the United States (I believe), on the side of law and order."

Concerning the racial characteristics of the movement, Rhodes points out that the Mollies, McParlan and Gowen, were all Irish or sons of Irishmen; hence, it would seem, that only the criminal side of the movement should not be laid upon the race. Resuming, the author suggests: "A peculiar feature stands out, differentiating the Molly Maguires from any criminal organization of any other peoples of the Indo-European family. We read of strong drink and carousing, of robbery and murder, but nowhere during the orgies of dissolute women. We read of wives and families, of marriage and the giving in marriage, of childbirth, but nowhere of the appearance of the harlot. The Irishman, steeped in crime, remained true to the sexual purity of his race. . . . The characteristic failings of the Celts . . . were intensified in their Irish descendants by the seven centuries of misgovernment of Ireland by England. Subject to tyranny at home, the Irishman, when he came to America, too often translated liberty into license, and, so ingrained was his habit of looking upon government as an enemy, that, when he became the ruler of cities and stole the public funds, he was, from his point of view, only despoiling the old adversary. With his traditional hostility to government, it was easy for him to become a Molly Maguire, while the English, Scotch and Welsh immigrant shrank from such a society with horror" (pp. 86-87).

A bad year was that of 1877. Mr. Rhodes (1909) is correct in the summary that: "It is probable that the ratio of unemployed to the total population has never been larger in this country than during 1877, and the strikes and riots of that year constituted the most serious labor disturbance that has ever occurred in the United States" (p. 46). But the year is unfortunate in its chronicler. Mr. Rhodes, while suggesting railroad abuses, is in sympathy with the roads, and with the militia, who, on strike

duty, could dine at Delmonico's, and who, therefore, must have represented the best young citizenry of New York. His plea is for a larger standing army for industrial purposes, for he believes that the trade unionists "do not wish to relinquish the element of terror in the conduct of strikes." Vividly he describes the industrial warfare against the great trunk lines, with the "mob violence" of the "dangerous classes" in the anthracite region, where the bulk of workmen were always "overbearing and lawless," and how the "contagion" spread from Baltimore to Buffalo, to Pittsburgh, Reading and Chicago, when mobs of discharged railroad employees were joined by "sundry outcasts." He would draw a parallel with the Paris commune. Dependence on newspapers, the then reactionary *Nation*, British consular reports, and Allan Pinkerton's *Strikes, Communists, Tramps and Detectives*, may account, in part, for labor's prosecution.

The Chinese riots of the coast and Kearneyism of that year he would ascribe to the desire for riot in the air, and to the Irish and American "hoodlums," who blamed the Chinese for their own failings and panic conditions. Californians will not agree with this chapter eight, even though they may see humor in Henry Beecher's view of Chinese vices and paganism that we cannot blow them into heaven with nitroglycerine.

The accounts of the strike of 1886, the Haymarket riot, the Homestead strike, and the Chicago railway strike will not satisfy the conservative student of labor problems. Cleveland's action in the Chicago strike is highly commended, and, in justification of the legality and advisability of his energetic action, are cited such jurists as Cooley, Brewer and Taft. In this connection, Mr. Rhodes goes afar to pay tribute: "The Catholic Church, true to her conservative record in our country, was correctly represented by Archbishop Ireland when he said: 'I approve President Cleveland's course in the strike. His prompt action brought State and city officials, citizens and strikers to their senses'" (p. 428).

Mr. Rhodes, with keen insight, has described the various political conventions and campaigns. In connection with the Republican convention of 1884, when Senator Hoar and George Curtis were urging the candidacy of General Sherman, we are told that their boom was destroyed by their associate Massachusetts delegates, who observed: "Our people do not want a Father confessor in the White House." The reference was to the Cath-

olic faith of the general's wife. The Blaine-Cleveland election, vilest of all campaigns, is interestingly told. Blaine, who "had probably prostituted his position as speaker for the purpose of making money" (p. 216), was of pure private life, while Cleveland's public morality was without blemish and his private life corrupt. As Henry Ward Beecher, scarcely out of the courts with his scandal, supported Cleveland, ribald jokers were given a rare opportunity. Republican managers, we are informed: "Made an adroit bid for the Irish-Catholic vote, which was always Democratic and generally controlled by Tammany Hall. . . . Although Blaine was of Scotch-Irish ancestry, his mother was a Roman Catholic, and this consideration proved to be of great weight, enforced, as it was, by his consistent action during his public career in favor of the Irish. Cleveland's character was peculiarly obnoxious to them, and scandal was busy in propagating stories which still further affected his hold, while, on the other hand, the use of public position to feather one's nest was not regarded by the Irish as so grievous a sin as irregular sexual relations" (pp. 224-25). Then came Minister Burchard's "rum, Romanism and rebellion" address to Blaine, and the turning of votes at the last moment, enough to turn New York and with it the election.

Grant's later career, his financial bankruptcy and his forced writing of his Memoirs are related with pathos. The fight for hard money, especially Cleveland's stand, is narrated by Rhodes the business-man. Tariff, civil service, campaign contributions, reciprocity, income tax, Chilean and Venezuelan diplomacy are all treated comprehensively, though with a natural prejudice—the prejudice of a contemporary observer who thinks. In the treatment of foreign affairs, some will grieve that a study of English-American diplomacy, despite predilections that way, left Rhodes of the opposite view to his friend, a close student, who once told him "that English diplomacy during the last part of the eighteenth and first part of the nineteenth centuries was, so far as it dealt with this country, knavish."

All told, it is a mighty suggestive, rather than an authoritative, scientifically accurate survey of a great epoch, by a scholarly observer, deeply read in the nation's past.

R. J. P.

William Shirley, Governor of Massachusetts, 1741-45. By George Arthur Wood, Ph.D. (Assistant Professor in Ohio State University). Vol. I. Pp. 432. Columbia University Studies, New York, 1929.

Dr. Wood, writing under the guidance of the late Professor Herbert L. Osgood and Professor William A. Dunning, has contributed an excellent study of Governor Shirley's early career from 1731 to 1749, as a leader of the Boston bar, Advocate-General of Admiralty, and Governor. A promised second volume will complete the story of Shirley and his times, with a wealth of accurate detail, such as we have of probably no other colonial governor. While such a work may seem unnecessarily long, and at times tediously long, yet Shirley's life covered a period of colonial and Massachusetts history, which, through neglect and a generally accepted dictum of its minor importance, has been shrouded in darkness. Apparently this attitude has been the doom of the eighteenth century in England as well as in America. However, this volume and similar monographs are compelling a recognition that the formative fifty-year period after the overthrow of Andros along with the Stuart dynasty offers an interpretation and understanding of pre-Revolutionary problems and political philosophy. A well-selected bibliography with two pages of manuscript items deserves special note.

R. J. P.

English Towns in the War of the Roses. By James E. Winston. Princeton University Press, 1921. Pp. 82.

Doctor Winston, of Tulane University, has written this account of the attitude of the English boroughs in the Civil War of the Roses, as a dissertation under Professor E. P. Cheyney of the University of Pennsylvania, though the original suggestion came from the late Charles Gross of Harvard. The labor involved was tremendous, for a study of municipalities requires endless reading and minute research, fraught with meagre results. The author, finding it impossible to delve in the borough archives, was forced to content himself with printed sources and town and county histories, whose writers, presumably, were familiar with the manuscript local materials.

The results of the study are negative, rather than positive. However, in a survey of London, York, Bristol, Coventry, Nor-

wich, Lincoln, Southampton, and some score of lesser boroughs, Dr. Winston adduces sufficient information to prove that the general historians have been woefully ignorant of the part played by the cities in the dynastic struggle. In following the fortunes of the great barons, they have assumed a lack of municipal interest, save where self-interest and trade actuated the burghers. They have considered the cities inconstant in their devotion to either side, willing to open their gates to the victor of the moment, but unwilling to furnish their quota of archers. Whatever leanings there were toward the House of York have been assigned to the merchants' belief that York favored trade, while Lancaster had proven himself weak in enforcing order, in protecting trade, and in defending the Cinque Ports.

The author avows that the towns were fairly constant, and that while their complexion was Yorkist, every borough had a large Lancastrian following. London, which had a decisive influence in the wars of Stephen and Matilda, had stood by Archbishop Langton against John, Simon de Montfort against Henry III, gave its allegiance to the Yorkist party. The cities, of course, bargained well, obtaining charters of privileges, which freed them from royal and baronial exactions. Dr. Winston doubts if the old theory of a backward north and west England for Lancaster and conservatism, and a progressive, wealthy, south and east England for the Yorkists as the popular faction would hold. Exceptions, he is certain of in sufficient number to deny that any section presented a uniform political coloring. The old theory of a roughly divided England, he cannot refute, but only question.

R. J. P.

The English Catholic Revival in the Nineteenth Century. By Paul Thureau-Dangin. Revised and re-edited from a translation by the late Wilfrid Wilberforce. New York: E. P. Dutton & Co. Two vols. Pp. lxiv+468; 642.

One is at a loss to say anything new about this book. Twenty years ago M. Thureau-Dangin set about to give French readers an account of the Oxford Movement and in this English translation gave English readers as well their first adequate history of it. Based on all the then available literature of the subject

La Renaissance Catholique en Angleterre au XIX^{me} siècle (3 vols., 1899, 1903, 1906), took its place as the classic work in this field. In a sense it still holds this position. The English translation, first published in 1915, is here reprinted. The bibliographies of the French original are omitted. The typographical errors are frequent, the strangest being one which yields "or that" as a translation of "sans" (p. xxxvii).

More complete than Dean Church's slender volume which stops with 1845 when the movement ceased to be centered in Oxford; more comprehensive than Wilfrid Ward's biographies of his father and of Wiseman; more accurate than Purcell whom Thureau-Dangin used judiciously and judiciously rebuked; this work remains our fullest presentation of the Romeward movement in the Anglican Church of the nineteenth century and of the history of the Ritualists who continued to exercise within the Establishment a mission which we like to regard as providential.

But for all his inclusiveness the writer's faults are mostly of omission. His Wiseman is substantially Ward's; his Newman could not be based on the Life by Ward, but the French historian supplemented these chapters in 1912 by his, Newman, *Catholique d'après des nouveaux documents*. In his treatment of Manning he was always a valuable corrective to Purcell and the reappearance of these two volumes just after Lytton Strachey's facile gibes at Eminent Victorians was most timely. Mr. Leslie's recent study changes little of the general impression Thureau-Dangin gives of the second Archbishop of Westminster. But the work is perhaps too exclusively a narrative of the lives of the great leaders. To have linked the movement up with the whole Romantic revival on the Continent would have set it in a truer perspective. All that is represented by the names of Goethe and Chateaubriand was so closely akin to the impulses at work in England. But this point is just hinted at in a sentence. Then too it is a serious omission to pass over the important work of the Vicars Apostolic to whom Monsignor Ward has finally done justice. We might have been helped to a better understanding of the Catholic Revival by an interpretation of its political aspects. The inescapable political import of a movement which fairly bristled with questions of Church and State and which produced so penetrating an analysis of the idea of sovereignty in Newman's Letter to the Duke of Norfolk might have been more

strongly emphasized. One does not mean that the historian of the reign of Louis Phillipe was unconscious of political issues; one merely complains of the limits which Thureau-Dangin set himself. Some Catholic might well follow up the suggestive beginning Harold Laski has made in two brilliant chapters of "Studies in the Problem of Sovereignty." Again we miss a social emphasis such as was attempted in Hall's *Social Meaning of Modern Religious Movements in England*. Students of literature might wish that Thureau-Dangin had anticipated Hutton's chapter in *The Cambridge History of English Literature*. But when all is said the conclusion remains that we have here a more comprehensive study of the field than in any other single writer, however much we have changed our fashions in historiography.

The work is of a finer sympathy and a nobler spirit than most histories of the events it deals with. The vagaries of Anglicanism are treated with constant courtesy. Always present is a winning charity for the Catholic gropings of the Anglican which is far preferable to the customary ridicule heaped on the compromises of High Churchism. The Introduction—not the least valuable portion of the book—contains a praiseworthy statement of the attitude Thureau-Dangin maintains throughout. One is never pained by untoward levity and flippancy; the Wars of Westminster are not a glorified humoresque, nor the ecclesiastical careers of the Victorian Eminences a bitter farce.

The future historian of the English Catholic Revival will no doubt improve on Thureau-Dangin. He will draw on the many particular studies of the last few years. He will be able to trace the ever broadening influence of a movement which is still with us. He will chronicle the effects of Newman's dynamic conception of theology, the creation of a new Catholic temper in life which makes Catholic thought a rallying place for true liberals and romantics outside the Church, the recovery of our liturgical heritage. All this and more remains to be done. But Thureau-Dangin will be supplemented, not supplanted.

JOSEPH M. EGAN.

The English Reform Bill of 1867. By Joseph H. Park, Ph. D.
(Assistant Professor at the University of New York.)
Columbia University Studies. New York, 1920. Pp. 285.

Under the general direction of Professors James T. Shotwell and Carlton Hayes of Columbia, Dr. Park in his scholarly study

of the Reform Bill of 1867 has made a worthy contribution to the historical literature dealing with the growth of English liberalism and democracy. The bibliography and elaborate footnotes will make it an extremely serviceable volume for scholars. An introductory chapter considers the importance of the Act of 1832, the demand for a further extension of the suffrage and a new reapportionment of seats in Parliament due to the continued shifting of the laboring population to the cities, and the influence of continental and American movements upon English political liberalism. Other chapters deal with the condition of the working classes in the hard years of sixties, the popular as well as the official attitude toward reform, and Disraeli's successful passage of the Reform Act. A well written and carefully weighed conclusion suggests the importance of the Bill of 1867 in relation to Irish Disestablishment, reform in Scotland and Ireland, colonial administration, party life, educational bills, and labor organizations.

R. J. P.

Historical Records and Studies. Vol. xv. Published by the United States Catholic Historical Society. New York, 1921. Pp. 156.

The ten essays included in this volume form a worthy contribution to the history of the Church in America.

Hon. Maurice Francis Egan, emeritus professor of English Literature in the Catholic University, has contributed "An Appreciation of James A. McMaster," editor and publisher of the New York *Freeman's Journal* (1848-1886), with whom he was associated as an assistant editor. It is an intensely interesting account of McMaster, the scholarly, versatile, but aggressively critical writer, who as a convert gloried with Scottish delight in his theological and philosophical encounters with Bronson, D'Arcy, McGee, Purcell, Hughes, and Kenrick; who, as a States-Rights Democrat, exulted in the suppression of his paper and in his own imprisonment during the Civil War; and who for personal reasons looked coldly upon Irish national aspirations. There is a sidelight on the school question, in which McMaster ably supported Governor Seward, Archbishop Hughes, and the protestant, President Nott, of his alma mater, Union College Seminary. The quotation from the humorous-minded Arch-

bishop Ryan excellently summarizes McMaster's character: "He is a Scotch Highlander with a touch of Calvinism not yet sponged out of him." As an essay it is a delightful reminiscence with a little of Maurice Francis Egan in it, and a great deal of McMaster's living personality. *The Freeman's Journal* died with its editor; it could not survive him. Hence, Mr. Egan did well when he sold it to Mr. Ford of the *Irish World*.

The second essay, a study of John Rose Greene Hassard (1836-1888), by Dr. Blanche Mary Kelly, is likewise an account of a convert-scholar's contribution to Catholic journalism and literature. This authoritative study is based upon Mr. Hassard's papers and diaries, which were made available by his widow. Few men have had a nobler career in American journalism, associated with George Ripley in editorial work on the *American Encyclopedia*, with Charles A. Dana on the *Chicago Republican*, with Father Hecker in the founding of the *Catholic World*, and finally with Horace Greeley on the *New York Tribune*, succeeding the latter on his death (1872) as managing editor. As editorial writer, art and music critic, reviewer, and essayist, Mr. Hassard left his mark on that great journal. Representing the *Tribune* abroad on historic occasions, he was afforded an opportunity to meet a number of European personages, who appear intimately enough in the pages of his diary.

Together with an associate on the *Tribune*, Mr. Hassard deciphered the famous Tilden dispatches, which created such a furor in Democratic circles. It will be remembered, as Col. Watterson writes in his *Autobiography*, that it was Colonel Pelton, nephew and member of the Tilden household, who was involved, rather than the presidential candidate himself. Mr. Hassard knew American politics, but engaged in them only to support reform and pure government, and then merely as an editor. In 1866, Mr. Hassard completed his *Life of Archbishop Hughes*, which gave that prelate an honorable position as churchman and American patriot. Later, there appeared his *Life of Pius IX*, with no little vogue among protestant intellectuals, and an unusually well written little text on American history for Catholic schools.

Rev. J. D. Hannan has a short paper dealing with Prince Gallitzin's experience with quasi-spiritistic phenomena. Miss Elizabeth Moran Finigan has contributed an account of "*New York State Indians*," which will be of value to the student of

aboriginal life. Fr. Richard Tierney, S.J., has an eulogistic sermon on "Fr. Andrew White, S.J., and the Indians," largely made up of excerpts from Fr. White's *Relatio Itineris* and Fr. Hughes' *History of the Society of Jesus in North America*.

A thoroughly historical article with complete references and notes is that by the Rev. Dr. Frederick J. Zwierlein of St. Bernard's Seminary, Rochester, on the "Catholic Contribution to Liberty in the United States." Like the previous work of Fr. Zwierlein on the Know Nothing Movement, this study will prove of basic value to the student of American history.

Miss Margaret B. Downing writes of a pioneer Irish Catholic immigrant, James Gould Barry (died 1808), who, on coming to New York in 1788, was associated with the merchant princes in the shipping business and with Thomas Law and others in land speculation. Like Law, he lost a huge fortune in the District of Columbia real estate. A church builder and a staunch Catholic, he was an honored friend of Archbishop Carroll, Mother Seton, and of the New York, Maryland, and Virginia aristocratic merchants and manorial lords.

Rev. J. S. Tierney writes of another Catholic pioneer and builder, James Donatien Leray de Chaumont (1760-1840), a French immigrant who became naturalized in 1795. A huge land proprietor of western New York, he laid the foundations of Jefferson County. Attracted by his tolerance, a colony of Quakers settled on his lands, immediately being allotted a tract of land for religious and educational purposes. In 1819, he constructed St. James' Church at Carthage, which was settling with German, Irish, and French Catholics. A considerable immigration of Napoleonic veterans found homes in the region about Rosière, where a church was built in 1832. Leray was a thorough American, taught his republicanism by Benjamin Franklin, who, while American agent during the Revolution, resided in Leray's home. The elder Leray sent a cargo of powder to Boston and assisted in the equipment of Lafayette's army and Paul Jones's ships. Leray, the colonizer and land speculator, interested himself in agricultural improvements, turnpike construction, above all, in De Witt Clinton's Erie Canal. However, and like many of his contemporaries, his holdings (348,200 acres) were too great, and his fortune fell with a crash in 1825. Undaunted, he labored until his death in Paris to pay off his creditors and to interest French capital in America.

Mr. George F. O'Dwyer has an article on the subject of "Anna Glover, First Martyr to the Faith in New England," developing the thesis that witchcraft mania was due essentially to religious bigotry.

Scannell O'Neil has compiled a list of converts descended from the Mayflower passenger list. It was indeed a laborious task, yet one with results eminently worth the pains. The register of convert-descendents would have shocked the Pilgrims of 1620, if they could have presaged the future. Nevertheless to know the Boston of 1920 would have been a more fell blow to Pilgrim or to Puritan.

R. J. P.

Ethics, General and Special. By Owen A. Hill, S.J., Ph.D. New York: The Macmillan Co., 1920. Pp. xlv+414.

Man has needed a code of ethics as long as he has been man, though men have always disagreed as to what was and still continue to disagree as to what is the proper code. Hence the continual arising of new ethical sects and cults, and the consequent dissemination of their tenets in books and ephemeral literature. Spiritual energy is fast losing its hold as a factor in our age. Any thoughtful speculator upon the trend of men and things will readily concede that it is alarmingly material.

In his book Dr. Hill attempts to discuss from a scholastic viewpoint the moral rectitude of human acts, to indicate the ethical elements of mankind and to prescribe suitable remedies. The first half of the book, dealing with "General Ethics," discusses the general principles and concepts of the moral order; the second half, dealing with "Special Ethics," applies these general principles to the various relations of man, and determines what are his particular duties. General ethics, e. g., teaches that man must do good and avoid evil; special ethics demonstrates what is good or evil, and, therefore, what is to be done or avoided. A truly noble science is ethics, receiving its great importance objectively, from the glory of God, and subjectively, from our own happiness.

The book is written in a dialectical rather than a discursive style. One may object that such a method is more conducive to thinking, but that is the domain of logic. Ethics deals with the rationalization of conduct, and its principles are more easily in-

culcated and more readily consented to when their mode of presentation is characterized by an attractive and entertaining style.

"The non-Catholic student of religion in search of information with regard to Catholic ethical teaching will find nothing better in English on the subject," so reads the cover advertisement. We do not accord to this statement our unqualified assent. There are Catholic writers in English whose views offer more salutary guidance than Dr. Hill's, especially on such topics as Socialism (pp. 260-280), Authority (pp. 370-387), and Woman Suffrage (pp. 388-397).

The author reopens, pp. 351-357, the Bouquillon-Holaind controversy on education. It is evident that he approached the subject in a prejudiced frame of mind. Speaking of the right to educate, he says (p. 351), "Bouquillon gives it to the State first, to the parents last." In his pamphlet, "Education," Murphy, Baltimore, 1892, Second Edition, p. 40, Dr. Bouquillon says, "I purposed to prove, and, I take it, have proved that education belongs to individuals isolated and collected, to the family, to the State, to the Church; to these four together, to none of them exclusively." The fair-minded reader in perusing Dr. Bouquillon's treatise, the adverse answers of his critics, and his rejoinder to critics, will find that in cerebral activity he was by far their superior. The fact that his theories excited some disapprobation means little, when we reflect that censure is the tax a man must pay for being eminent.

THOMAS J. BURKE.

Religions of the Past and Present. Edited by James A. Montgomery, S.T.D. J. B. Lippincott & Co.: Philadelphia and London, 1918. Pp. 425.

This work is the joint product of eleven professors of the Faculty of the Graduate School in the University of Pennsylvania, who in the winter of 1916-1917, gave a series of lectures, fourteen in number, on the history of religions. They were afterwards elaborated and expanded for publication under the title cited above, and are of considerable value for the large amount of scholarly information they contain. To be sure, the quality of excellence is not uniform, as might be expected in such a diversity of authorship, but the book, as a whole, is attrac-

tively written, and offers the attentive reader a comprehensive survey of most of the religions treated.

But while there is much in the book to praise, there are also things that are open to criticism. Thus not all would agree with Professor Speck, in the opening chapter on Primitive Religion, when he views the widespread Indian concept of the Great Spirit as an importation coming from the early missionaries. Nor is the view which he favors of the total absence of moral sanction in primitive religions easy to reconcile with the worldwide use of oaths and ordeals, even where retribution in the life to come may be but feebly expressed.

The second lecture, by Prof. W. Max Müller, on the Egyptian Religion, is one of the least satisfactory chapters in the series. Religion is more than mythology. This the learned professor seems to have overlooked. He is so wrapped up in his mythological speculations that he has no thought for anything else. He would have done well to study the method of presentation observed by Professor Morris Jastrow in his well balanced and lucid lectures on the Religion of Babylonia and Assyria and that on Mohammedanism, forming chapters three and nine respectively.

Dr. Montgomery's lecture on the Hebrew Religion not only fails in comprehensiveness, being almost wholly devoted to the discussion of the Jahwe concept in Old Testament times, but leaves a bad taste in the mouth by its rank radicalism. One may ask whether the doctor's Christian faith is secure, if it has to rest on the acceptance of the God of the Old Law as once a poor wandering deity of the desert, whom the passing Hebrew tribe found near Mount Sinai and adopted, and who, from a tribal god in competition with the realistic tutelary deities of other tribes and peoples, came after a long process of time—not till after the Exile—to be viewed by the Hebrews as the one, only God. It is to be feared that teaching of this stamp by professed exponents of Christianity may prove a contributing cause to the lamentable falling off in number of candidates for protestant pulpits.

Scarcely more satisfactory is the sketch of early Christianity given by Dr. William R. Newbold in lecture XIII, where the attempt is made to set forth organized Catholicism of the fourth century as a compound of elements in large measure not present to the mind of Jesus, so that the Christian Church in the making

was only in small part the work of Christ. A far better production is Dr. Arthur C. Howland's lecture on Medieval Christianity. a well written, broadminded presentation from a non-Catholic standpoint. He might have added a few more touches to improve his picture, for example, emphasizing the period as the golden age of ecclesiastical art, and saying something of the heroic spirit of devotion on the part of many in behalf of those in distress.

Of the three lectures given by Dr. Franklin Edgerton, the Religion of the Veda, Buddhism, Brahmanism and Hinduism, forming chapters V, VI, and VII, all of which give evidence of scholarship of a high order, that on Buddhism is not above criticism. In the first place nothing is said of the very large and important lay element in Buddhism, of which King Asoka was a shining example, and without which the smaller, though more characteristic monastic order could not have long endured. Again the professor nods when he says on page 154: "The statement is still found in some very recent authorities that the Buddha himself died from indigestion caused by a hearty meal of roast pork, offered him by a simple peasant (a 'son of a smith'), at whose hut the aged saint stopped one evening." It would be hard to frame a sentence on Buddha's demise abounding in more inaccuracies, and it would be interesting to know the recent authorities from whom Dr. Edgerton gleaned this remarkable statement. No Indianist deserving the name of an authority would fail to know that the single daily meal of every Buddhist monk had be taken before noon, and might not be a hearty one. That Buddha himself failed in this respect is nowhere recorded in Buddhist annals. Nor is it anywhere recorded in Buddhist annals. Nor is it anywhere recorded that the aged saint in his travels stopped one evening in the hut of a smith, or that the fatal meal was one of roast pork. The *Book of the Great Decrease*, the only authoritative source of the account of Buddha's last meal, states plainly that at the invitation of Chunda, the worker in metals, Buddha with a number of the brethren went early in the morning to partake of the meal, which consisted, not of roast pork, but of dried boar's flesh together with sweet rice and cakes. (Cf. *Sacred Books of the East*, XI, p. 71). Dr. Edgerton goes on to say of the roast pork: "But the fact is that the story is based on a misunderstanding of a Pali word. The Chinese version of the story proves that it was a meal

of mushrooms, not of pork, which, according to Buddhist tradition, caused the death of the Master." It may be that the Chinese version gives the true meaning, despite the fact that it was not made till some three hundred years or more after the appearance of the Pali original. But the comment of Buddha on the inability of anyone but himself to digest the dish seems to tell rather in favor of the translation given by Rhys Davids, which, as has been pointed out, is not roast pork, but dried boar's flesh.

In the closing sentences where he expresses his belief that "in the second, third and fourth centuries, A.D., if not earlier, some Buddhist legends wandered to the west and became incorporated in Christian literature," and where in proof he points to the apocryphal gospels and the lives of the saints, one may question the appositeness of singling out the Christian story of a Barlaam and Josaphat, which though based on a Buddhist legend, did not take form till about the middle of the seventh century, having been composed first in the Pahlavi tongue of the Sassanian empire somewhere on the eastern confines bordering on Buddhist lands. Nor is his way of describing the story altogether without flaw. He says: "The story of the life of the Buddha himself is found in unmistakable form as the story of St. Josaphat; which name is itself a corruption of the Sanskrit Bodhisattva, the title of the Buddha before he became buddha (enlightened)." There are two inaccuracies in this statement. First, the name Josaphat, far from being a derivative from Bodhisattva, is the well-known Septuagint equivalent of the Hebrew name Jehosaphat. In the Greek version of the legend, it came to be substituted for the earlier, unfamiliar name, Joasaph, which, as Kuhn has pointed out in his masterly dissertation, *Barlaam und Joasaph*, 1893, was a variant of Jodasaph, the true derivative form of Bodhisattva. This is, of course, a minor inaccuracy; but the lecturer is more at fault when he calls the story of Josaphat "the story of the life of the Buddha." It is rather the story of the conversion of the young prince Gotama from his life of luxury in the palace to the hermit of a Brahman ascetic. This chapter in the legendary life of Buddha, belonging to the pre-Buddhist period of his earthly career, and told as well of the still more ancient founder of Jainism, contains nothing that is distinctively Buddhist. With modifications appropriate to each religion, the story, enriched with Indian parables setting forth the

wisdom of the ascetic life, came in the seventh century to be adopted by Christians and Mohammedans alike, doubtless at first serving as an aid to meet the strong Zoroastrian prejudice against the practice of asceticism. Jodasaph, the prince converted to the Christian faith and living in peace of mind as a Christian hermit, has nothing in common, save the name, with the Bodhisattva prince becoming a Brahman ascetic only as a preparation for his enlightenment as the Buddha. It is farfetched to view the mistaken reception of Josaphat into the martyrology as the unwitting canonization of Buddha himself.

In his lecture on the Religion of the Teutons, Mr. Amandus Johnson has so much to say on Norse mythology that only three pages are devoted to other features characteristic of this interesting form of religion.

The lecture on Zoroastrianism, by Dr. Rowland G. Kent, is illuminating, but a certain amount of repetition might have been avoided by saying in the first part of the lecture all that was known of the religious career of Zoroaster.

Dr. Walter W. Hyde has a chapter on the Religion of Greece comprising no less than seventy pages, but so interesting that the reader does not begrudge the amplitude to which the original lecture has been expanded. When on page 245 he ventures the statement, "The idea that the gods cared for men was a late conception," he is not so near the truth as when on page 250 he says, "Sacrifices and prayers were intended not so much for expiation as for asking and acknowledging blessings received from the gods. When in sickness or danger, the Greek made his vows, and, on recovery or escape, he religiously paid them."

Dr. George D. Hadzits, notwithstanding his too great readiness to see in all higher Roman deities the developed forms of low animistic numina, has a finely written chapter on the Religion of the Romans. Many will find it the most readable chapter of all.

CHARLES F. AIKEN.

The Apocalypse of St. John. By Rev. E. Sylvester Berry, Columbus, Ohio: John W. Winterich. Pp. 229.

No matter how rich a devotional literature any language may possess, there is, after all, nothing which can supersede the Written Word of God in its ability to edify the faithful. He

who studies the Scriptures with faith and with submission to the judgment of the Church will find in them a well-spring for his spiritual life. That English-speaking Catholics have not used this source of power to its fullest extent is due, perhaps, partly to a reaction against the bibliolatry of the Protestantism with which they are surrounded, and has undoubtedly been due in large measure to the lack of an adequate expository literature. Father Berry's book helps to overcome the latter difficulty at least so far as the Apocalypse is concerned.

He tells us at the outset that this "is not intended to be a complete exegesis of the Apocalypse" (p. 13) and the Scripture student sometimes feels that he would like fuller explanations than are here given, but in it the scholar has pointed out to him a method of study which will enable him to dive more deeply into the mysteries of this great Book, while the layman or the priest who is merely seeking "a better understanding of those obscure prophecies in which the Holy Ghost foretells the vicissitudes of the Church and its final triumph over all enemies," (*ibid.*) will find it.

Father Berry has abandoned the usual division of the Apocalypse into Prologue, Seven Visions, the Epilogue, and, instead, offers for our consideration a tri-partite division of the whole work. "Part I. From the Days of St. John to the Opening of the Abyss." "Part II. From the Opening of the Abyss to its Closing," and "Part III. From the Closing of the Abyss to the End of the World." This division he feels, constitutes an harmonious whole and makes the vision of St. John "correspond to three successive periods in the history of the Church and furnish a prophetic history that extends from the time of St. John to the final triumph of the Church in glory" (*ibid.*).

Thus his main thesis is that the whole work is one continuous vision—not a series of visions. The difficulty and obscurity of many passages is due to the fact that St. John "does not intend to give us a detailed prophetic history of the Church, (p. 8) but "must give in a few pages a résumé of many centuries" (*ibid.*).

It would not be possible to take up in detail the author's explanations. Their orthodoxy is attested by his own unfeigned submission "to the unerring judgment of the Church" (p. 11), by the well-known learning of the *Censor Deputatus* who read it, and by the *Imprimatur* of Bishop Hartley of Columbus.

It is a book which should be widely read and will, we hope,

lead to a more general knowledge of this wonderful portion of the Word of God which, intended as a "revelation," has too often been the means of confusion because of the lack of an interpreter. A series of short, popular commentaries such as this one, which would cover the whole range of Scripture, or the New Testament at least, would be a most valuable addition to our devotional and exegetical literature. Father Berry has put all of us in his debt by the high standard he has placed before us. We trust that he, or others equally competent, will give us more volumes on the same order.

FLOYD KEELER, A. M., S. T. B.

Etudes de Critique et de Philologie du Nouveau Testament. par E. Jacquier. Paris, Téqui, 1920.

This excellent volume represents a welcome supplement to the author's brilliant work, "Histoire des livres du Nouveau Testament" and furnishes a splendid summary of the latest critical and philological achievements in the field of New Testament Scripture. After a lucid treatment of general introductory questions, the latest literature on the Gospels, the Epistles of St. Paul, the Acts, the Catholic Epistles and Johannine writings is subjected to a careful analysis. The final chapters deal with the canon and the text of the New Testament.

The result reveals a tendency especially in Germany, England, and France, to consider the New Testament in the light of the "mystery religions" and to submit hellenistic influence on the New Testament writers. The well-considered conclusions of the author compel consent in nearly every particular. The common exaggerated view that the New Testament language is the ordinary dialect of daily conversation is modified to the correct statement: the language of the New Testament, as a whole, is the language of the writers and authors of the New Testament-times. The "Semitisms" of the New Testament are more correctly termed "vulgarisms," which form an integral part of the hellenistic idiom. But the author, on the question of St. Paul's relation to Greek literature and rhetoric, denies the "souvenir de la diatribé stoïcienne" in the writings of the Apostle and ventures the conclusion: "ces procédés sont ceux de sont argumentation" (491), he will hardly find general consent. Although one must disagree with, *e. g.*, Norden's fantas-

tic conclusions, his overwhelming material collected in his "Agnostos Theos" shows that St. Paul was well familiar with the "formulae" of the Diatribe and masterfully forced these external forms of Hellenism into the service of Christian revelation. Also in regard to the "mystery religions," it will be admitted with the author that the *doctrines* of St. Paul are not influenced by them. But here again it is most probable that external forms were at times accepted by the Apostle as desirable conveyors of the New Gospel. His results with regard to *Hebrews*: "il paraît établi" that St. Paul is not the direct author of the Epistle, will hardly be contradicted. We also are in accord with the author if he states against the "Two-sources Theory" that it is difficult to see why St. Matthew and St. Luke differ so much from St. Mark if they made use of his work.—If the "Western Text" is characterized as "un texte, du N. T. défiguré plus ou moins par l'incurie ou la fantaisie des copistes" the conclusion is undoubtedly too pronounced. Recent investigations (cf. Vogels) have shown that this "text défiguré" is rather due to the influence of *Tatian's Diatessaron* (perhaps *Diapente*).

New Testament students will feel exceedingly grateful to the author for this valuable guide through the vast and complicated field of recent N. T. studies.

H. SCHUMACHER.

The Morality of the Strike, by Donald A. McLean, M.A., S.T.L.
 Preface by John A. Ryan, D.D., New York: P. J. Kenedy & Sons. Pp. x+196.

This exceptionally meritorious volume is a clear-cut answer to the many grave question which now occupy the minds of the industrial and economic leaders not only in this country but elsewhere. It is a comprehensive and adequate treatment of the moral questions involved in the strike. The author gives us briefly the history of Labor from the earliest years to the present day, and goes beyond all other treatises on the subject: he discusses the moral issues so fundamentally involved. It is a monograph which does not enter into the larger and more doubtful economic and social issues involved in industrial disputes. To Catholics especially the book is of the greatest possible value, as it discusses the ethical point in connection with the Strike—the great weapon of modern economic warfare. The author fully realizes

that the strike is not the ideal method of securing economic justice.

There are weighty reasons for the appearance of this volume at the present time. The first is the general fact that a large proportion of employers and employees either ignore entirely or inadequately estimate the moral side of strikes. The second fact is the increasing popular conviction that strikes should be prohibited by law—a view which the recent decision of the Kansas Court brings into the foreground as bordering the important question of constitutional rights. A third reason is that Father McLean's volume discusses the subject of Strikes more thoroughly and more fundamentally than does any existing work in the English language, and evinces a greater knowledge and gives a better presentation of the pertinent economic conditions and relations than is to be found in any other English publication on the moral side of industrial disputes. The volume is divided into six chapters: I. History of the Origin and Development of the Strike Problem: II. The Morality of the Strike Intrinsically Considered: III. The Morality of the Strike in Its Relation to the End or Object Sought. IV. The Morality of the Strike in Its Relation to the Means Employed to Enforce the Demands: V. The Morality of:—I. The Sympathetic Strike; (a) Against the same Employer; (b) Against different Employers. 2. The General Strike; (a) The general sympathetic Strike; (b) Syndicalism; (c) The political Strike. Direct Action: VI. The Morality of State Action in Relation to Strike Prevention.

In addition there are an excellent Bibliography (the most extensive we have ever seen on this subject) and a copious Index. Students of industrial problems will find this work perfectly sound as regards its ethical conclusions; and we believe that it will safely endure the test of any competent analysis.

B.

The Social Mission of Charity. By William J. Kerby, Ph.D., LL.D. New York: The Macmillan Co. Pp. xviii+196.

In his preface the author tells us that "the plans of the Department of Social Action of the National Catholic Welfare Council provide for a number of volumes relating to the practical aspects of charities" (p. xi), of which this is the first. One other volume in their "Social Action Series" has appeared and others

"will be published from time to time, according as the need for them becomes manifest and competent writers can be obtained to prepare them" (p. ix). If the standard set in this one is lived up to, they will be an exceedingly valuable addition to Catholic literature.

Dr. Kerby is too well known in his own line to need either introduction or commendation, for it is safe to say that no single individual in the Catholic Church in America is so well able to discuss such problems as he. He begins his treatment with the simplest, and yet noblest, exposition of charity in existence, viz.: "The Parable of the Good Samaritan." He expounds the duties of individual towards individual, and group towards group, showing that although we may not always (indeed seldom do in modern civilization) encounter so simple a problem in relief, yet, nevertheless, the underlying principles are the same, only instead of administering immediate relief to one "wounded," "The duty is that of thinking, the problem is that of managing. The outcome is found in method and system" (p. 2).

"The Background of Poverty" (ch. II.) he finds to be "Inequality," "Competition," "Individualism" and range of "Cultural Ideals," and each of these is adequately outlined. Dr. Kerby scores our modern industrial system in many respects, but his words are not those of a mere theorist. He has a definite, tried, Christian programme to offer. Starting with the premise that "poverty is in the last analysis a spiritual problem" (p. 7), he proposes to deal with it in a spiritual manner. This can only be done adequately through the Church herself. "There are social as well as spiritual aspects of the mission of the Church. She is called upon within the limits of her power to serve every wholesome social end which contributes to the protection of justice, the insurance of social peace and the happy development of the cultural forces of life. Since the principles of the Christian life must be expressed in the terms of social relations, there is no aspect of poverty whether individual or social which may not engage her solicitude and invite the help of her resources. This participation on the part of the Church in the battle for social justice and against poverty depends in last analysis on the initiative of the individual, whether bishop, priest or layman. . . . Every child of the Church who would be true to his graces and worthy of his spiritual inheritance should feel a definite responsibility toward the modern world to do his utmost as citizen no

less than as Christian in the struggle for righteousness. . . . Any view that removes the larger social aspects of poverty from the immediate concern of the Church would lead to the surrender of her moral and spiritual leadership at a time when the world is most in need of it" (pp. 40-41).

Recognizing that "poverty is the result of social arrangement or disarrangement" (p. 42), Dr. Kerby discusses the bearings of "Justice" (ch. V.) and "Equality" (ch. VI.) on the question. This leads him to the matter of charity itself, wherein he outlines its "practical aims" (p. 89). These he enumerates as "relief," the "aim to prevent recurrence of the need," the discovery of "social conditions and arrangements that single out the weak constantly and hurl them into poverty," "the obligation to work for such social movements and conditions as will stop this process," and the "aim to spread knowledge of poverty, to sharpen the conscience of the strong, to build up public opinion, to strengthen the cultural forces and promote the legislation required to put an end to the poverty that is degrading and hopeless, and to bring relief and comfort where human wisdom cannot succeed in bringing justice and independence" (*ibid.*).

The fault of much modern social science and scientific charity is shown to lie in "the assumption that one may disassociate service of the poor from religious truth, religious motive and religious inspiration" (p. 92), which assumption, he aptly says, "strikes at the unity of life and the harmony of the revelation of Christ" (*ibid.*), for it is further pointed out "the parable of the Good Samaritan was told in answer to the lawyer's question, 'What must I do to obtain eternal life?' " (P. 93).

"Constant attention to the whole system of property" (p. 96), is necessary in dealing with poverty for "it is a baffling paradox to recognize that the system of private property prevents the weak from having property" (p. 49) so that it is necessary to apply such remedies to our present economic régime as will eliminate want so far as may be. "One of the noblest aims in relief, is to make relief unnecessary" (p. 98). Concluding that "organization, training and system are required in order that we may find our neighbor and serve him well" (p. 109), Dr. Kerby takes up the second part of his work and discusses "Principles in Relief" (ch. X). This chapter is replete with sound common-sense and must be read to be appreciated fully. To apply these

principles he believes that we must have trained social workers, men and women who are "familiar with literature, problems and methods in the field of relief" (p. 139), and to get them we must have schools. "All great social interests establish schools. Law, medicine, theology, finance, art, engineering and journalism have done so. Charity must do so" (p. 136). These will produce the necessary "Literature of Relief" (ch. XIII.) if they carry the proper spirit into organization. He notes what every Catholic worker has noted and wondered at, that the various "units of Catholic life, united as they are in faith and in ready obedience to spiritual authority, would have been so slow in developing a degree of intimacy and associated action to which so much importance is attached in modern days" (p. 165), and he finds a partial explanation in the "conflict between the old and the new" (p. 191), which "occurs everywhere in the social world" (*ibid.*). Properly to co-ordinate these two, "to distinguish between principles and institutions that are essential and stable in Catholic life on the one hand, and policies and methods subject to change as conditions demand on the other" (p. 174), is the problem which demands our keenest attention. Catholic social service is our ideal. "We must maintain the spirit and standards that have led our laity to set volunteer service to the poor high among the valuations that guide them, and we must wish to multiply the number of volunteers like the sands of the sea. . . . But side by side with these precious factors of our work, we must welcome and encourage every element that will promote the happiest union of Faith, Charity, sympathy, scholarship and power in the service of the poor. We must bring to the noblest of all social causes, the most nearly adequate preparation possible. In this way, we will do our worthy share in removing all ugliness from poverty. And if it must remain always, in some degree, it may be honorable, without penalties and without fear" (p. 194). And no one has done more in this direction than Dr. Kerby. This volume is a sort of biography of his own life's work, a record of his own hopes, and a challenge from one who has wrought to those who would work to bring our Catholic Charities, hallowed by two thousand years of practice, to the point where they can most efficiently serve the needs of the modern world.

FLOYD KEELER, A. M., S. T. B.

NOTEWORTHY ARTICLES IN CURRENT PERIODICALS

Apocalypses and the Date of Daniel. R. D. Wilson (*The Princeton Theological Review*, October).

Au pays de L'Erable. Maréchal Fayolle (*Revue des Deux Mondes*, September).

Après Quinze Ans De Separation. Vte Georges D'Avenel (*Revue des Deux Mondes*, August).

Archivo General de Indias, The. Arthur S. Aiton and Lloyd Meehan (*Hispanic American Historical Review*, August).

Apostle of the Indians, The. Laurence J. Kenny, S. J. (*America*, November 12).

An Early New York Petronius. Thomas F. Meehan (*America*, November 12).

Bishop Gore and the Anglican Modernists. John Baptist Reeves, O. P. (*Blackfriars*, November).

Browning and the Catholic Church. Anthony Praga (*Blackfriars*, October).

Baptism of Slaves in Prince Edward Island, The. William R. Riddell (*Journal of Negro History*, July).

Christian Leader, The. John Lee (*Pilgrim*, October).

Catholic Leaders in Ethnology. Arthur Preuss (*The Fortnightly Review*, October 15).

Chronique de Theologie: Quelques publications sur l'Eucharistie. A. Riedinger (*Revue Apologetique*, October).

Catholicity at Oxford. (*Fortnightly Review*, November 1).

Chinese Historical Studies During the Past Seven Years. Kenneth S. Latourette (*The American Historical Review*, July).

Chinese Historical Sources. Walter T. Swingle (*The American Historical Review*, July).

Der Drachenkampfer Ninib. A. Demiel (*Biblica*, 1921).

Doctrinal Witness of the Fourth Gospel, The. Vincent McNab, O. P. (*Blackfriars*, November).

Early Norwegian Press in America, The. Theodore C. Blegen (*Minnesota History Bulletin*, November, 1920).

Economics for Christians. Joseph Clayton (*Blackfriars*, November).

Ethics and Psychology of Forgiveness, The. William Loftus Hare (*Pilgrim*, October).

El estado actual de la ensenanza primaria en Cuba. Ramibo Guerra (*Cuba Contemporanea*, October).

Exegetische Schriften des Alexander von Hales. F. Pelster (*Biblica*, 1921).

Family Trail Through American History, The. Cyril A. Herrick (*Minnesota History Bulletin*, November, 1920).

Facts About Catholic China. The Editor (*Catholic Missions*, November).

Failure of the Russian Church, The. A Palmieri, O. S. A., D.D., Ph.D. (*Catholic World*, November).

German Historians and Macedonian Imperialism. John R. Knipping (*American Historical Review*, July).

Historic Spots in Wisconsin. W. A. Titus (*Wisconsin Magazine of History*, September).

Historical Position of St. Thomas Aquinas. (*Open Court*, August).

Inspiration of Holy Scripture, The. Cuthbert Lattey, S. J. (*Catholic World*, October).

I divorzi fra Italiani naturalizzati all'estero. (*Diritto e Politica*, October).

In the Stranger's Gallery at College Green. Michael Macdonagh (*Irish Monthly*).

Italy and the Vatican. F. Ruffini (*Living Age*, November 5).

Ignored Problems of Higher Catholic Education. By Ex-Magister (*Fortnightly Review*, November 1).

L'explication realiste des cérémonies de la sainte Messe. E. de Moreau (*Nouvelle Revue Théologique*, October).

Letters of Francis Patrick Kenrick to the Family of George Bernard Allen, 1849 to 1863. (*Records of the American Catholic Historical Society of Philadelphia*, June).

La cittadinanza italiana e l'emigrazione. Prof. Vittorio Scialoja (*Diritto e Politica*, October).

La Dantologia giuridica. Prof. Salvatore Pagliaro Bordone (*Diritto e Politica*, October).

L'enseignement social et économique de S. Thomas d'Aquin. Mgr. L. A. Paquet (*Le Canada Français*, October).

Le Démembrement de la Pologne. M. Tamisier (*Le Canada Français*, October).

Lourdes and Art. Henry E. G. Rope (*Blackfriars*, November).

Les Acadiens du Diocèse d'Antigonish. J. Raiche (*Le Canada Français*, October).

Le droit familial. Abbé Joseph Ferland (*Le Canada Français*, October).

Le Drame Irlandais. L. Paul-Dubois (*Revue des Deux Mondes*, September).

L'Etat Actuel Des Esprits Aux Etats-Unis. N. Murray Butler (*Revue des Deux Mondes*, August).

Law of Marriage in Upper Canada, The. William R. Riddell (*Canadian Historical Review*, September).

Le Pape Infallible. Mgr. L. A. Paquet (*Le Canada Français*, November).

Last Crusade, The. A. I. du P. Coleman (*The Catholic World*, November).

Moral Obligation of Civil Law, The. John A. Ryan, D.D. (*The Catholic World*, October).

Marxian Socialism. W. M. Clow (*The Princeton Theological Review*, October).

Modernism in China. W. H. Griffith Thomas (*The Princeton Theological Review*, October).

My Visit to Siberia. Right Rev. J. de Guébriant, P. F. M. (*Catholic Missions*, November).

Methodism in Southwestern Indiana (concluded). John E. Iglehart (*Indiana Magazine of History*, June).

Movies as Dope, The. Elizabeth Robins Pennell (*North American Review*, November).

Nuns in the Catholic Mission Field. Dom Maternus Spitz, O. S. B. (*Catholic Missions*, November).

Newman, John Henry. Sir Robert A. Falconer (*Constructive Quarterly*, September).

Our Lord Jesus Christ's Knowledge of His Divinity. Vincent McNabb, O. P. (*Blackfriars*, October).

Opening of the Old Irish Parliament, The. Michael MacDonagh (*Irish Ecclesiastical Review*, August).

Old Spanish Trail, The. Joseph J. Hill (*Hispanic American Historical Review*, August).

Problems of Miracles, The. Can it be Solved? W. H. Bass (*Pilgrim*, October).

Papal Curiosity in New York, A. James J. Walsh, M.D., Ph. D. (*Catholic World*, November).

Point de vue sur l'Apologétique scientifique (suite). P. M. Perier (*Revue Apologétique*, October).

Prophet in Italy, A. Charles Phillips, M.A. (*The Catholic World*, November).

Questions sur une ancienne Consultation. P. Castillon (*Nouvelle Revue Théologique*, October).

Reflexions sur l'instruction religieuse dans les collèges catholiques. Mgr. F. Lavalley (*Revue Apologétique*, October).

Religions of Israel in the Light of the Religions of the Ancient East, The. Max Loehr (*Bibliotheca Sacra*, July-October).

Religion and Philosophy in Ancient India. Hardin T. McClelland (*Open Court*, August).

Religious Aspects of the Mexican Constitution of 1917. Andrew N. Cleven (*Open Court*, August).

Real Discoverers of America, The. (*The Fortnightly Review*, November).

Socialism, Catholicism and Capitalism. David Goldstein (*America*).

Shane Leslie's "Manning." Henry A. Lappin, Litt.D. (*Catholic World*, October).

Social Organization of Italian Catholics, J. P. Conry (*Catholic World*, October).

Spiritual Ideals in Education and Society. E. M. Caillard (*Pilgrim*, October).

Sully Prudhomme (A propos d'une thèse de doctorat). A. Dechene (*Revue Apologétique*, October).

Studies in Irish Monetary History, III. Patrick Nolan, O. S. B. (*Irish Ecclesiastical Review*, August).

Some Factors in Early Hebrew History, II. Harold M. Wiener (*Bibliotheca Sacra*, July-October).

Some Features of the Religion of Israel. Loring W. Batten (*Constructive Quarterly*, September).

Some Social Aspects of the Mexican Constitution of 1917. Andrew N. Cleven (*Hispanic American Historical Review*, August).

Serbia's Westminster. Hamilton Fish Armstrong (*North American Review*, November).

Study in Exegesis, A. By M. (*The Fortnightly Review*, November).

The Third Order of St. Francis Today. Michael Williams. (*Catholic World*, October).

What is Right With the World? Luke Walker, O. P. (*Blackfriars*, October).

Wisconsin's First Literary Magazine. M. M. Quaife (*The Wisconsin Magazine of History*, September).

World's Hero, The, Foch. Henri du Passage (*America*, November 12).

Wells, Mr., and the New History. Carl Becker (*American Historical Review*, July).

NOTES AND COMMENT

A Noteworthy Centenary.—Gonzaga College, Washington, D. C., the oldest Jesuit college in the country but one, Georgetown, has just celebrated its centenary. Its alumni came from all parts of the country to join in the exercises, which lasted five days. The college has a notable history. Its first president was the distinguished Father Kohlmann, S.J., sometime administrator of the diocese of New York, and later professor of theology in the Gregorian University, Rome, where the late Pope Leo XIII was one of his pupils. In the early days Gonzaga numbered among its pupils boys of the most prominent families of the country. Some of these, for instance "Fighting Bob" Evans, whose book contains whimsical reference to the college, afterwards attained great fame. In 1849 President Zachary Taylor was present at the commencement exercises, a gracious act on his part, for in those days these functions were even more terrible than now. In 1851, for example, the semi-annual exhibition began at 9 a. m. and ended late in the afternoon, because "there were sixty-four speakers on the program." What then must a commencement have been?

The centennial celebration bore ample testimony to the value of classical training which is slowly passing into oblivion. There was a Latin ode worthy of an old Roman of literary ability, and a Greek ode of no less power. Degrees were conferred on distinguished men of many professions; on a Senator of the United States; on an admiral; on judges, lawyers, doctors, priests, all worthy men. *Prosit, Gonzaga.*

Catholic Tributes to the Unknown Soldier.—The National Catholic Welfare Council took a prominent part on Armistice Day in honoring the unknown soldier and rendered homage to the valorous knight whose "immortal spirit lives on to vivify all American youth and draw it ever upward to his own high level of love and sacrifice." Delegates from the Council placed a wreath upon the bier of him who received a nation's tribute, and on it was the inscription:

"NAMELESS—yet glorified in thee
Are those who chose the noblest part.
LIFELESS—thy death will ever be
Hope's angel to a nation's heart."

The delegation from the Council was headed by the Right Rev. Thomas J. Shahan, Rector of the Catholic University, who pronounced the following impressive panegyric:

Before this symbol of American patriotism our nation bows in homage, deeply grateful for what it represents, exalted love of country and the firm will to sacrifice all things in its defense, even life itself. This dumb clay is eloquent of our supreme American effort to end the intolerable conditions which but yesterday threatened our national welfare, and, indeed, all civilization.

The resources of a continent are bounded within this narrow tene-ment, all its man-power, all its courage and resolution, all its self-consecration to the noblest ideals. Living, this man was one of millions; dead, he is the stern symbol of the great and generous nation which threw its sword into the wavering balance of war, and saved the world from an iron despotism. His mortal remains are withering to dust, but his immortal spirit lives on to vivify all American youth and draw it ever upward to his own high level of love and sacrifice. We reverently unite ourselves to the universal welcome which greets this valorous Knight on his return from overseas, and we join our voices to the chorus of praise and gratitude which this day resounds from ocean to ocean.

Standing about this unique bier, the most perfect entombment that any warrior has yet received, we pledge ourselves to live for the great cause in whose service he was not unwilling to die. We shall devote ourselves without reserve to the ideal of universal peace. And to that end we shall labor to create those conditions in which alone the peace of nations can hope for security and permanence. Let us banish forever from our own American soil all greed, injustice and oppression, and so doing we shall be justified in advocating a similar will among all nations. Let us deal openly and frankly with all mankind, in truth and justice, whatever be the occasion, domestic or foreign. Let us banish incessantly from our public life hatred and jealousy, suspicion and calumny.

By a sustained example of probity and good-will in the large concerns and solitudes of humanity, let us encourage the growth of that new era of peaceful human development to which the Constitution of the United States gave birth and opportunity, and of whose moral beauty and promise the whole world hailed an apostle in the person of George Washington.

So shall this poor shell of earth be glorified as an instrument of Divine Providence to promote that universal brotherhood of which the Gospel of Jesus Christ alone offers the formula, the power and the model.

Father Zephyrin Engelhart, O.F.M.—Rev. William Hughes, of Los Angeles, California, has a very interesting sketch of the great Franciscan historian in the October number of the *Indian Sentinel*. Says Father Hughes:

I found Father Engelhart in the attic room which serves him for a study, surrounded by priceless Spanish documents of early California history. Besides volumes of notes taken from such sources as the archives of the United States General Land Office, which sources have since perished in the San Francisco fire, he has two thousand original letters, reports and orders written by missionaries, governors and viceroys of old Spain, Mexico and California. There I saw the signature of one of the finest Catholic laymen of those times, Josef Galvez, who gave the command, "Forward!" to the heroic expedition which set out from Lower California in 1769 for the then unknown land of our own California. Galvez, with his own hands, packed a box of church goods and boasted playfully that he did a better job of it, as he did it quicker, than did Father Serra himself. There, too, among the priceless papers in Father Zephyrin's room, were many with the signature of the first Father president, Junipero Serra. To live with these personal things of Father Serra and his companions, and to live over again in them his own experiences as an Indian missionary, enables our historian to write as few can write of early California. . . .

It is his experience as an Indian missionary which gives him a sort of second sight in studying the old mission documents and claims for himself a place in the annals of later day missions.

Father Zephyrin began his Indian missionary career of over twenty years among the Menominees at Keshena, Wisconsin, where he erected a boarding school and where he labored for seven years. From Wisconsin he was sent by his superiors to Northern California, where he devoted himself for two years to the Digger Indians at the Franciscan mission of Ukiah. Four years later, after an assignment to other work, he returned to Indian missions, being sent to Michigan, where from 1894 he worked at Harbor Springs for six years. With pardonable pride, which he never suspected would get into print, he informed me that he built a church at Cross Village, Michigan. . . .

Father Engelhart returned to California in 1900, where he was again drawn into the stream of actual mission work for a year at the Banning School. But he was destined by his superiors for another work, that of writing history. . . . While Father Engelhart was still making history as a missionary among the Indians in Michigan he was also writing a History of the Franciscans in California, and another of the Franciscans in Arizona. The former he published in 1897, the latter in 1899. The California series is already in book form, and the Arizona series, including the New Mexico sketches, is now running in the *Franciscan Herald*. . . . Having finished the broad outlines of the History of Lower, or Mexican California in the first volume, and the history of our own American Cali-

fornia in the three succeeding volumes of the general history, he is now engaged on the particular history. That is, he is taking the Missions one by one, from the Harbor of the Sun at San Diego, along the far-flung line of twenty-one Missions to San Francisco Solano, in the Valley of the Moon at Sonoma. The history of San Diego, the parent Mission, was published last year. That of San Luis Rey is now in press. Others which are now ready for the printer are San Juan Capistrano, San Gabriel, including the then pueblo, or village, of Los Angeles, San Fernando, San Buenaventura, and Santa Barbara. I found Father Engelhardt actually at work upon the history of Santa Inez. This work will ever be a monument to Franciscan missionary zeal and historical scholarship.

Father Engelhart has long been one of the most distinguished contributors to the CATHOLIC HISTORICAL REVIEW, and his articles constitute a veritable thesaurus of historical lore regarding the California Missions. Recently we received a copy of his work, *The San Diego Mission*, which will be reviewed in our next issue. We hope that this profound scholar will be spared for many years to continue the noble work which he has in hand.

Course of Catholic Theology in London University.—London University seems to be emulating the example of Harvard, where recently a chair of Scholastic Philosophy was established. The English University will inaugurate presently a course of lectures on the *Summa Theologica* of St. Thomas.

The syllabus of the course, which is published by the University, announces that there will be twenty-five lectures in all. The course will be given by Dr. Vincent McNabb of the Dominican Order and a former English Provincial.

There will, therefore, be no sectarian trickery about these lectures, nor will St. Thomas run the risk of being made to state propositions that never entered into his head. The University authorities appear to be quite generous in their recommendations about these lectures.

Students taking the course are required to provide themselves either with the Latin version of the *Summa*, or else to get from a certain Catholic publisher in London, an English version that has been prepared by the Dominican Fathers of the English Province.

The scope of the reading which the University recommends to students taking this course is just the right thing. The student is advised to read up "The Decrees of the Vatican Council," "The Catechism of the Council of Trent," the "Summa Contra Gentiles" and Billuart's "Summa Theologica" as well as Newman's "Grammar of Assent."

Aid for German Catholic Students.—Catholic students in Germany have been suffering greatly since the war, and many of them, in order to raise funds for their academic expenses have been working in factories and coal mines in Germany and during vacation have sought employment in Holland and elsewhere. A concerted effort is now being made to aid these students. The monasteries in the university towns and charitable organizations have provided for them a *mensa academica*, or common table. Recently in Cologne a new social institution for poor students was

founded. This organization, known as the *Caritas fuer Akademiker*, will co-operate with the *Caritas Verband* and the *Albertus Magnus Verein* for the benefit of male students, and with the *Hildegardis Verein* for the assistance of women students.

Two Important German Publications.—Two widely known German publications, the *Stimmen der Zeit* (formerly *Stimmen aus Maria-Laach*), and *Die Katholischen Missionen* have rounded out their fiftieth year. The Holy Father in addressing the editor of the former, Father Henry Sierp, S. J., and his associates says: "Your publication not merely signalizes itself by the purity of its doctrine, and the timely variety and abundance of its topics, in which it excels as a model, but has also constantly manifested as its characteristic trait an invincible loyalty and devotedness to the Holy See." The famous German monthly deservedly holds a foremost place in the world of letters for its profound scholarship, vigor of thought, critical acumen, and the daring and ability with which it has grappled with all the great problems of the day. Pope Pius IX, as the present Pontiff recalls, gave the initiative for its publication as a monthly periodical, trusting to find in it a messenger of truth and a strong defense of the rights and teachings of the Church. That these hopes, entertained by Pope Pius IX, have in fact been fully realized, is the worthy tribute of praise now accorded by his Successor upon the Chair of the Fisherman. "Through this entire time," adds Pope Benedict XV, "there has scarcely been a single topic of importance in sacred or secular literature which you have not treated with true insight and wisdom."

In its own special field, *Die Katholischen Missionen* has long been famed for its valuable data regarding the many tribes and races to which the Gospel of Christ has been preached for the last half century, and its successive volumes are a treasure-house for ethnologists and geographers.

Catholic Lecture Guild.—The Catholic Lecture Guild, with headquarters at 7 East 42nd Street, New York City, announces an especially interesting series of lectures by well-known lecturers during the winter season. The announcement of the Guild comes in a very compact little volume of twenty-four pages that may be easily slipped into an ordinary envelope. Among the Europeans announced are Miss Annie Christich and Mr. Cathal O'Byrne. Miss Christich, who has an Irish mother, is a very interesting speaker and writer who did remarkable work in her native Serbia during the war. Mr. O'Byrne, author of *The Lane of the Thrushes* and *The Grey Fost of the Wind*, comes to sing as well as talk of the folksongs of Ireland. His recitals are said to be "artistically complete." Other lecturers are Miss Katharine Brégy, Miss Eleanor Rogers Cox, Miss Mary Helen Hynes, Mrs. Joyce (Aline) Kilner, Miss Elizabeth Kite, and Miss Agnes Clune Quinlan. In addition there are Padraic Colum, T. A. Daly, George Herman Derry, Hon. Maurice Francis Egan, Le Roy Jeffers, Denis A. McCarthy, Joseph V. McKee, Leo McLoughlin, Frederick Paulding, Charles Gouverner Paulding, T. O'Connor Sloane, Dr. John Ryan, and Dr. Peter Guilday, of the Catholic University, and Sir Bertram Windle. The subjects run the entire gamut of art, science, and literature.

Restoration of the California Missions.—Redfern Mason in a communication to the *Catholic News Service* says that public sentiment is being aroused in California to a sense of the historic value of the Missions and states that Californians are at last awakening to the fact that the civilization and the prosperity of the state are largely the result of the Franciscan *padres* whom Father Junipero Serra led into the wilderness a century and a half ago.

The Mission of Carmelo witnessed the laying of the foundation stone on Sunday, October 2, of the house which is, as far as possible, to be a re-creation of the dwelling in which the great presidente of the missions, Fra Junipero Serra of the Friars Minor, lived and died.

It was a wonderful occasion, full of sentiment to onlookers who are not of the faith, full of hope for the children of the Church. Father Raymond Mestres, parish priest of Monterey, in whose care is the mission of Carmelo, had gone up into the mountains and brought back with him a handful of descendants of the original Indians of Carmel. They were Manuel Onesimos, his wife and their children, and Father Mestres celebrated the death day of Father Serra in a way that would have been dear to the pioneer's apostolic heart, by baptizing three of the young redskins.

What lent a note of poetic fitness to the occasion was the fact that the Indian Onesimos is a direct descendant of the first Indian to receive baptism at the hands of Fra Junipero.

The day's festivities began with Mass, which Father Mestres celebrated clad in the chasuble, stole and maniple of the great missionary. The music was Gregorian. In old days the Indians themselves sang the chant and, as recently as fifty years ago, Robert Louis Stevenson heard the poor remnant of the neophytes sing the authentic music of the Church as they had been taught it by the friars.

The tradition has died out. But Father Mestres is so arranging the life of the restored mission that it will be possible to do the work over again. There are some forty or fifty descendants of the Carmel Indians. They work as farm laborers on the ranches in the nearby mountains, and it is the good priest's project to bring them back and give them a home and land to cultivate in the neighborhood of the mission.

Already the priest's house has been built and now work will be begun on the buildings which occupy the place of Padre Serra's home. Here will be gathered together the presidente's belongings. Father Mestres has his crucifix, and the little statue of the Madonna which stood in his cell, and the skull, made of a composition, on which he used to meditate. The padre's library will be brought—works by Spanish theologians, the writings of St. Teresa, books on canon law.

And, in a sense, the building will be an industrial and agricultural museum. Father Serra was as practical as he was devout. He taught the Indians to hew wood and stone; he brought artisans from Mexico and from them the neophytes learned to work in metal. If the valleys of California to-day are rich with cattle, it is due to Father Serra. The vine and the olive were of his bringing; he made the country glad with the flowers of Spain.

This deep obligation of California to the *padres* was emphasized by

Father Mestres and the other speakers of the day. If the Saxon discovered gold, the Spaniard enriched the State with the far richer gold—richer even in a literal and economic sense, of agriculture and cattle raising. He did more: he brought a font of type from Mexico and printed books. The padres encouraged the Indians to devote to the service of God their primitive but expressive art and, to this day, some of the missions bear traces of the simple ornamentation beloved of the redskins.

Carmel to-day is a growing little city, with a nucleus of writers, painters and scholars. Some of their number helped in the pageant which was part of the day's rejoicings. José Mora, the Spanish sculptor, was the leading spirit and, under his direction, Carmel saw once more Franciscan friars, grey-gowned and sandalled; Indians in beads and blankets; mounted soldiers, leather-coated, with lance and spear, and caballeros, with gay mantles and wide-plumed hats.

Father Mestres has the partially worked-out script of a *Fra Junipero* play and he has called to his aid Martin Merle, the Columbian knight who did such fine services with the First Pursuit group in France. Merle is the author of the *Passion Play*, which is to be given at next year's centenary of the mission of Santa Clara. He is to take the Carmel play and give it form and beauty. Then it may be what Carmel has so long looked for in vain—a play which will do for the "Santa Croce of California" what the *Passion Play* has done for Oberammergau.

The great presidente sleeps in the mission at the gospel side of the altar, with his faithful priests near him and on the tomb lies a cross of live-oak which was placed there by one of the neophytes over a century ago. When ruin and desolation came, the Indians took the cross away and kept it as a priceless heirloom. Now that they find the spirit of the old padres is still living, they have brought it back.

And José Mora is working, in a studio near the mission, on a sarcophagus which will crown the tomb of "the father of the Church of California." The figure of Father Serra, recumbent in death, the hands clasped in prayer, has already taken form. Kneeling about the tomb will be the figures of Fathers Lasuen, Lopez and Crespi "Il Beato."

Slowly the work of restoring the mission is being accomplished. Difficulties are being overcome; funds are increasing, for Californians are recognizing more and more clearly that the missions are the glory of the Golden State.

Fortunately for historic accuracy, the voyager Vancouver, who visited Carmel when it was in its prime, left a sketch of the church and quadrangle, and it will be possible to locate the buildings in the places they originally occupied and give them something of their ancient semblance.

Their ancient usefulness is gone, for the Indians are almost extinct; but the Church is a living organism and Carmel Mission has people of our own blood to care for. Something of the virtue of Old Spain remains and, if the dust of the Spanish governors sleeps beneath the pavement, their blood pulsates and their spirit still lives in their descendants.

Indians and Spaniards, Mexicans, Portuguese and Americans of every European origin watched the laying of the foundation stone, listened to the Mass, watched the pageant, and joined in the barbecue, one in their

love for Father Serra and the moral grandeur for which he stood, one too in love and hope for the California that is to be.

The restoration of the missions has the endorsement of the Metropolitan of San Francisco and the approval and hearty co-operation of the Rt. Rev. John J. Cantwell of Los Angeles. Yet says Rev. David P. McAstocker, S. J., in the *Indian Sentinel*, it must not be forgotten that the movement—though a good one in itself—has taken on a civic rather than a religious aspect. California, in a large extent, caters to the tourist; and business interests out here see in the restoration of the missions an added attraction for the sightseer. Not that I am finding fault with this secular aspect—far from it. It is a legitimate exploitation. Why should not California capitalize her assets? And that indefinable aroma of old Spain that hovers about the missions is of a certainty an asset, and a great one, too. It takes us back to another age—a golden age of peace, prosperity and concord, when “knighthood was in flower,” when the laws of God were more universally respected and the native knew that his highest ideals were realized in submitting himself to lawful authority. The missions speak of Halcyon days in Arcady before the white man came and invaded the hallowed spot and scattered the native broadcast over the land.

But what I do wish to emphasize is that in advocating the restoration of the missions most people—and among these a considerable number of Catholics—seem to see nothing else but the secular or material side of the affair. I say it is in vain to restore the old missions—to strive to resuscitate the body without a soul to actuate it.

The soul of the old missions is the ideal that was behind the men who built them—the motor power of their actions. We often say that hell is paved with good intentions, but it might be better said that the road to civilization—to solid, true civilization—is paved with the bones of those who died that others might live. Christianity is not a bloody religion, but it is one through which trails the crimson thread of blood. Its Leader, though called a King, was withal a suffering King—His crown was a crown of thorns and His throne was the hard, rough wood of the Cross. But let us always remember that blood is life and cure and strength. Its hot fountain is at the center of life. It ever carries its message of healing by the way of vein and artery. It brings man to his feet, alive, strong, a creature of power and might.

It was the self-denial, the sweat and the blood of the old Franciscan Fathers that in former years brought the mission Indians back from paganism. This was their sole ideal—the sole motive for erecting the missions—to minister to the souls of the Indians of California.

And we, who desire to see the old missions restored, must ever keep this object in view. The missions are not ends in themselves, but means towards an end—towards helping spiritually the mission Indians. The Indian problem is more complicated in California than in other States. On other reservations the Indians are more isolated—they do not mix as much with the whites as here. Good roads, mild weather, the number of small towns bordering on the reservations—all these tend to take the mission Indian away from the land allotted them by the Government;

and, as a result, many of them are flocking to the cities. Obviously, since the Indian, as a general rule, is not forward but rather retiring and sensitive in disposition, and hesitates to present himself to a priest with whom he is not well acquainted, it is the duty of the Catholic layman to interest himself in his behalf and introduce the young Indian to his pastor. In like manner, Catholic women should do all in their power to assist and encourage the Indian girl who comes to the city to engage in domestic work. Otherwise the ideal the Franciscan padres had will not be fully realized, and this simply and solely because of lack of co-operation on the part of the laity.

Nor can Catholics urge as an excuse that such work is not their duty—that it is above their station. Because we have no great intellectual gifts, it does not follow that we can be of no use whatever. A few words of encouragement, a timely warning, a brotherly interest in the Indian—these will be his inspiration when days are dark and mists are heavy—these will go far towards restoring the soul of the old California missions.

A nameless man, amid the crowd
That thronged the daily mart,
Let fall a word of hope and love
Unstudied from the heart.

A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust; ..
It saved a soul from death. ..

The Catholic Truth Society of Canada.—Catholics in the Dominion of Canada have made the Catholic Truth Society a very living organization in their midst, if one may judge from the report of its last meeting in Montreal. Archbishop McNeil, of Toronto, who is also spiritual director of the Society, caused a mild sensation when he denounced the Canadian C. T. S. as being "parasitic" as far as the production of pamphlets was concerned, and said the chief producing countries were England, Ireland, the United States, and Australia, while Canada was last on the list depending on the former countries for literature to supply her C. T. S. book-racks. Greater activity and ambition were required in this respect, and there was no doubt whatever that Canada had the writers capable of producing this kind of work. The Archbishop appealed especially to the laity to use their gifts to this purpose, and pointed out that in England the laity were as active as the clergy in writing for the C. T. S. His own opinion was that small, bound volumes would prove a greater attraction to non-Catholics than mere pamphlets, and he suggested that the Canadian C. T. S. should distinguish itself by producing such books of from 150 to 200 pages. This could be facilitated by establishing something on the model of the Bampton Lectures in England; lectures to be delivered under the auspices of the C. T. S., and the fees payable only after the lecture had been published in book form.

It is typical of this convention that every one of the papers read ended up with a practical suggestion for the furtherance of the Catholic faith

in Canada. Thus a comprehensive address on Vocations, by the Rev. J. J. O'Gorman, O. B. E., pointed out that there was both the need and the possibility of inaugurating a vocational crusade to supply the great dearth of priests in Canada.

The Rev. George O'Toole urged the necessity of a Catholic daily press, for he considered that the secular press in Canada, as all the world over, even where it was not deliberately anti-Catholic, was, by the very fact of leaving Christ out of consideration, a mighty instrument against the Church. His characterization of the daily newspaper as "immoral and corrupt" for this reason drew forth an objection from Mgr. Couturier, M. C., O. B. E., the well-known English Dominican, who was only recently made Bishop of Alexandria, Ontario. His lordship contended that the English secular press could not in justice be termed either immoral or corrupt when it was merely non-Catholic, and for his part he was in the habit of reading the London newspapers regularly. He agreed, however, that a Catholic daily press would be a real advantage if it could be established.

The most striking address of the convention was given by the Redemptorist, Father George Daly, whose name is known throughout the length and breadth of Canada as preacher, writer, and missionary. "The C. T. S. is for many," he said, "the only means of fulfilling the precept to go and teach all nations. The conquest and mastery of the modern mind are made and held by propaganda. The repeated dissemination of ideas by the newspaper, telephone, cable, and wireless has so transformed our tactics in intellectual warfare that he who will not avail himself of propaganda is doomed to failure. We are living in a period of fluid days when spiritual values are being revalued. The mind of man is seething, and we have to come forward as Catholics and prove that each one of us is indeed his brother's keeper. And in order that our work may bear fruit in this country we must Canadianize the C. T. S." Father Daly indicated the manner in which this could be achieved.

Educational Difficulties in Alsace and Lorraine.—The London *Tablet*, discussing the educational difficulties confronting the people of the "restored" provinces, says:

Whilst the people of Alsace and Lorraine are glad to have been restored to French citizenship, they wish to be French in their own way, and the problem is how to adapt French law without offending their preferences or injuring their interests. In the matter of religion this problem is of the utmost delicacy and not a little complicated, owing, as we have already more than once pointed out, to the different relations between Church and State which exist in the redeemed provinces. The situation is set forth with admirable clearness in an article in the *Times French Number* by the Abbé Wetterlé, who before the war represented his province in the Reichstag, and now sits in the Chamber of Deputies for the Upper Rhine. He writes: "The Alsatians and the Lorrainers are living under the régime of the *Concordat* of 1801, which was abolished in France in 1905. The population is very religious. It does not want to have

anything to do with the Separation Law. As relations stand between the French Republic and the Vatican, this question can only be settled by a common agreement between the two Powers. France does not regard it as urgent. No doubt, the threat of a change of regime alarms the Catholics and believing Protestants of the country, but it is still far off, and one may rest assured that the solution of the conflict, if conflict there is to be, will be in conformity with the desires of those interested."

But besides the relations between Church and State there is the question of the schools to be settled, and this, says the Abbé Wetterlé, is more serious. Whilst in France the public schools are secular, and in order to give their children a Catholic education Catholics have had to create and maintain their own denominational schools, in Alsace and Lorraine the public schools are denominational, and give the people all necessary guarantees on religious instruction. Naturally the politicians and sectarians who have forced the secular school on France and maintain it for the purpose of "extinguishing the light of heaven in the hearts of the people," are anxious to extend the system to Alsace and Lorraine. But if the *écoles laïques* were there introduced according to French law, "Catholics and orthodox Protestants," says the Abbé, "would be deprived of all means of defence, and their position would be worse than that of their co-religionists in the interior. Hence the energetic protests which all believers have raised against the introduction of a legislation which would seriously run counter to their convictions. Up to the present moment the French authorities have respected the denominational character of the primary education. Complaints, however, have been made with regard to the choice of certain teachers from other provinces, who, in violation of the local law, have attempted to exercise an unfortunate influence on the minds of their pupils. So far as can be seen, it will be difficult to change the existing situation, to which the population is very much attached. Let us hope that the sectarianism of French Radicals will spare the Alsatians and Lorrainers a trial which would be particularly painful to them." It may be added that complaints are not confined to the sort of teachers intruded into some of the schools; there is also a good deal of indignation in certain quarters as to the sort of school books which are being introduced—school books which either ignore religion altogether, or misrepresent and even attack it.

Anti-Clericalism in France.—Evidently the old anti-clerical forces in France are girding themselves for another active anti-Catholic campaign in France. This is particularly evident in the attitude of the powerful minority who still exercise great influence from their entrenched positions in the administration. Until there is a general clearance of some of the old officials through retirement or dismissal, Catholics in France must fight against determined passive resistance to the reforms introduced since the war.

A remarkable case of this organized campaign of sabotage against the Catholic schools is reported this week from Morocco. A new decree has just been passed and published in the Official Bulletin of Morocco for September 20 which definitely prohibits either the foundation or the maintenance in Morocco of any unofficial educational establishment whatever, whether for secondary, technical, or higher instruction. The only exceptions to this rule which will be tolerated are schools conducted for boarders or for external students under strict supervision, who are there solely to receive religious instruction. Even these religious establishments may not henceforward be freely set up; penalties of imprisonment are decreed for those who inaugurate any such school without express authorization from the Grand Vizier. As M. Jean Lerolle remarks in the *Libre Parole*, "this is nothing less than the definite realization in Morocco of the most drastic schemes ever proposed by the Ministry of Emile Combes. We await an explanation," he continues, "of why it is that henceforward if a Frenchman goes to Morocco, he should be deprived of his right to give to his children whatever education and instruction he thinks fit."

Mons. Jean Guiraud, the well-known champion of liberty for the Catholic schools, has been calling attention in the *Croix* to another phase of this campaign of interference. Here also the Prefect of the Department of the Pas de Calais is at fault, but in this case he adopts more insidious methods of sabotage. He has generously agreed to allow the provision to the Catholic schools of the school books to which they are entitled. But an analysis of the list of books which are thus provided shows that it is intended to introduce by this method into the schools the standard textbooks of such notorious anti-clerical writers as Professor Aulard.

Apart from such direct, or more or less direct, methods of interference, however, there are still more subtle ways of eliminating all religious instruction of any kind from the textbooks. Not long ago M. Bérard, the Minister of Education, declared solemnly in the *Chambre des Députés* that the lay schools would not fail to show the utmost respect for religious belief. His statement was challenged by a protest from the Catholic députés to the effect that the greater number of the textbooks used in the State schools had been carefully expurgated so as to leave no trace of any mention either of the deity, or of a future life, or even of that "natural religion" which Jules Ferry himself had said that the public schools must always inculcate in the minds of the children. They drew M. Bérard's attention to a ludicrous instance of how far this determination to eliminate all religious teaching will go. One of the editions of La Fontaine's Fables which is much used in the schools, for instance, quotes the lines:

Petit poisson deviendra grand
Pourvu que Dieu lui prête vie

as

Peuvre que l'on lui prête vie.

Such instances of ridiculous bowdlerism could be quoted indefinitely. They would be merely ludicrous if the cumulative effect of this persistent suppression of all mention of religious matters did not succeed in its object of creating complete ignorance of the simplest matters, which

would naturally recur again and again in ordinary elementary teaching. A certain well-known grammar, for instance, compiled by an ex-inspector of primary schools in the department of the Seine abounds in such carefully selected passages as that in which the author explains the use of the word *prior* (to pray) by referring to the "prayer of a horse," instead of attempting to explain its natural meaning. An instructive series of parallels has lately been compiled by a student of these perversions to show the alterations which have been made in the later editions of another elementary grammar which is widely used in the schools. It is worth while quoting some of the shorter of these passages, which it is unfortunately impossible to translate without losing the point of the comparison:—

EDITION 1900.

P. 9.: Dieu veut que l'homme irrité diffère sa vengeance jusqu'à ce que sa colère soit passée.

P. 18: Tu réciteras des *Pater* et des *Ave*.

P. 22: Encore un hymne, ô ma lyre.

Un hymne pour le Seigneur.

P. 52: Le bon Pasteur donne sa vie pour ses brebis.

P. 71: Dieu qui a créé le monde.

P. 80: Les navigateurs, près de périr se souviennent de Dieu à qui ils adressent de ferventes prières.

P. 98: Louant Dieu.

P. 112: Le peuple juif était aimé de Dieu.

P. 138: Il est un Dieu.

P. 139: C'est Dieu qui fit le monde.

EDITION 1911.

Les savants pensent que les hommes se servirent d'instruments en cuivre pur avant que le bronze fût découvert.

Voici des *in-folio*, des *in-quarto*, des *in-octavo*.

Encore un hymne, ô ma lyre.

Un hymne pour le vainqueur.

Un père de famille doit bien élever ses enfants.

La rivière qui coule dans la vallée.

Les élèves doivent être reconnaissants envers leurs professeurs de qui ils tiennent tout leur savoir.

Faisant le bien.

Les Gaulois étaient redoutés des Romains.

Il fut un temps.

C'est le soleil qui nous éclaire.

These few instances show the ingenuity with which the anti-clerical campaign has been conducted in the case of the schools, and what a herculean task still confronts those who have to strive not only to keep religious teaching to its proper place in the denominational schools which are entirely supported by voluntary subscriptions, but even to prevent the absolute elimination of all religious and moral conceptions from the instruction given in the schools supported by the State.

An Ethnological Expedition Headed by a Priest.—The Rev. William J. Koppers, S. V. D., of Vienna, recently passed through the United States en route to Chile, whence he will head an expedition to Tierra del Fuego to study for eight months the ethnological and linguistic characteristics of primitive tribes. Father Koppers is the assistant editor of *Anthropos*, an international review of ethnology and linguistics which was founded and is edited by the Rev. William Schmidt, S. V. D. of Vienna, who twice

won the Volney prize for linguistics and who has made philological and ethnological discoveries that have created sensations in intellectual and scientific circles.

Father Schmidt's studies have tended to show that all languages used by man are derived from the same source and that the old inherited monotheism of the primitive races is an ethnological fact which is not to be doubted.

There are three primitive tribes in Tierra del Fuego; the Yamana, the Ona, and the Alakaluf. In his investigations Father Koppers will have the assistance of the Rev. Martin Gusinde, S. J., of Santiago de Chile, vice-director of the Museum of Ethnology and Anthropology of that city and an honorary member of the Yamana tribe. Father Gusinde already has made two trips in Tierra del Fuego and has gained the confidence of the natives. He is permitted to attend all tribal ceremonies and has gained an acquaintance with their language, which is almost unknown to modern scholars. There are three hundred members of the tribe.

The expedition will start from Santiago and plans to aid the scientists in the work have been made by the Archbishop of Santiago, who is taking great personal interest in the enterprise.

Both science and religion have been benefited beyond expectation by the research work of Catholic missionaries published in *Anthropos*, declared Father Koppers, while discussing in Washington the standing of the publication. "Questions relating to the history of the human race, to the very fundamentals of sociology, and consequently apologetics, have received a most wonderful elucidation. The missionaries of all nationalities have responded to our requests for articles on their observations, each writing in his native tongue or in Latin.

Anthropos is published bi-monthly, and articles appear in six languages—English, French, German, Italian, Spanish, and Latin. Provision is now being made to include articles in Polish and Dutch, and missionaries in all distant parts of the globe have been made acquainted with its value as a medium of placing before the world information bearing upon subjects that have been difficult of access to students.

Since the foundation of the magazine missionaries have contributed extensively to the work, as many of the priests and brothers who volunteer for foreign missions have a taste for study of the tribes among which they labor. The importance of this ethnological study to mission work itself has been stressed in several articles, notably in one by the Superior of the Congregation of the Holy Ghost in France and such articles as "The Rites of the Dyaks," the "Folk Tales of Brazil," the "Sorcerers of Equatorial Africa," the "Songs and Music of the Ewe Negroes," "Chinese Hairdressing," and others varied in range, indicate the breadth of the publication.

"Unfortunately," declared Father Koppers, "the work is now embarrassed for lack of funds. Published, as it is, in Austria, it is likely to die an untimely death. This work should go on, not only because of its scientific value to the world, but because of its value to the faith."

Father Koppers spent a week at the Techny headquarters of the Society of the Divine World before setting forth on his voyage to Chile, whence he will start his expedition into Tierra del Fuego.

Education in South America.—In every country in South America the Church supports numerous secondary schools. Numerous teaching Orders concentrate their energies in these fields. . . . Universities were early transplanted to Latin America, where they flourished. Six were founded before Harvard (1636), two of them almost a century before. In all, twelve were established during the colonial period: Santo Domingo, 1538; Lima, 1551; Mexico, 1553; Bogota, 1572; Cordoba, 1613; Sucre, 1623; Guatemala, 1675; Cuzco, 1692; Caracas, 1721; Santiago de Chile, 1738; Habana, 1782; Quito, 1787. . . . Every Latin American country has one normal school, and most of them have many (there are 72 in Argentine). Chile has a normal school dating from 1831. Brazil had a normal school in 1821 (the first normal school in the United States was founded in 1836). . . . Popular (elementary) education progressed slowly in parts because of overwhelming indigenous populations, precarious finances, sparse settlement; the Indians do not want an education because they do not see the use of it; in some areas it might require 100 square miles to assemble enough children to maintain a school; leaders advocate education for all, but selfish taxpayers often intervene.—Excerpts from reports and surveys made to the Panama Congress (1916) by the various Protestant field workers and committee chairman, Vol. 1, pp. 396ff.

A Reversal of View.—Matthew Arnold used to scoff at the idea of taking the Middle Ages seriously, but since his day historians have begun to realize that the period embraced under this designation was a period of history-making events. The latest plea for the period appears in the October number of the *Nineteenth Century* in a striking article by Mr. G. R. Stirling Taylor which is an incisive statement of an aspect of medievalism which eludes the prejudiced modern mind. Mr. Taylor says:

The medieval man was a realist . . . outside the real facts of his everyday work and play he had a limited world as it was measured by miles. But there was one great fact which was neither limited nor realistic. He belonged to a Church which covered all the civilized world he had heard of and more. It was a Church which was interlaced with almost every moment of his life; it had neither become a convention nor a superstition. The worshippers both attended and believed. It was a Church which not only ventured to teach its members how to die in safety to their souls, but gave continual orders as to the everyday affairs of their lives. . . . The history of the Church in the Middle Ages would be the history of almost all of it. Whereas it would be possible to write the history of today without mentioning that there was a Church of England at all. . . . The deeds of modern Archbishops, says this unbiased writer, are mainly recorded in the religious Press. . . . In the Middle Ages they were usually the Prime Ministers and chancellors of the kingdom. It was long in the balance whether the Pope of Rome would not humble the Emperor to be his obedient vassal; and Europe might have become a vast State under a universal Church that knew not boundary or race, and preferred God's peace to the shedding of blood.

The same writer, who is a wholehearted medievalist, has many racy things to say at the expense of the present age—an age which he finds to have put the policeman in the place of the parson. He extols the ideal of the Peace of God, but finds that the ideal was not in full practice, as “only the French were civilized enough to give any precise obedience to such a rational and moral code.” Warfare was “a legal obligation laid mainly on the well-to-do gentleman. The peasant was liable most rigidly (as became an age of communal unselfishness) for home defence.” The fighting abroad (he shows) was mainly done by the gentleman, who got the spoils of an aggressive war. The medieval man was an artist without being very astonished at his performance (a neatly delivered thrust). “To those who think of the Middle Ages as an orgy of baronial tyranny, and the twentieth century as a triumphal march of victorious universal suffragists, of course the new seems better than the old. But both sides of the picture are dreams of intellectual hysteria, and have very little to do with the facts.” With this sortie into the enemy’s camp, we feel that the *Nineteenth Century’s* medievalist has proved his prowess.

Illiteracy in India.—The *London Tablet* says in a recent issue:

We hear a great deal from critics of the Middle Ages about the scandalous indifference of both Church and State in providing for the education of the people. The Papacy and the ruling power, both ecclesiastical and secular, found their own interest, it is constantly suggested, not only in keeping the Bible out of the hands of the populace, but in encouraging the continuance of illiteracy. In the light of these quite unfounded imputations, it is interesting to read the report of the Government of India’s Board of Education for 1919-1920. It appears that while the total population of British India is estimated at 245 millions, the number of children attending school amounts to no more than 7,481,247. Now, seeing that the number of children of school age may be estimated at nearly one-fifth of the total population, these figures mean that while there are in India something like 36,000,000 children who ought to be receiving instruction, there are not more than 7½ million who are actually being educated. We are not necessarily imputing blame to anyone for this state of things, but all the world knows that English influence has been dominant in India for a century and a half, and that a certain responsibility in this matter must necessarily attach to the rulers of the country. At any rate, when the general illiteracy of the Middle Ages is laid at the door of the Catholic Church, it is fair to ask whether the zeal in the cause of education of our secularist officials is quite as real as is commonly pretended.

Who Founded St. Louis?—The Missouri Historical Society has spoken *ex cathedra*: Pierre Laclède, French fur trader, founded St. Louis. The *acta and dicta* of the decision are thus reported by the *Washington Star*, of October 6:

Records of the society show that Laclede directed Auguste Chouteau, fourteen years old, to land on the site of the city. Chouteau with a party set foot here February 14, 1764, according to the records, and Laclede arrived later, but was recognized as the founder.

Recently a proposition to erect a memorial for Chouteau was discussed. The historical society announced that Henri Chouteau, a direct descendant of Chouteau and a member of the society, offered to pay the cost of the memorial provided the monument would name Chouteau as the founder of the city. The offer was declined.

Then the descendant had an inscription on the tombstone of Chouteau recut. The society declared the original inscription gave the birth of Chouteau as 1750 and said he was sent by Laclede, but in the recutting claimed that the date of birth was changed to 1740, making Chouteau's age when he arrived here twenty-four and making it appear Chouteau was the founder.

Both sides in the controversy finally agreed upon Father Lawrence J. Kenny, professor of history at St. Louis University, as arbiter in the matter.

Father Kenny, in his findings, verified the position of the society, and said authentic records show that Chouteau's mother was born in 1733 and that if Chouteau was born in 1740, as maintained by his descendants, his mother would have been only seven years old when he was born. The arbiter suggested that Chouteau be credited as a coworker of Laclede.

Godefroid Kurth.—On September 30, the remains of the great Belgian historian, Godefroid Kurth, who died at Assehe, near Brussels, in 1916, were laid to rest at Arlon, his native place. For over thirty years he taught history at the University of Liège, where he introduced critical methods. The history of the early Middle Ages was the chief object of his research, and he saw the Church not only as a divine institution, but also as the inspirer of civilization. He was appointed a member of the Historical Commission in 1887, of the Belgian Academy in 1891, and later he was nominated as Director of the Belgian Institute of History in Rome. He was a prolific writer, and his chief works were: *Les Origines de la Civilisation*; *L'Eglise au Tourant de l'Histoire*; *Histoire de Liège*; *Clovis*; *Sainte Clothilde*; *Histoire poétique des Mérovingiens*; *Notger*. The burial of his remains at Arlon was naturally made the occasion for a ceremony and a manifestation of respect which were impossible when the country lay under the heavy hand of the Germans. This tribute to his work and worth more than made up for the delay by the sincerity and fervor with which it was paid, for the panegyric was pronounced by the eloquent tongue of Cardinal Mercier.

In the course of this striking pronouncement the great Cardinal said:

I must remind you of the last time I saw Kurth. It was in the evening. All day I had journeyed among ruins. . . . I had to stifle my anger and restrain my tears . . . when I had to show a passport to a foreigner in order to be allowed to move about among

my own people. I had need of comfort and it was Kurth who gave it to me. I found him in an austere monkish cell, surrounded by his books and papers, a fighter without fear and without reproach, the defender of all noble causes, the friend of all ardent aspirations. "The Germans have broken my heart," he said to me; "I loved and admired them. Eminence, what a bitter disappointment it has been to me. Their treachery, their violence and their calumnies have wounded me. Has not Belgium been magnificent in her resistance?" If his hand had been capable of holding a rifle he would have been in the trenches. "As I cannot give to my country the offering of my blood, I bring her the humble offering of my testimony." Kurth was referring to his last work, *Le Guet-Apens Allemand*, the result of a scientific inquiry which he made into the crimes of the invader and in which he wrote: "It has not been enough for the enemy to overpower us, so that we have nothing left but our eyes to weep with. We had sacrificed everything to save our honor, and now he tries to take from us this also."

Then, summing up Kurth's character and position, Cardinal Mercier said:

Kurth had two great passions: his love of his country and of the Church. He consecrated his last efforts to resolve the question of Belgian unity. He had no greater dream than to see reconciled on the free soil of Belgium the genius of two great peoples. For all of us he was a master: a master for brain workers, for he was always the loyal and disinterested servant of truth; a master for manual workers, because, at the expense of his liberty and sometimes of his popularity, he was to them a brother, a supporter and defender; a master for youth and for teachers, for he was the chief of a school for training men, and a type of moral beauty; a master of patriotism for our two peoples, whom he so earnestly urged to fraternity. And finally he was a master of Christian virtues, for he practiced to a very high degree the virtues essential to holiness, to the Christian faith, to the Gospel and to the Church; the hope of eternal things, the love of God and of his neighbor; the moral virtues such as dignity of life, force of character, respect of justice, and the study of a wisdom superior to purely human calculations.

Fulfillment of a Prophecy.—Is the prophecy of Ezechiel about to be fulfilled? This prophecy is found in chapter xlvii, vv. 8-14: "These waters that issue forth towards the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed. And every living creature that creepeth whithersoever the torrent shall come, shall live; and there shall be fishes in abundance after those waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come. And the fishers shall stand over these waters from Engaddi and Engallim there shall be drying of nets there; there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude."

This prophecy has always been interpreted in a spiritual sense; but if the scheme outlined by Mr. Liversedge in the *Fortnightly Review* be carried out, it will have an actual and literal meaning. This scheme proposes the cutting of the mountain barrier which separates the valley of the Jordan from the Mediterranean. The valley is entirely below sea-level, 730 feet below at the Sea of Galilee and 1292 feet below at the Dead Sea, which is the final link of the chain of rivers and lakes in the valley. The water of the Dead Sea, the Sea of Sodom, or as it is called today by inhabitants in the vicinity *Bahr Lut*, the Sea of Lot—is salt. It has no outlet to the ocean, and the sole agent whereby the daily flow of waters from the Jordan and other affluents is disposed of is by evaporation. The water that remains after evaporation of solid matters makes up 26 per cent of the whole; 7 per cent being chloride of sodium (common salt), the rest being chlorides of magnesium, calcium, and derivatives of bromium. The chloride of magnesium gives the water a very loathsome taste. The presence of so much salt explains well the weird name of the Sea, as no organic life can exist in it. There has never been much navigation on the Dead Sea, though in early times floats were used to fish up bitumen from the bottom. In the sixteenth century floats are mentioned again. Costigan in 1835, Moore and Beke in 1837, Symonds in 1841, and Molyneux ventured out to explore it in boats, and Costigan and Molyneux lost their lives in the attempt. The sterility and the desolation of the region about the Dead Sea are proverbial. No vegetation or sign of human occupation greets the traveller. In other days the scene was different. If the waters of the Mediterranean be let into the Jordan valley, the pestilential area would be submerged; the saltiness of the Dead Sea would disappear, and fish would live in it as the prophet says, while Engaddi and Engellim would become favorable fishing posts. The banks would be covered with prolific semi-tropical verdure. An outlet to the south would have to be made by the Gulf of Akabah to the Red Sea. "The drawback to this," says the *Universe*, "would be that if the level of the Sea of Galilee were raised to that of the Mediterranean the scenes of much of Our Lord's life would be submerged. But this would not be necessary if only the valley below the exit of the Sea of Galilee were submerged. We should lose the scene of the Baptism in the Jordan, but that is all. The economical advantage of the scheme would be great, and, after all, there is great interest in the fact of its having been foretold in detail so long ago in the pages of Holy Scripture."

The Bogus Oath.—The Bogus K. of C. oath has again been resurrected by an organization which has recently been the subject of an investigation. The *New York World* says of the oath:

It is taken from the oath used by the Paris Illuminati, as they were called in 1768—the name being changed to Adepts in 1772, and Freemasons in 1778. It was delivered in a cellar back of a house in the Rue Vaugirard, in Paris, first in 1772, in a lodge attended by Jean Jacques Rousseau (the philosopher of Geneva); Prince Louis Philippe (known in the French Revolution as Egalité); Jean Paul

Marat, the most rabid of the revolutionists; John Paul Jones; Emanuel Swedenborg, and other conspirators, and was dictated by the celebrated charlatan, Cagliostro, before he was driven out of France and took refuge in London. The irony of the matter is that the K. K. K. assumes the oath to be of Roman Catholic origin and against the Masons, whereas it is of Masonic origin, against the Roman Hierarchy and the French Monarchy.

Mischief Makers.—The English *National Review* for September published an article, which had neither scholarship nor truthfulness to recommend it, casting obloquy upon the moral teaching of the Catholic Church. Knowing no Latin, the author, a certain Mr. Hugh Stutfield, cited an array of second-rate authorities without references. The editor of the *National Review* declined to publish an answer to these allegations by Father Vassail-Phillips, on the plea that he had "no room." Verily the ethics of editorship is being forgotten by that staid British editor, Mr. Leo Maxse. The answer to Mr. Stutfield is published in the *Month*, and is an able and convincing one.

The Lesson of the Abbeys.—An editorial in the *Toronto Register* says, under this caption:

Dr. Johnson once wrote that the man is little to be envied whose piety would not grow warmer among the ruins of Iona. But Dr. Johnson might have seen many ruined and dismantled abbeys much nearer to London than wind-beaten Iona of the Saints. In London itself he could have entered Westminster Abbey and moralized over the dispossession of the Great Church that built and endowed it and of the monks who, so long ago, thronged its cloisters. Today the visitor is stirred to notice along the cloisters the flagstones worn in deep runnels where the monks of old thronged in to the recital of matins and vespers. How sad that ancient and venerable pile looks today, as if listening in vain for the footsteps and the chants of its ancient inhabitants. A cold and alien worship now takes the place of the chants of the Ancient Church. The chapel where repose the bones of Saint Edward the Confessor is bare and bereft of any signs of love or devotion.

The whole great edifice with its great, dim columns soaring up into the darkness of the roof, seems to ache for the Presence of Jesus in the Blessed Sacrament Who had been its honored Guest for so many hundreds of years. But now the gloom and coldness of heresy is over all the place, and there is no one to kneel and worship God in the ancient way.

The Catholics of England are, however, able to go in a body to the ruined abbeys and kneel and worship God within their roofless cloisters.

A few weeks ago they celebrated the eight hundredth anniversary of the building of the glorious old Abbey of Reading. Eight hun-

dred years ago how different was the scene around the abbey walls when England was truly "Our Lady's Dower." Here is a description of the ceremony which then took place:

Eight hundred years ago there was assembled on this spot a brilliant company for the laying of the foundation stone of the new monastery. Henry I., King of England, and also called Beauclerc, wearing his royal robes, took part in the placing of the first stone. With him were Adeliza, his queen; Cardinal John, the legate of the Pope; Saint Anselm, the Archbishop of Canterbury, the Archbishop of York, the Bishops of Rouen and Lisieux, with nobles, clergy and a great gathering of knights and churchmen. The great church was not completed until 1164, when it was consecrated with the greatest splendor by Saint Thomas of Canterbury.

The monks of Reading came from Cluny and the building of the abbey was entrusted to the care of two Cluniac monks. For 400 years this great home of the Benedictines flourished, a large town grew up about its gates, and it was a centre of learning, of religion, and of generous hospitality for the entire countryside.

Then came the unhappy days of Henry VIII., when this monarch cast an avaricious eye on the possessions of the Church. The lesser monasteries he seized with no scruple whatever, but the larger and powerful abbeys he got hold of by craft and guile. Under the specious pretext that they denied that the king was supreme head of the Church in England, the abbots of Reading, Glastonbury and Colchester were arrested and tried as traitors. They were condemned to death and the last abbot of Reading, Blessed Hugh Farington, who was numbered among the English martyrs by Leo XIII., was hanged before the gate of his abbey in November, 1539.

Then the ruin of this magnificent abbey fell swiftly. Its lands and treasures were seized by the rapacious king, and the abbey itself came to be used as a stone quarry. Bridges, churches and houses were all built of material taken from the fabric of the abbey. What remained of this plunder was blown down with gunpowder, and even the very altars were levelled with the ground.

A *Hibbert Journal Theologian*.—An article on "Miracles" by the Rev. T. R. R. Stebbing, F. R. S., in the *Hibbert Journal* for October, contains some very antiquated rubbish and dished with it is a quotation by Mr. Stebbing from a letter of a medical friend of his, F. Newton Williams, L. R. C. P., declared to be "a well-known fellow of the Linnean Society (a learned society founded by Sir James Edward Smith, a leading botanist, who bought from the executors of Linnæus his library, manuscripts, and natural history collections). This friend of Mr. Stebbing describes how, being in the pharmacy of the Municipal Hospital of Naples, an acolyte from the cathedral came to ask for "the usual mixture," in view of the liquefaction of St. Januarius' blood which was to take place on the next day. "With a smile and a few words of banter the pharmacist, who was, we are told, an American, prepared a mixture of ox-bile and

crystals of Glauber salt, and, keeping the written message, handed it to the messenger to take back to the cathedral sacristy." Next morning Mr. Williams and his friend the pharmacist sat in a café and watched the solemn procession in honor of the miracle now successfully worked by the aid of the prescription which the latter had made up. The *Tablet*, commenting on this performance, says: "It might surely have occurred to Mr. Stebbing and his informant that the procedure was just a little barefaced." Evidently Mr. Stebbing knows little regarding this wonderful miracle which rationalists for more than a hundred years have been trying to "explain." He does not appear to know anything of an article by ALBINI in the *Rendiconti della Accademia delle scienze fisiche e matematiche* (1909); nor presumably has he had access to a monograph by DI PACE, *Ipotesi scientifica sulla Liquefazione* (Naples, 1905). To these we may add a long list of volumes and articles dealing with this phenomenon, among them CAVÈNE, *Le Célèbre Miracle de S. Janvier* (Paris, 1909); TAGLIATELA, *Memorie Storico-critiche del Culto e del Sangue di Can Genaro* (Naples, 1896); SPERINDEO, *Il Miracolo di S. Genaro* (3d ed., Naples, 1908); THURSTON, in *The Tablet*, 22 and 29 May, 1909, followed by a correspondence in the same journal. The bibliography on the subject is most extensive, but space does not allow further detail. The supposition of any "trick" or deliberate imposture is out of the question, as candid opponents are willing to admit. For more than four hundred years this liquefaction has taken place at frequent intervals. If it were a trick it would be necessary to admit that all the archbishops of Naples, and that countless ecclesiastics eminent for their great learning and often for their great sanctity, were accomplices in the fraud, as also a number of secular officials; for the relic is so guarded that its exposition requires the concurrence of both civil and ecclesiastical authority. Further, in all these four hundred years, no one of the many who, upon the supposition of such a trick, must necessarily have been in the secret (except it be Mr. Williams' acolyte!) has made any revelations or disclosed how the apparent miracle is worked. Strong indirect testimony to this truth is borne by the fact that even at the present time the rationalistic opponents of a supernatural explanation are entirely disagreed as to how the phenomenon is to be accounted for.

As the *Tablet* remarks: "When we are told that the authorities interested in this manifestation leave themselves confidently in the hands of a young acolyte and an American pharmacist, the latter of whom communicates the secret with a wink to the first visitor he comes across, we find our credulity even more severely strained than it would be by belief in the miracle itself. We prefer to suppose that the American pharmacist's sense of humor found the temptation to pull the leg of his unsuspecting English visitor too strong to be resisted."

Commercialized Christianity.—The Buenos Aires *Southern Cross* of October 14, under the caption "U. S. Protestant Campaign Resented in South America," says:

Protestant propagandists, who carry a Bible in one hand and a catalogue of American factories in the other, are scored in a recent issue of *O. Mensagero*, diocesan organ of Campinas, Brazil.

A professor of the official gymnasium of San Pablo, Don Erasmo Braga, wrote the American Ambassador in Brazil, Mr. Edwin V. Morgan, asking him for a statement that Protestant missionaries and their agents were not instruments for the political and commercial control of the United States in Brazil.

In his reply the Ambassador informed the professor that the American Constitution certainly prohibits the passing of laws relative to religion or the prevention of the free practice of any religion. "But," he adds, "the American Government, while it does not ally itself and cannot ally itself with any religious denomination, is always ready to consider, help or encourage any movement of active organisations which have for their object the betterment of humanity, without ever committing an offense, however slight, against national sovereignty."

In commenting upon this reply, *O Mensagero* says:

This is the point. All these Bibles, these Young Peoples' Christian Associations, these founders of schools and colleges, these heretical propagandists, claim they intend to better humanity. Thus they come within the scope of the assistance and encouragement of the American Government. Professor Braga may pretend that we should believe that these missionaries feel obliged to propagate the Christian faith in a Christian, Catholic country, leaving fifty million atheists in the United States.

It is difficult to believe in such ingenuousness. It is sufficient to have verified the fact that they carry the Bible in the left hand and the catalogues of American factories in the right. It may be asked whether it would not be better for them to proceed like other Protestant peoples, the English, the Germans, and to respect our religion instead of conducting an irritating and antipatriotic propaganda among consumers.

The Church in the Lithuanian Republic.—The recent celebration of the fifth centenary of the founding of the diocese of Samogitia was a notable event and indicative of the strong Catholic spirit in the new republic. A. Stulginskas, President of the Republic, a practical Catholic, headed the body of diplomats who were present at the religious and civic exercises. Among the notable ecclesiastics who took part in the celebration was Right Rev. Edward O'Rourke, titular bishop of Canea. Bishop O'Rourke, whose name indicates his ancestry, during a recent visit to Rome, says a correspondent of the *Baltimore Catholic Review*, described the fortunes of his Milesian ancestry. The family had espoused the cause of James II and, like other "wild geese," fled to the continent after the ignominious failure of the Jacobites. Bishop O'Rourke's father was a general in the Russian army.

The diocese of Samogitia was established in 1417 by order of the Council of Constance. In the course of the 500 years since its establishment the people within its confines have had to wage three great wars.

The first of these—a long struggle—was against pagan hordes, the second against Protestantism in the sixteenth and seventeenth centuries, and the third against the Orthodox Russian Church for the last hundred years.

A Catholic Highway in Oxford.—Today St. Giles is becoming the Catholic street of Oxford, despite the fact that the Martyrs' Memorial, erected in witness to the "errors of Rome," frowns from the southern end. It contains Campion Hall, founded in 1896 to enable Jesuit scholastics to study at the University, and now recognized by the University as a private hall. Facing it is the convent of the Ursuline nuns, while within a hundred yards of the street at either end are the parish church of St. Aloysius and the Benedictine House of Studies, Benet Hall. It is of more than passing interest, then, that the Dominicans have chosen St. Giles as their home. They are upholding what is fast growing to be a tradition. Three houses facing St. John's College and adjoining Pusey House have been acquired, and on this central site the Priory will be erected. Already one house has been fitted up as a temporary home with the alluring address, Blackfriars, Oxford, while the site of the chapel is being prepared for the ceremony on the 15th of this month. St. Giles' Street has made history in former times. Today it is adding yet another chapter to a lengthy record.

The Librarian of the Vatican.—On September 29 Father Franz Ehrle, who for about twenty years has been the Prefect of the Vatican Library, celebrated the sixtieth anniversary of his entrance into the Society of Jesus. He was born at Isny, Württemberg, and educated at the Maria-Laach in Freiburg and at Ditton Hall, Lancashire, England. In 1877-78 he was chaplain of Prescott Workhouse and of St. Francis Xavier's, Liverpool, and then for two years he was editor of the *Stimmen von Maria-Laach*. After a long period of historical study in Rome and elsewhere, Father Ehrle became a member of the administration of the Vatican Library, of which he was appointed prefect in 1895. He has been the recipient of numerous honorary degrees, from Münster (1902), Louvain (1909), Oxford (1899), and Cambridge (1905). With Denifle he edited (1885 et seq.) the *Archiv für Litteratur und Kirchengeschichte*. Among his many published works we may mention *Beiträ zur Geschichte und Reform der Armenpflege* (1881); *Historia bibliothecae pontificum tum Bonifationae tum Avenionensis* (1889); a study in French (1899) and Italian (1897) of Pinturicchio's frescoes in the Borgia apartment of the Vatican; and editions of many valuable Vatican manuscripts. On the occasion of the anniversary, the Holy Father sent Father Ehrle an autograph letter of congratulation in which he said he remembered the labor consecrated by Father Ehrle for many years in the Vatican Library as Prefect and remarked that it was by the work of the jubilarian that the Vatican Codes were known abroad, and that among many important works of Father Ehrle is the still unpublished *History of the Vatican Library*.

Tempora Mutantur.—In 1647, in "the most ancient and respectable town of Salem," was published a law directed against the Jesuits and all

and sundry who professed the Catholic Faith. The law sets forth "that no Jesuit, seminary priest, or ecclesiastical person, ordained by the authority of the Pope or the See of Rome, shall be suffered to come into or abide in this jurisdiction. . . . Any person falling under such suspicion should be banished. . . . If he returned again within the jurisdiction, he shall on due conviction be put to death." Recently Salem celebrated the hundredth anniversary of the erection of the first Catholic Church within its borders.

Tradition has it that Abbé de la Poterie was the first priest who visited Salem to minister to souls, but Rev. John Thayer, who had the happy faculty of committing to writing all he did and much that he thought, is the first Catholic cleric who has left historical evidences. Fr. Thayer held services in Salem May 5, 1790, being received right royally and with Christian hospitality by the Unitarian divine, Rev. William Bentley, whose human sympathies were hemmed in by no walls of creed or prejudice. What a pleasant thing to remember of a man so long dead!

The place where Fr. Thayer celebrated Mass is not exactly known. The fact, however, is settled. The last recorded visit of this zealous New England Apostle of the Faith was October 15, 1791. Fr. Thayer was not at all afraid of controversy and the Salem Gazette files of the old days contain the record of his jousts in controversial tournament. At that time the Salem Catholics numbered about twenty-five. Most of them were unmarried sailors without fixed habitation, but they registered their religion at the home port.

Father Matignon, in his report of 1798 to Bishop Carroll, gives the number of Salem Catholics who had made their Easter duty. Our old friend, tradition, states that Mass during those years was said in the house of a Mr. Connolly on Herbert Street. The old schoolhouse on Hardy Street was used for this purpose at times, and Dr. Bentley, who was present on two occasions when Bishop Cheverus officiated in Salem, states that services were held in a house on Daniels Street.

In 1813 Bishop Cheverus bought for \$712 a lot of land for a church at the corner of Federal Street and Federal Court, but the people had no funds to erect a church and the land was sold April 2, 1817. Rev. Paul McQuade made missionary visits to Salem, 1818-23. In 1820 the lot at the corner of Mall and Bridge streets was purchased for \$200 from the Marblehead Bank. Here the original St. Mary's Church was built in 1821, and on October 4 of that year Bishop Cheverus celebrated Mass at its altar for the first time. A cut of this edifice may be seen in Sullivan's *History of the Diocese of Boston*; it was a quaint temple and seated 350 people. It was not finished or dedicated, however, until the time of Bishop Fenwick, who sent the Rev. John Mahony, a native of Kerry, Ireland, to Salem as pastor. Father Mahony organized St. Mary's Parish—the second in Massachusetts. It included, roughly, all territory to the northward as far as Dover. Today this same territory contains more than 100 Catholic churches, 40 parochial schools, several hospitals, convents and other parochial institutions. Salem alone has six splendid churches, three for English-speaking Catholics, the others serving the French, and the Italians. There are 2,914 children attending the paro-

chial schools. This, truly, is a glorious record; and well may the Catholic population of the "ancient and respectable city" rejoice upon the centennial of its first Catholic Church.

Ferdinand Foch.—Marshal Ferdinand Foch is hailed as "the world's greatest soldier since the days of Napoleon"; he is also the great exemplar of the Christian soldier. He does not permit social or even official engagements to interfere with the exact performance of his religious duties, as the following press report indicates:

Marshal Ferdinand Foch attended divine services for the first time in the United States at St. Matthew's Church in this city, where the Right Rev. Monsignor Thomas S. Lee made arrangements for the celebration of special Mass, to accommodate the distinguished French general, in the side chapel dedicated to St. Anthony.

The Rev. Jules A. Baisnée, former French army chaplain, who was wounded at Ypres and who holds the *Croix de Guerre* and the *Medaille Militaire*, was celebrant of the Mass, which was started shortly after eight o'clock. While the French general and his party, including General Weygand and Commandant De Breuil, French military attaché, were assisting at the services, hundreds were hearing the regular eight o'clock Mass in the main auditorium, oblivious of the presence of the commandant of the allied armies in the church.

Marshal Foch was met at the entrance of the church by Anthony J. Barrett of the National Catholic Welfare Council, who greeted him with the old French salutation, "*Vive Jésus dans les coeurs*"—May Jesus live in our hearts.

Marshal Foch responded to the salutation and was escorted up the steps of the church, where he was met in front of the vestibule by Father Baisnée, whom he greeted affectionately.

The Mass celebrated by Father Baisnée, who is attached to the Sulpician Seminary here, was for the repose of the souls of the soldiers who died in the late war.

Those who have studied the career of Marshal Foch since he has come to be ranked with the great military geniuses of history, are brought to marvel quite as much at the simplicity and strength of his Catholic faith as at the quality of his martial achievements. Marshal Foch's special devotion to the Blessed Sacrament is regarded as perhaps the outstanding characteristic of his piety.

An incident which showed how completely the great Frenchman could turn his thoughts to God in the midst of a conflict that filled the minds and hearts of all mankind is related by one of his recent biographers. It was at the very crisis of the war, when Germany's power seemed irresistible. Foch gave his final commands for the meeting of the foe and then asked that he might be left to himself for an hour. The officers of his staff thought he needed rest and were quick to leave him alone.

An imperative telegram came from the front. It demanded a reply. The aides hurried to the General's quarters. He was not there. Then an officer who knew Foch's faith sought him in the chapel. There he was—before the Blessed Sacrament. Having done all that human power could do for his armies, Foch had gone to speak to his God. He was doing as a general what he had done so often as a boy in his native village of Tarbes.

In times of peace and prosperity, anti-clericals, agnostics, atheists have ruled France and driven God, so far as they could, from a part of their government. This hostility to God and religion had pursued Foch and deprived him for a long time of promotion and recognition. By 1907 Foch had made his genius felt. This genius was the fruit of study and faith. In that year a new director was to be appointed for the famous Ecole de Guerre. Clemenceau was Premier. He invited Foch to luncheon and without preliminaries said:

"I have some news for you, General. You are appointed director of the Ecole de Guerre."

Foch suggested a difficulty.

"Probably you are not aware that one of my brothers is a Jesuit," he said.

To the anti-clericals, of whom Clemenceau was and remains a violent type, that was a difficulty, a disqualification. But Clemenceau this time only laughed.

"I know all about it, and I don't care a rap," said the Premier. "You are appointed, and all the Jesuits cannot alter it. You will make good officers for us, and that's all that matters."

Friends of the anti-clericals got the preference in the first days of the war. They were in the cabinet, in control everywhere. History will record that some of them were traitors to France as to God. Some of these favorites of anti-clericalism failed on the field in the most critical hours. Then once more Foch was remembered and recognized for what he was. In the darkest days of the titanic struggle, when the French armies and the French people envisaged defeat and degradation, Foch was called. The sequel is of the imperishable history of France.

Un Mauvais Plaidoyer.—Viscount d'Avenel has recently published in the *Revue des Deux Mondes* two articles under the caption: *L'Eglise française après quinze ans de séparation*. The first article discusses the status of the French clergy; the second is a sort of census of Catholics in France. Both are apparently based upon reliable statistics; and the inference to be drawn from these articles is that the "liberty" which the Church in France enjoys since the separation resulting from the revocation of the Concordat has been the means of infusing new life into Catholicism in the French Republic. But, as will be shown presently, M. d'Avenel's conclusions are not warranted by facts. Bernard de Vesins of *L'Action Française*, in an article for which we are indebted to *L'Action Catholique*, of Quebec, says of M. d'Avenel and his findings:

La légèreté bien connue de cet historien prétentieux et vide doit mettre dès l'abord le lecteur en défiance. Quelques vérifications plus serrées vont montrer que les chiffres allégués sont aussi fantaisistes que les déductions qu'il en tire.

Bien que "douze mandements d'évêques" aient "depuis dix-huit mois" été consacrés à "la crise de recrutement du clergé," notre auteur trouve ceci pour se rassurer: l'influence des enfants dans les petits séminaires, "promet-elle de combler rapidement les vacances? Oui, si tous demeurent fidèles au premier appel. Ah! le bon billet, quand il nous rappellera plus loin avec Taine que "tel cours qui comptait en quatrième 44 élèves n'avait fourni que 4 prêtres et que "de tel collège religieux qui intruisait 400 élèves, il n'était sorti, en dix ans qu'une seule vocation ecclésiastique."

Le vicomte d'Avenel, sans doute, a lu les "douze mandements" dont il parle, tout au moins il s'en donne l'apparence, Voyons-en par exemple: "A la Rochelle, dit-il, où les familles affolées au moment de la séparation s'étaient opposées aux vocations, où le grand séminaire, vidé peu à peu, avait été quelque temps fermé, le petit séminaire, reconstitué, logeait en 1915, 71 élèves." Voilà qui est pour rassurer le lecteur.

Mais Mgr. l'évêque de La Rochelle disait dans son mandement du 29 janvier 1921: "Notre diocèse n'a point échappé à cette épreuve. Pendant la guerre, 83 prêtres sont morts, dont 21 au service de la Patrie, et il n'y a pas eu un seul ordonné. Nous comptons, en 1921, 131 prêtres de moins qu'en 1891, et le nombre des paroisses privées d'un curé résidant s'élève à 226. Aussi 37 curés ont-ils chacun 3 paroisses à desservir; 11 en ont 4; 3 en desservent 5. Si nous considérons nos 331 prêtres en exercice, nous trouvons 31 septuagénaires et 32 sexagénaires. Nos statistiques évaluent à une moyenne de 12 par ans les décès de notre clergé. Que si, pour essayer de nous rassurer, nous regardons vers nos séminaristes, le Grand Séminaire qui était monté à 96 élèves, en 1866, descendit à 10 en 1913, et, après avoir été fermé pendant 7 ans, remonte aujourd'hui à une quarantaine. Nos petits séminaristes ne dépassent pas 43, y compris les vocations tardives. Or, en 1891, ils étaient près de 150, les uns à Montlieu, les autres à Pons. Il nous faudrait au moins 70 grands séminaristes et une centaine d'élèves au Petit Séminaire. Si rien ne vient démentir nos prévisions, après les 3 prêtres que nous avons ordonnés en décembre dernier, nous aurons 3 prêtres en 1921, 2 en 1922, 6 en 1923, 3 en 1924, c'est-à-dire 14 pour 4 ans et 17 pour 10 ans, de 1915 à 1924, pendant que la mort nous en aura enlevé environ 120." Et l'évêque conclut: "Quel effroyable crise!" Tout le monde le pensera après lui. Pourquoi M. d'Avenel essaye-t-il, par sa légèreté frauduleuse, de faire naître l'impression contraire?

De même on vient de voir combien Mgr. Eyssautier déplore que 226 paroisses de son diocèse soient "privées d'un curé résidant." Sur ce point, M. de Avenel dit d'une façon générale: "Seule les très petites paroisses—200 âmes en moyenne—étaient mises en binage dans quelques diocèses. Comme elles étaient très proches les unes des autres, les fidèles n'en souffraient pas et le zèle du curé trouvait par cette concentration à mieux s'employer." Ainsi, quand le curé doit disperser son effort sur 3, 4 ou 5 paroisses, M. d'Avenel dé-

nomme cela une concentration, il fait appel au zèle du curé et le tour est joué.

Il nous parlera plus loin des diocèses qui comptent "une dizaine de villages dans ce cas" ou 25 ou même 70, mais il omettra les 226 du diocèse de la Rochelle. Croyez-vous que cet escamotage s'est fait sans intention?

Cette perpétuelle insouciance des documents va pousser notre auteur à étaler lui même au public des contradictions effrontées; "Les renseignements *suffisamment précis* que j'ai . . . recueillis sur 67 diocèses m'autorisent à les classer en trois catégories," dit-il.

Lisez le classement: 27 "religieux," 28 "tièdes," 18 "indifférents." Total 73. Il a des renseignements sur 67 diocèses; il *en classe 73!!!* Voilà les honnêtetés de notre statisticien!!

Disons les choses comme elles sont: M. d'Avenel a voulu soutenir une thèse d'optimisme relativement à la Séparation. Il n'a pas hésité pour cela à fausser des chiffres quand c'était inutile.

Il a parlé de la pauvreté imposée aux prêtres avec une insensibilité presque gouailleuse, il a dissimulé le péril engendré par la crise des vocations sacerdotales. Il a caché enfin les *causes profondes du renouveau catholique en France*. Ces causes, elles sont d'abord dans les décrets de Pie X sur la Communion fréquente et sur la Communion des enfants (c'est l'appel à Dieu), ensuite dans la persécution qui avive l'esprit d'apostolat (réaction naturelle chez les croyants).

Cette action de Dieu d'une part, des hommes de l'autre, a produit un renouveau de pratique religieuse qui réjouit le cœur de tous les fidèles. Ils ont vu sortir le bien du mal, mais le mal reste le mal et doit être aboli.

Faire à la "liberté" hommage des fruits produits par la grâce, cette gageure peut tenter le "pauvre vicomte": elle fera hausser les épaules à ceux qui liront d'un peu près ses élucubrations; elle dégoûtera ceux qui auront vu par quel truquage misérable il essaye de leur donner quelque vraisemblance.

Anti-Semitism.—An English exchange says:

There is a good deal to be said for a sane, reasonable and not uncharitable anti-Semitism. Ever since the Jews, once the chosen of God, who rejected and crucified Him, have been a race dispersed among the nations of Christendom, they have been a problem to those nations and a tragedy to themselves—as well as, incidentally, an unconscious witness to the truth of the Bible account of themselves, and of the religion that rose upon their ruins. The evidence of their tragedy is patent in two extremes of society, in the squalor of the ghetto, and in the hatred which financial dominance provokes. To expel the undesirable alien and to curb the international financier may well be a mere act of self-protection on the part of Christian States. But it must be accomplished in the spirit of justice and reason. For Catholics there is a higher duty still, and one of charity—to seek the conversion of the race whence our Lady and her

Divine Son sprang. And the duty is not less but more urgent by reason of the seeming fatality that resists such conversion.

Instead of such reasonable Christian anti-Semitism—if indeed it be not the only real pro-Semitism—the world has been for a good long time, and particularly of late, diverted, and reasonable people annoyed, by the antics of unreason which have masked themselves under the guise of the protection of Christian interests. Very justly does Mr. Lucien Wolf in his *The Myth of the Jewish Menace in World Affairs* (The Macmillan Co., 25 cents), liken this orgy of credulous stupidity, which has lately distinguished the *Morning Post* and various minor periodicals, to the similar orgy of No-Popery. Both are as silly as they are morally discreditable, and both their general type and their particular features show the closest family likeness. Mr. Wolf devotes most of his space to exposing the forged “Protocols,” which the *Times* has since more summarily disposed of. He gives also some useful bits of information about certain phases of post-war politics which are little known.

Of the other volume before us, *The International Jew* (Dearborn Publishing Co., Dearborn, Mich.), it suffices to say that half of it consists of an exposition of a commentary on the exploded “Protocols,” and most of the other half is based upon them. It is obviously worthless. To tell the truth, the most troublesome results of international Judaism spring more from the failure of national governments to handle the problems firmly and consistently than from anything else. Of this the sinister developments of Zionism now disclosing themselves in the Holy Land are a principal example, and the only Power that is handling them straightforwardly is the Papacy—that Power which has always protected the lives and the just rights of Jews when menaced by outbreaks of national anti-Semitism.

A Catholic University in Holland.—The blight which fell upon Holland by the publication of the infamous edict of William of Orange (December 2, 1581) is fast disappearing. The centuries-long struggle of the episcopate of the little kingdom is about to bear fruit and the project of a Catholic University has been launched successfully. Under existing conditions Catholics, while not totally debarred from the privileges of university education, are seriously handicapped, as the teaching staffs of nearly all the institutions for higher learning are almost entirely Protestant. There are two priests on the staff of the University of Amsterdam, and possibly three other Catholic professors in the other state universities.

The Holy Father has given his blessing to the project of establishing a Catholic University and expressed his gratification in a letter to the Archbishop of Utrecht. He encourages the Bishops to use all their influence in order to realize a goal which is deserving of all the praise that can be given to it, and commends it to the generosity and good will of all.

Recent advices from Holland indicate that the establishment of the University seems fairly afoot. Years ago it was a matter of some domestic controversy, for Catholic professional men who had been educated at

Amsterdam, Leyden or Utrecht did not appreciate its necessity. But gradually criticism has diminished, and there has even been something like competition among the towns to be selected as the place for the proposed new University. The Bishops of Holland have issued a joint pastoral which has evoked not merely sympathy but even enthusiasm, for the establishment of the university as the fitting crown to the long struggle of Dutch Catholics for freedom of education. The matter has been taken up warmly by workingmen's societies, and the parishes are to have committees for the collection of money to meet the expenditure that will be entailed.

Am Pays de l'Érable.—Marshal Fayolle, who visited Canada some months ago, has published his Diary in the *Revue des Deux Mondes*. It is interesting reading apart from its literary value, and it is an excellent sketch of Canada, particularly of the Province of Quebec and its French population. It is unquestionably the most appreciative study that has been published within recent years. We cull the following notes from the original, as it is impossible to offer a translation without marring the delicate *tournaurs* which the Marshal gives to a description of certain incidents:

Le temps est superbe et le spectacle d'une incomparable beauté. Le Saint-Laurent apparaît moins comme un fleuve que comme un lac allongé entre des terres fertiles. Des deux côtés, des paysages de France, des villages aux jolis noms français, avec de minces clochers tout pareils aux nôtres. C'est sur les bords du Saint-Laurent que se sont établis les premiers colons; ils se sont partagés le terrain perpendiculairement aux rives, et nous voyons, encore resserrées par les héritages, ces limites de champs toutes parallèles entre elles.

La soirée se passe à faire revivre le passé, à retracer l'oeuvre de Jacques Cartier et de Champlain, à raconter les exploits de Montcalm et de Lévis. C'est ici que c'est déroulée l'épopée canadienne; elle appartient à l'histoire de France et à celle du Canada; elle est notre bien commun et le lien qui nous unit. Regardez cette statue qui s'élève, à droite, sur la rive. C'est celle de Mlle. de Verchères, qui défendit sa ferme contre les Iroquois, à 14 ans, seule avec ses deux frères, moins âgés qu'elle. Voici l'embouchure de la rivière Richelieu qui vient du lac Champlain, sur les bords duquel les Français remportèrent contre les Anglais la victoire de Carillon. Quand nous arriverons à Québec, on nous montrera, à gauche, au-dessus de la falaise, la plaine d'Abraham, où, le 13 septembre 1759, se livra la bataille qui amena la chute de Québec et dans laquelle périrent ensemble le général anglais Wolfe et notre grand Montcalm.

Le lendemain, toute la matinée, jusqu'à 1 heure, se passe en visites. Visite à la vieille citadelle où le lieutenant-gouverneur nous dit: "La voici, telle que nous l'avez laissée." On y voit encore, en effet, les vieux canons rongés par la rouille qui défendirent la ville. — Visite du Parlement provincial. La salle des députés est d'un côté, celle des sénateurs de l'autre; elles sont l'une et l'autre très belles. — Visite au couvent des Ursulines. Bien que leur Ordre soit

cloîtré, les Soeurs ont voulu ouvrir à la mission française leurs portes fermées au monde. Faveur insigne qui n'est accordée qu'à des personnages royaux ou à des légats du Pape; mais ne s'agit-il pas aujourd'hui de la France? Les Soeurs sont là, à l'entrée, en ordre de bataille, les très vieilles en tête, les jeunes à la gauche; la supérieure nous reçoit avec l'aisance d'une grande dame qui fait les honneurs de sa maison. Nous la parcourons à sa suite: vieille demeure vaste, simple, sans luxe aucun; seule la chapelle est richement décorée. Non loin d'elle, les Soeurs conservent comme une relique sainte, dans une châsse dorée, le crâne verni de Montcalm!

Après le convent, réception à l'Hotel de Ville. "Son Honneur" le maire est revêtu d'une longue robe noire, qui rappelle celle de nos avocats; il porte un tricorne. Quand il a fini la lecture de son adresse, une fillette s'avance et offre au maréchal une gerbe de roses: "Embrassez-la, dit le maire, c'est le dernier de mes enfants, le dix-septième."

Il faut ici s'arrêter un instant, sur l'extraordinaire, fécondité des familles canadiennes. Les familles de 15 à 20 enfants ne sont pas exceptionnelles; celles d'une douzaine se rencontrent partout; la moyenne est d'au moins 6 enfants par foyer. Le maire nous racontera tout à l'heure que les familles avec lesquelles il est le plus lié ont toutes de 15 à 18 enfants. Dernièrement, il assistait à une fête de famille où 26 enfants célébraient les noces d'or de leurs parents; ceux-ci n'en avaient perdu aucun. Ils sont nombreux, les villages où 100 familles portent le même nom! Le général Tremblay, qui nous accompagnait sur le bateau, appartient à l'une d'elles.

Comment expliquer cela?

Il y a bien des raisons: l'espace disponible, la vie large et facile à la campagne, les enfants qui ne sont pas une charge, mais un rapport, la liberté de tester laissée au père de famille, ce qui sauve le domaine, etc. Toutefois la raison principale se trouve dans le respect des lois morales. Les Canadiens français obéissent à l'ordre: "Croissez et multipliez"; ils observent le Décalogue. Le lieutenant-gouverneur ne nous a-t-il pas dit lui-même publiquement, ce matin: "C'est votre clergé qui a fait ce peuple."

Il est à remarquer qu'il n'en est pas de même des Anglais. Eux aussi ont l'espace et la liberté, et cependant, la natalité est dans leurs familles beaucoup moindre. La conséquence est que les Français refoulent les Anglais; ils débordent de la province le Québec dans l'Ontario, le Manitoba et aussi dans les provinces du nord-est des Etats-Unis. Ils étaient 65,000, lorsque il y a cent soixante ans, la France les a abandonnés à l'Angleterre; ils sont aujourd'hui plus de 4 millions. Combien seront-ils dans cent ans? Plusieurs d'entre nous s'amuse à faire des calculs et trouvent des chiffres fantastiques dont le quart suffirait à constituer là-bas une nouvelle France plus peuplée que la vieille mère-patrie.

Après le banquet où les "santés" ont été portées avec une solennité particulière, celle du roi au commencement et à la fin, nous allons au camp d'Abraham remettre au 22^e régiment canadien le

drapeau que lui envoie le maréchal Foch, son colonel honoraire. Ce 22^e canadien (en réalité, un bataillon) était pendant la guerre uniquement composé de Canadiens français; il s'est illustré à Ypres, à Vimy, etc., et son effectif a été plusieurs fois renouvelé. A la gauche du régiment se trouvent les anciens combattants et les blessés.

Des toutes parts la foule nous entoure et l'on sent que les coeurs sont agités par des sentiments qui remontent comme des lames de fond. C'est que la scène se passe sur le terrain de la défaite de 1759. C'est ici même que la France a perdu le Canada. Son âme et son génie y sont restés!

Après la revue du 22^e, visite au cardinal Bégin, vénérable vieillard de 82 ans, qui nous reçoit avec une bonne grâce charmante. Il revient d'une tournée pastorale et se félicite du bon esprit de son peuple; il en parle comme un père de ses enfants. Il nous dit son amour pour la France et raconte son dernier séjour à Paris:

— J'étais descendu à l'"Hôtel du bon La Fontaine" . . .

Tout le monde rit.

— Vous le connaissez donc! reprend-il en souriant; c'est un logis tranquille, honnête et fort respectable; j'y étais très bien.

Et la conversation continue sur ce ton.

Au Canada, la situation du clergé n'est pas la même que chez nous; il est mêlé à la vie publique et familiale, il fait partie intégrante de la société, il vit au milieu du peuple. Partout, à l'arrivée à la gare ou à la descente du bateau, aux banquets, nous trouvons les évêques, archevêques, et aussi les pasteurs protestants, quand il y en a. Ils sont entourés du respect général. Ce matin, nous avons tous remarqué que lorsque Mgr. Landrieux a été présenté au lieutenant-gouverneur, ce dernier a mis genou en terre et lui a baisé la main. Même attitude de la part du maire, à la l'Hôtel de Ville. La liberté d'action du clergé est entière. Les écoles sont confessionnelles et le budget de l'instruction publique est reparti au prorata du nombre des élèves. Catholiques et protestants vivent d'ailleurs dans la plus parfaite harmonie et en pleine indépendance respective.

Après avoir quitté l'archevêché, thé chez le lieutenant-gouverneur, dans une superbe résidence, entourée d'un grand parc, comme en ont partout, dans toutes les parties du monde, les gouverneurs anglais; puis la liberté nous est rendue et nous pouvons parcourir à notre gré la ville de Québec. Ville entièrement française, non seulement de langue, mais d'aspect, avec de vieilles rues étroites, tortueuses, montantes, tandis qu'en bas s'étalent à l'aise les quartiers industriels et le port. Aux enseignes des boutiques, un certain nombre de noms retiennent notre attention. Des libraires, des pharmaciens des artisans s'appellent La Chance, La Flamme, La Jeunesse, La Flèche . . . Ce sont les descendants des anciens soldats devenus colons. Ce matin, on nous a présentés à une femme charmante, qui porte à ravir le nom délicieux de Jolicoeur.

Quelle douce sensation que de retrouver ici, intacte, continue, la liaison avec l'ancienne France!

Specimen Page of Micmac Manual of Prayers.—

Sanctus

Gtjisapeoin,
Très saint,

gtjisapeoin,
très saint,

gtjisapeoin
très saint

Sagmaois
Seigneur,

Nisgam
Dieu

sapôt ;
des armées;

qasôg
le ciel

ag
et

magamiges
la terre

mestaotjotegel
sont tout remplis

teligsegelmogsin
de ta gloire,

ô sana
hosannah

gtjipgetaig.
au plus haut [des cieux].

Agnus Dei

Gil
Toi

Gtjinisgam
le grand Dieu,

ogtjitjgeloeogtjitjemel
son agneau,

notji gægatonei
tu effaces

elnoi patamsotil,
les péchés de l'homme,

colitelmin.
aie pitié de nous.

Maryknoll-in China.—Four years ago the writer was associated with two brilliant and enthusiastic young clerics in the academic organization of the Vénard Apostolic School at Clark's Green, Pennsylvania. This was the first offshoot of the firmly-rooted foundation on the banks of the Hudson, whose marvellous growth has no human explanation, whose apostolicity is a source of wonderment to those in other lands who know little of the spirit of faith which is so characteristic of American Catholicism. Today these former associates are busy harvesting in far distant lands and garnering souls for Christ in the mission field set apart by the Holy See for evangelization by the Catholic Foreign Mission Society of America. One of these associates, Father James Edward Walsh, of Cumberland, Md., is pro-Vicar of the Maryknoll Chinese Mission; the other, Father Frederick C. Dietz, is head of the "parish" of Shuitung, in the Province of Kwongtung. In addition, sixteen other missionaries, most of whom were former students of the writer, are at work in Yeungkong, Kochow, Tungchan, Pingham, Tongon, Sanhui, and Watnam, laboring earnestly and fruitfully as apostles. *Maryknoll at Ten*—a breezy little volume by Father Kress—tells the story of the growth of the *pépinière* during its first decennial; that singularly appealing monthly, *The Field Afar*, records its progress; and the "Knollers" in China regularly keep us informed of their mission activities. Their letters are most valuable contributions to the history and literature of Catholic Foreign Missions. Six "Mission Sisters of the Third Order of St. Dominic"—a Maryknoll foundation—recently arrived in China; for the present they are domiciled in Hongkong, where they will remain a year studying Cantonese and becoming conversant with the habits and customs of the Orient. Next year they will proceed to the mission centers to open schools, nurseries, and hospitals in sections to be designated by the Maryknoll Superior, who is now in China "spying out the land."

The following letter lately received from Father Dietz, to which he has appended his Chinese "visiting card," will interest even those who have never given a thought to the noble cause of Foreign Missions:

. . . I have found the Cantonese language very interesting. It has no alphabet but represents each word by a special character, of which there are about 40,000. A knowledge of four or five thousand suffices for all ordinary purposes. As represented by our letters each word is a monosyllable. Several sounds like "sz" and initial "ng" are strange to us and difficult to acquire at first. The only real double consonants are "ts" and "kw," which accounts for the fact that the Chinese cannot pronounce many of our English words without interpolating vowels. For stick they say see-tick and Po-luk-lin for Brooklyn. Each word has its proper tone, consisting sometimes of a gliding rise or fall. There are nine different tones with as many variations. A change of tone produces a complete change of meaning. According to the tone used, "foo" will mean either husband, bitter, trousers, to verify, a married woman, or father. You can easily imagine what ludicrous mistakes we sometimes make, but

after patient drilling we finally "get the habit." Chinese has one grand advantage to offset all these difficulties; it has no grammatical inflections whatever. There is no "rosa, rosae" to be laboriously learned as in our college days, and that is certainly much to be grateful for. The thought idiom is simple but from our point of view very funny at times. "What is the fare to Hongkong?" would go like this: "Down Hongkong must give how much water-legs, eh?"

What is China like? I think I can give you a fair idea by mentioning some of the things that give it its local color and then adding what it has not, leaving your imagination to do the rest. The distinctive features of China are: little or no police, constant inter-provincial wars, pirates and bandits; pagodas and wayside shrines; ancestral tablets of stone with their burning joss sticks in every home or shop; firecrackers to frighten away devils or lend solemnity to an occasion; musical instruments of great variety but indescribable sounds; interesting junk and sampan dwellers; so-called rice-wine, strong enough to knock out Dempsey in two rounds; and, above all, bamboo. Everything is carried on bamboo poles; bamboo is used for building bridges, docks, scaffolding, and shacks, for poling junks, for an infinite variety of baskets and crates, for conducting water, for sustaining mosquito curtains, for trellises, for mats, for clothes-lines and almost everything. Barring a few modernized cities like Canton, China has no sewerage or piped water-supplies (and hence no shower-baths except of the sprinkling-can variety); no autos, street-cars, or traffic cops; no horses, wagons, or baby-carriages; no milk, butter, ice or ice-cream; no pies, pianos or telephones; and no daily dreadfuls with full-page comics. Many of the larger cities have electric light, telegraph, imported canned goods, and, last, but not least, beer, wine, and liquors in great variety. Victrolas, movies, and Bolshevism are on the way. Of course, I speak only for South China; the north differs in many respects.

It is said that the more one sees of the Chinese the better he likes them. I have found this true in my experience. They have their gross faults, but what more can be expected of pagans? On the other hand they manifest as a class certain natural virtues. They are hard-working and thrifty, fond of water (but not for drinking), good-natured, peace-abiding, extremely patient, and have a fine sense of humor. The children are very attractive in appearance and manner. Chinese Christians cannot do enough for their "Spiritual Father" on his visits and it's always the same story of "Go away slowly, come back quickly." They seem happy to frequent the Sacraments whenever occasion offers. To hear a congregation of several hundred "singing" out their prayers is certainly touching and edifying. . . .

人
國
美

市
水
東
廣

輝

日

戴

士
教
傳
教
主
天

Early Education in Nova Scotia.—Mr. P. W. Thibeu, M.A., an Acadian Knights of Columbus scholar at the Catholic University of America, is contributing a series of valuable papers to the *Morning Chronicle*, of Halifax. The papers are the result of Mr. Thibeu's researches in the Nova Scotian archives during the past year, and will later be incorporated in his volume on educational development in Nova Scotia in the early years of French régime. He has unearthed a mass of most precious material, and knows how best to utilize it as he has had a long experience in archival work both in Ottawa, Canada, and in Washington. The following extract regarding the establishment of a Convent on Isle Royale (Cape Breton) is typical of the entire series:

A serious effort to establish a school in Isle Royale (Cape Breton) was made by the French after the Peace of 1718. Having by the treaty of that year renounced all right to the mainland of Acadia, France determined to make Cape Breton the center of French population on the coast, with the principal establishment at Louisburg. There were now in the whole island about 700 people and twenty years after there were about 4,000. Many years before, in 1685, the Seminary for Foreign Missions at Quebec had been authorized by Richard Dennis to erect a church on Cape Breton to teach religion to the Indians; but in the new policy of settlement of 1714, education received due consideration; and to accomplish its purpose, choice for the work fell on the Notre Dame Sisters of Montreal. The Order was founded by Marguerite Bourgeois in 1659 and already had attained distinction in scholastic work.

Replying to a request for teachers by M. De St. Ovide, Governor

of Cape Breton, the Bishop of Quebec suggested, in 1726, that a branch of the Montreal House be established at Louisburg. The proposal was accepted by the Governor but on presentation to the French Government met with disapproval. By letters patent granted in 1716, a number of Sisters of Charity were already settled in the town and the Brothers of Charity were in charge of the Hospital. Until the establishment was put on a firmer basis it was thought that the services of these would be sufficient to meet present needs. But the Bishop of Quebec, in a communication addressed to the French Minister soon afterwards, expressed his belief that the religious orders stationed at Louisburg were not competent to meet the varied demands of the inhabitants. As a result, the field was opened to the Notre Dame Sisters in 1730 and an allowance of 1,500 livres made them by the King of France. Two years later Sister Marguerite Le Roi came to Louisburg to be followed the following year by three more sisters, with Sister St. Joseph as Superior.

On the 8th of August, 1733, they purchased a house of Sieur and Dame Beaucour for the sum of 15,000 livres and opened a school. Their first pupils were orphans and destitute children. With better facilities, they began to take in, for instruction, children of officers of the garrison; and later they received young women of the town as resident pupils. For this latter purpose Governor De Forant subsequently made them a grant of 1,600 livres per year. This same gentleman, in recognition of their meritorious work, bequeathed them, by will, the whole of his property. The will was contested by his sister and but a portion of it came to the Sisters of Notre Dame.

The number of pupils in attendance at the school overtaxed the accommodations. Frequent requests were made by them to the Governor for alleviation of the situation. In 1733 the comptroller, M. Sabatier, reported to the French Minister that the orphans of the town had been placed with the Sisters and requested that some provision be made for their sustenance. A charter that they requested in 1736 was refused them; but it was granted in 1739, along with a yearly gratuity of 1,500 livres and a special donation of 3,000 livres to compensate the Sisters for the expense of establishment in 1733.

During the siege of 1744, the nunnery suffered severely from the bombardment and after the fortress fell to the New Englanders, the Sisters were removed to France with the civilian population. They disembarked at Rochfort, proceeding immediately to La Rochelle, where they sought refuge in L'Hôpital De St. Etienne. After the restoration of Cape Breton to France by the treaty of 1748, the Sisters were asked to resume their teaching in Louisburg, the Intendant stating that "it appears very desirable that these dear Sisters return." On arrival, after an absence of nearly four years, they found their house in a dilapidated condition and altogether unfit for occupation. Their request that the Government put it in a fit state of repair seems to have been ignored, for they were eventually driven to the necessity of renting new quarters for which they paid an annual rent of 500 livres and so small that it was impossible for them

to receive more than thirty girls, though there were many more seeking admission that had to be turned away. The Sisters complained also because their grant of 1,500 livres had ceased to come. These statements they reiterated in a letter of date 1751; they were suffering from the ill-feeling directed against them because they could not accommodate in the school all the children of the colony; and they found it difficult even to provide for the education of the young ladies on M. De Forant's endowment. Their condition was stated to the President of the Navy Board by the Governor, who proposed to the French King that a gratuity be made the Sisters. He apparently succeeded in obtaining relief, for when Louisburg was taken in 1758 the nunnery was a building of fair dimensions situate in the middle of the town.

The Sisters were probably among the last of the French to leave Louisburg. They were still there when Pichon wrote in 1760. But Governor Franklin, writing to the Board of Trade, London, in 1768, reported the nunnery in ruins. In 1772 Richard Bulkeley, writing to George Cottnam, Chief Magistrate at Louisburg, directed him to permit Lawrence Kavanagh to "occupy and convert to his own use the remaining part of the frame of a house at Louisbourg known by the name of nunnery."

An Ancient Monument.—As a result of excavation in Syria the fortifications, the canal, and a number of Roman, Greek, Syrian, and Babylonian remains have been laid bare at Tell-Nabi-Ned, on the ruins of ancient Kadesh. At the deepest point of the excavations an exceedingly interesting discovery was made, that of an Egyptian obelisk, bearing a carving of the celebrated Pharaoh Seti, who reigned in 1310 B. C., and who carried on the long war between Egypt and the Empire of the Hittites. The Pharaoh is represented in a posture of adoration before the Syrian god who gave him the victory.

The Creed of St. Cyril of Jerusalem.—Father Vincent McNab, O.P., in a note to the *Tablet*, October 15, says:

The Catholic Encyclopedia is so indispensable to students that we should do our best to make it quite accurate by pointing out oversights or slips. In the article "Cyril of Jerusalem" is given his creed: "He rose again on the third day according to the Scriptures, and sat at the right hand of the Father." The writer seems to have left out "Scriptures, and ascended into heaven," etc. St. Cyril says, in Lect. XIV: "Now I ask, didst thou not attend to what was said? Thou knowest that the words which come next in the Creed teach thee to believe in Him *Who rose again the third day and ascended into heaven, and sitteth on the right hand of the Father.*"

Père Lagrange.—Père Lagrange, O.P., has been awarded the cross of the Legion of Honor for the important service rendered to his country and to learning, by the eminent director of the Biblical School of Jerusalem.

Père Lagrange founded the "College St. Etienne," with the intention of making it a higher school of biblical studies for students who wished to carry on the work of their biblical studies on the soundest modern methods. The best Catholic writers on Scripture have all paid a tribute of admiration and gratitude to Father Lagrange for enabling such a host of brilliant students to acquire in a short time what knowledge was previously the fruit of long years of learning.

Père Lagrange is undoubtedly himself one of the best authorities on the subject of the Bible, and whenever any controversy arose between him and some other writer, his courteous attitude and tone were such as to gain him a lot of friends.

Father Lagrange, besides the great many works he has published on the Bible, founded the scholarly collection of books known as "Etudes Bibliques," and is the editor of the quarterly *Revue Biblique Universelle*.

Sherborne Abbey.—A movement is on foot by the ecclesiastical authorities in England for the restoration of the Lady-chapel at St. Mary's Church, Sherborne, Dorsetshire, as a prospective war memorial. Sherborne Abbey abounds in hallowed associations which lend to its history a charm to all who are interested in English Catholic history. It was the original episcopal seat of the Bishop of Western Wessex, having been established as such by St. Aldhelm. To him is attributed a miracle—the lengthening of a beam which was too short to render adequate support for the roof of Malmesbury Abbey. Following Aldhelm came another holy bishop, Menevensis, who was distinguished as being the instructor of King Alfred the Great, and also his biographer. The Benedictine Rule was introduced by Bishop Wulfsey III, who also governed Sherborne Abbey as abbot, the monks forming the chapter. The office of abbot, however, was separated from that of bishop by Roger of Caen (1122), when the see was removed to Old Sarum, and the abbey church ceased to hold cathedral rank. The original Saxon Church of St. Aldhelm having become too small, Bishop Roger replaced it by a larger Norman one, and this was subsequently so rebuilt and altered that it is now almost Gothic in style. A Lady-chapel was built subsequently and was dedicated under the title of "Our Lady of Bowe." It is on the site of this chapel that it is proposed to erect the war memorial. At the dissolution of the monastery (1536) the abbey and its lands came into the possession of Sir John Horsey. The original buildings have since been remodeled, and are now occupied by Sherborne School, which ranks as one of the great public schools in England.

A Reminder of Pre-Reformation Days.—A press dispatch from London, October 21, announced that the Council of Newcastle-on-Tyne—the Lord Mayor, Sheriffs and members of the City Council—for the first time since the Reformation attended Mass in full civic state during the preceding week. The Mass was celebrated in the Newcastle Cathedral by the Bishop of the diocese, with Cardinal Bourne presiding. The Cardinal was visiting the city to open a Catholic home of rest for the poor, donated by Alderman Weidner, former Lord Mayor, who has also organized a fund for the relief of the distressed peasants in the south and west of Ireland.

The Nationality of Columbus.—The Columbus Day celebration brought forth the usual quota of Columbiana, and, in addition, the London *Universae* adds some interesting paragraphs under the caption "Who Discovered America?":

Who was it who actually discovered America, and to whom is due the credit for that achievement, which has so profoundly modified the whole history of the world? Are we to give the glory to those shadowy Norsemen who do seem, if their somewhat vague records are to be believed, to have worked round through the Northern Seas and to have reached land on the farther shore? But if they did actually do so they kept their knowledge to themselves and the world was none the wiser or the wealthier for what they had done. Shall we award the palm, as the general opinion of all the world has done, to Christopher Columbus? But Columbus never reached the mainland of the continent at all. He is rather the discoverer of the West Indies, which still keep the name he originally gave them in the belief that they were part of Asia, than of America itself. Was it then Amerigo Vespucci, the Florentine, who, according to his own letters, reached the continent in 1497, and who has had the good fortune to immortalize his name by giving it to the new world, then first becoming known? But Amerigo himself never claimed any priority of discovery, and the name was given, not by himself, but by a French professor of German name, Martin Waldseemuller, who wrote in his *Cosmographia Introductio*, published in 1507: "I do not see why it may not be permitted to call this fourth part (of the world) after Americus, the discoverer . . . America, since both Europe and Asia have a feminine form of name." Or lastly, is the credit really due to John Cabot, a Genoese sailor, who worked for Henry VII of England, and who really does seem to have been the first to reach the mainland, somewhere probably in the neighborhood of Nova Scotia? He has not given his name to anything unless it be to that prolific family which still retains the pre-eminence in the most exclusive circles of democratic New England:

"Where the Cabots speak only to Lowells,
And the Lowells speak only to God."

On the whole most of us will feel that the common sense of the world has been right in selecting Columbus out of all the various claimants. His was the original idea of the possibility of reaching the East by sailing to the West. His was the magnificent venture of faith which sailed out in those tiny ships across the stormy ocean to seek a land of which no man knew anything, but which his reason told him must be there if the world were really round, and not flat. What if he were seeking Asia when he found America, ignorant as he was that there were two oceans and not one only to be crossed

before India could be reached? What if he did only reach the islands and not the mainland beyond? He had answered men triumphantly when they called him a dreamer. He had shown them that the world was not limited as they imagined to the small portion of it they had as yet discovered. He had added by his splendid courage and unconquerable faith a new world to Christendom, even if he himself never set foot upon the greater portion of the world he had discovered.

Those who have been to Italy and have seen in Genoa the great monument there erected, with its inscription, "A Cristoforo Colombo, La Patria," will not forget that Genoa claims to be his birthplace. But now M. Pierre Capifali, writing in the *Revue Hebdomadaire*, brings forward good reasons for supposing that the real place of his birth was Calvi, in Corsica. Calvi was a colony of Genoa, so Columbus would still have been a citizen of the Republic of Genoa even if he were not a native of that city. It is interesting to note that several of the original companions of Columbus were natives of Calvi. According to Prince Pierre Buonaparte, a rough stone carved with an inscription of the period was found in San Domingo. The inscription was "Cursed be the Corsican who brought me hither," and it probably belonged to one of the thirty-eight companions of Columbus who remained in the fort of Hispanola when Columbus returned to Spain after his first voyage.

It would seem that Columbus' proper name was Calvo, after his birthplace. The family was well known in Genoa, and had often achieved high positions in her service. But he could not use the name in Spain, because Calvi had been at war with the King of Aragon for many years. So he used the name Columbus, and his own proper name was forgotten.

The reason why the Corsicans never claimed the credit of having produced Columbus, according to M. Capifali, is that Calvi, being a colony of Genoa, was not considered Corsican at all. As the principal colony in the island it gathered to itself all the hatred which the islanders felt for the oppressive rule and constant encroachments of the City of Genoa in their land. Calvi, although geographically in Corsica, was hardly more a part of Corsica, politically considered, than Gibraltar at the present moment is of Spain.

In conclusion, M. Capifali points out that inasmuch as the Republic of Genoa had, in 1458, when Columbus was about fourteen years of age, given the city to Charles VII of France, and had taken the oath of fealty to him, Columbus was, as a native of Calvi, as much French as the Corsicans are today. It would seem then that America was discovered, to sum it all up, by a Corsican, who was a citizen of an Italian city, and owed allegiance to France, and that he did it through the support of the King of Spain, after the King of England had refused to help him.

The Tribunal of the Rota.—The Tribunal of the *Rota* dates from the beginning of the thirteenth century, Pope Innocent III in 1205 having defined the duties of the *rotali* judges, who were by him called *Auditores*. The importance of the Tribunal increased with the centuries. Popes Honorius III, Gregory IX, Martin V, Sixtus IV, Clement VII and Paul III further enlarged its functions and dignity.

During the temporal sovereignty of the Holy See, the Tribunal of the *Sacra Romana Rota* in the Pontifical Government also undertook all the civil jurisdiction which is now exercised by the law courts of the several states. Besides being the judicial organ of the Roman Court of Justice it extends its authority also to all the ecclesiastical cases that are submitted, from all parts of the world, to the jurisdiction of the Apostolic See.

The civil supremacy of the Popes ceased in 1870, and as there was no longer the temporal administration of the States of the Church, the Tribunal of the *Sacra Rota* also suspended its functions together with other administrative agencies of the Pontifical Government. The prelates, *Uditori di Rota*, continued to exist in the Roman hierarchy, but their title was only honorary, since they no longer possessed juridical authority. The judicial cases which were formerly within the jurisdiction of the Roman Court of Justice thereafter were examined and discussed by the Roman Congregations, not in a juridical form but rather in an amicable and conciliatory manner.

This situation remained until 1908. In that year Pius X, in the reform of the Roman Court of Justice, effected by means of the Apostolic Constitution, *Sapienti consilio*, not only modified the functions of the Roman Congregations but renewed in its most solemn form the Tribunal of the *Sacra Romana Rota*, giving it all the judicial competence that it had always possessed in the ecclesiastical court. Since then the *Rota* has brilliantly renewed its glorious traditions.

Supplement to the Catholic Encyclopedia.—The editors of the *Catholic Encyclopedia* have in preparation a supplement which will cover the outstanding events of the years that have elapsed since the publication of the final volume. Some seven hundred subjects will be treated in the supplement, and many of the articles already treated in the *Encyclopedia* will be brought up to date. Among the personages treated will be found Cardinal Gibbons, Padraic Pearse, Helena Modjeska, Louise Imogen Guiney, Joyce Kilmer, Terence MacSweeney, Archbishop Ireland, Archbishop Riordan, and many of the distinguished Catholic generals who participated in the world war. The new subjects will comprise Birth Control, Dail Eireann, Woman Suffrage, Treaty of Versailles, and a special article will be devoted to the work that is being done by the National Catholic Welfare Council for sane and sober Americanism.

BOOKS RECEIVED

(Mention here does not preclude notice in later issues of the REVIEW.)

- ALLEN, EDWARD E. *Special Features in the Education of the Blind During the Biennium 1918-1920*. Bulletin No. 15, Bureau of Education, Washington, D. C.: Government Printing Office, 1921. Pp. 14.
- CAPEN, SAMUEL PAUL. *Facilities for Foreign Students in American Colleges and Universities*. Bulletin No. 39, Bureau of Education, Washington, D. C.: Government Printing Office, 1921. Pp. 269.
- EARLE, EDWARD MEADE, M.A. *An Outline of Modern History, A Syllabus with Map Studies*. New York: The Macmillan Company, 1921. Pp. x + 165.
- ELSON, HENRY W., M.A., Litt.D. *Modern Times and the Living Past*. New York: American Book Company, 1921. Pp. xxxvii + 727.
- FLEMING, JESSIE H., M.A.(Oxon). *England Under the Lancastrians*. University of London Intermediate Source-Books of History, No. III. London and New York: Longmans, Green & Co. Pp. vii + 301.
- GREENWOOD, ALICE DRAYTON, F.R. Hist. Soc. *History of the People of England*. Vol. I (55 B. C. to A. D. 1485). London: Society for Promoting Christian Knowledge. New York: The Macmillan Company, 1921. Pp. xii + 387.
- GLEIM, SOPHIE G. *The Visiting Teacher*. Bulletin No. 10, Bureau of Education, Department of the Interior. Washington, D. C.: Government Printing Office, 1921. Pp. 23.
- HOLLAND, REV. CORNELIUS J., S.T.L. *His Reverence—His Day's Work*. New York: Blase Benziger, Inc., 1921. Pp. 213.
- KIRBY, WILLIAM J., Ph.D., LL.D. *The Social Mission of Charity*. Preface by Right Rev. P. J. Muldoon, D.D. New York: The Macmillan Company, 1921. Pp. 194.
- LAMOTT, REV. JOHN H., S.T.D. *History of the Archdiocese of Cincinnati, 1821-1921*. Cincinnati and New York: Frederick Pustet Co., Inc., 1921. Pp. xxiii + 430.
- MARUCCHI, ORAZIO, and BERRY, SYLVESTER. *Archeology Series*, edited by Roderick MacEachen, D.D. 5 vols. Vol. I, *The Roman Catacombs*; Vol. II, *Faith of the Early Christians*; Vol. III, *The First Popes*; Vol. IV, *The Early Martyrs*; Vol. V, *The Ancient Christian Basilicas*. Wheeling, W. Va.: Catholic Book Company, 1921.
- MCLEAN, DONALD A., M.A., S.T.L. *The Morality of the Strike*. Preface by John A. Ryan, D.D., LL.D. New York: P. J. Kenedy & Sons, 1921. Pp. vii + 192.
- MICHELSON, TRUEMAN. *The Owl Sacred Book of the Fox Indians*. Smithsonian Institute, Bulletin No. 72. Washington, D. C.: Government Printing Office, 1921. Pp. ix + 83.
- MOORE, THOMAS VERNER, Ph.D., M.D. *The Parataxes: A Study and Analysis of Certain Borderland Mental States*. Reprinted from *Psychoanalytic Review*, Vol. VIII, No. 2, July, 1921. Pp. 18.

- NOVICES OF THE DOMINICAN HOUSE OF STUDIES. *Dominican Saints*. Washington, D. C.: Dominicana, 1921. Pp. ix + 433.
- O'BRIEN, GEORGE, Litt.D., M.R.I.A. *The Economic History of Ireland From the Union to the Famine*. New York: Longmans, Green & Co., 1921. Pp. xii + 589.
- PATON, LEWIS BAYLES, Ph.D. *Spiritism in Antiquity*. New York: The Macmillan Company, 1921. Pp. ix + 325.
- Part Time Education of Various Types*. Bulletin No. 5, Bureau of Education. Washington, D. C.: Government Printing Office, 1921. Pp. 21.
- Proceedings of the American Antiquarian Society*. New Series. Worcester, Mass., 1921. Pp. xxiv + 155.
- RAYMOND, DORA NEILL, Ph.D. *British Policy and Opinion During the Franco-Prussian War*. Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University, Vol. C, No. I. New York: Columbia University, 1921. Pp. 435.
- REID, R. A., M.A., Litt.D. *The King's Council in the North*. London and New York: Longmans, Green & Co., 1921. Pp. x + 532.
- TAYLOR, F. L., M.A., M.C. *The Art of War in Italy, 1494-1529*. Cambridge: The University Press, 1921. Pp. 228.
- TOWNSEND, W. J. *The Great Schoolmen of the Middle Ages*. New edition. New York: G. E. Stechert & Company, 1921. Pp. xv + 361.

BEGINNINGS OF THE CATHOLIC CHURCH IN THE UNITED STATES

DILHET
ETAT DE L'EGLISE CATHOLIQUE
OU DU
DIOCESE DES ETATS UNIS DE L'AMERIQUE
SEPTENTRIONALE

Translated and Annotated by REV. PATRICK W. BROWNE, S.T.D. (Laval)
Instructor in Church History at the Catholic University of America and Catholic Sisters' College,
Washington, D. C.

Paper, \$2.00

Large 8vo. pp. xxviii+525

Cloth, \$3.50

W. J. GALLERY & CO., WASHINGTON, D. C.

THE MORALITY OF THE STRIKE

By

REV. DONALD ALEXANDER McLEAN, M.A., S.T.L.

INTRODUCTION BY

REV. JOHN A. RYAN, D.D.

New York
P. J. KENEDY & SONS
1921

ACADEMY OF THE ASSUMPTION

WELLESLEY HILLS, MASS.

Boarding and Day School for Young Ladies

*College, College Preparatory and Business Courses. Special Courses in Music, Art
Foreign Languages and Expression*

Extensive Grounds for Outdoor Recreation

ST. JOSEPH'S ACADEMY FOR BOYS, from five to fourteen years, is under the
same management. For catalogue apply to
SISTER SUPERIOR

HOLY CROSS ACADEMY SCHOOL FOR GIRLS

*Affiliated to the Catholic University. Practical and Refining Education—
Standard and Elective Courses*

Its curriculum comprises Elementary, Commercial, Secretarial, Academic and Junior
Collegiate departments and offers unsurpassed facilities in Voice, Harp, Violin, Cello,
Drawing, Painting, Languages, Art of Expression, Physical Culture and Home
Economics.

Address, Sister Superior, Holy Cross Academy, Washington, D. C.

*Modernly Equipped, Fire-Proof Building, Beautifully and Healthfully Located,
Overlooking the National Capital*

ACADEMY OF SAINT JOSEPH

In-the-Pines, Brentwood, N. Y.

Boarding School for Young Ladies—Preparatory Collegiate—
Affiliated with the State University — Complete Courses in
ART, VOCAL AND INSTRUMENTAL MUSIC

Extensive Grounds

Large Campus

Athletics

COLLEGE OF ST. ELIZABETH

Convent Station, New Jersey

Conducted by the Sisters of Charity

The oldest Degree-Giving Catholic College for Women in the
United States. Four-year courses leading to
Degrees in Arts and Science

ACADEMY OF ST. ELIZABETH

A Standard High School.

Full College Preparatory Grade

ST. JOSEPH'S ACADEMY

McSHERRYSTOWN, PA.
(2 miles from Hanover)

*Boarding School for Young Ladies and Girls. Affiliated with Catholic
University of America*

Separate Department for Boys.

Address MOTHER SUPERIOR

MANHATTANVILLE COLLEGE OF THE SACRED HEART

133d ST. AND CONVENT AVE., NEW YORK, N. Y.

Chartered by the Regents of the University of the State of New York. *Under the
direction of the Religious of the Sacred Heart.* Four-Year Course leading to Degrees
of A. B. and B. S. Normal Course in the JUSTINE WARD METHOD of Teaching Music,

ACADEMY OF THE SACRED HEART

Three Pre-Academic and Four Academic Classes with Special Advantages in Music
and Foreign Languages, Religious Instruction and Moral Training the basis of all,

APPLY TO THE REVEREND MOTHER

MOUNT ST. VINCENT

HALIFAX, NOVA SCOTIA

Conducted by the Sisters of Charity

*Commercial, Academic and Collegiate Courses. Special Courses in
Art, Music and Domestic Science*

Delightfully located on Bedford Basin. Five minutes
from Railway Station

Write for Prospectus

Absolutely Pure Altar Wines

We are pleased to make the important announcement to the Clergy that we have been appointed by the **Cobick Company** of San Francisco, as sole EASTERN DISTRIBUTORS for their Absolutely Pure Altar Wines.

The **Cobick Company Wines** are the only California Altar Wines having the unanimous and unqualified approval and commendation of all the Bishops of California where the wines are produced, and no Altar wines anywhere, at any price, can be compared with them for reliability and general excellence. While prices are as low as it is possible to make them the wines are of the very highest grade so that there is no justification for the Clergy paying more than our prices and wines anywhere near the same quality cannot be sold for less.

FEE BROTHERS

Established 1884

21-27 North Water Street

Rochester, N. Y.

U. S. Bonded Storeroom No. 68.

The Big Hardware and Housefurnishings Store

You can always get the Best Selections and the Best Values here in

HARDWARE

HOUSEFURNISHINGS OR

AUTOMOBILE SUPPLIES

Each department is a store in itself. Offering Standard Merchandise
and Prompt and Efficient Service,

BARBER & ROSS

ELEVENTH AND G STREETS

WASHINGTON, D. C.

TRINITY COLLEGE

WASHINGTON, D. C.

A Catholic Institution
for the
Higher Education of Woman

*Beautifully Located in the Immediate Vicinity
of the Catholic University*

Incorporated under the Laws of the District
of Columbia, with full powers to confer Col-
legiate Degrees, registered by the University
of the State of New York, and ranked with
the Colleges of the First Grade by the United
States Commissioner of Education

CONDUCTED BY THE
SISTERS OF NOTRE DAME OF NAMUR

For Particulars, Address
THE SECRETARY OF THE COLLEGE

St. Mary's College and Academy

**ST. JOSEPH COUNTY
NOTRE DAME P. O., INDIANA**

Under the direction of the Sisters of the Holy Cross, was chartered February 28, 1855, under an act of the General Assembly of the State of Indiana.

One mile west of the University of Notre Dame, about eighty miles east of Chicago and two miles north of South Bend, Indiana; it is easily reached by the New York Central, Lake Shore, Michigan Southern, Grand Trunk Western, Vandalia and Michigan Central Railways.

Recognition by the Indiana State Board of Education

College—Standard

Normal Department—Accredited

High School (Academy)—Commissioned

CREDITS ACCEPTED BY LEADING UNIVERSITIES

The President cordially invites correspondence from parents having daughters to educate, and will take pleasure in mailing catalogue and descriptive literature.

Address, THE PRESIDENT

Mount St. Joseph-on-the-Ohio

Academy for Girls

MOUNT ST. JOSEPH-ON-THE-OHIO

under the direction of the Sisters of Charity, is situated eight miles northwest of Cincinnati on a noble eminence overlooking the Ohio River.

Nature seems to have designed and purposed this beautiful hill-top as the site for an institution for young women. Situated as it is on an elevation six hundred feet high, commanding a view of the Ohio River and the far-famed Kentucky hills, it would be difficult to find a more ideal location for a seat of learning.

Grammar Department
Academic Department
Collegiate Department

*Affiliated with The Catholic University of America
Washington, D. C.*

All letters pertaining to the Academy should be addressed to
THE DIRECTRESS

Mt. St. Joseph-on-the-Ohio
Hamilton County, Ohio

The Mass

Every Day in the Year

The complete text of each day's Mass from the Roman Missal,
in English. Arranged so that all can follow it with ease

By

E. A. Pace, D. D., and John J. Wynne, S. J.

Leather, limp, all gilt edges, round corners, \$2.50
In special bindings at prices from \$3.00 to \$5.00

The Home Press, Publisher

23 East 41st Street, New York City

MATHER & CO.

Average Adjusters and Insurance Brokers

PHILADELPHIA: 226 Walnut Street
BOSTON: 33 Broad Street

NEW YORK: 51 Wall Street
SEATTLE: Colman Building

SAN FRANCISCO REPRESENTATIVE
GEO. E. BILLINGS CO.
312 California Street

RANDELL INCORPORATED

JOB, CATALOGUE *Printers* HIGH-GRADE
BOOK, MAGAZINE COLOR WORK

THIRTEEN FIFTEEN C ST. NORTHWEST
PHONES MAIN 3082-1661 WASHINGTON, D. C.

CATHOLIC UNIVERSITY PEDAGOGICAL SERIES

Volume IV

History of Education

A Survey of the Development of Educational
Theory and Practice in Ancient,
Medieval and Modern
Times

By

PATRICK J. McCORMICK, S. T. L., Ph. D.

*Associate Professor of Education in the
Catholic University of America*

WITH AN INTRODUCTION BY

EDWARD A. PACE, Ph. D., S. T. D., LL. D.

*Professor of Philosophy in the Catholic
University of America*

A work of over 400 pages which will be welcomed by every Catholic interested in the History of Education. A text-book of incalculable value to teachers and students who need the Catholic viewpoint and authoritative guidance.

Price, \$1.90

Order now for your library, your school, your Catholic teachers. Place it in the Public Library, in the Public Normal School.

THE CATHOLIC EDUCATION PRESS

1326 QUINCY STREET

BROOKLAND, D. C.

J. FISCHER & BROTHER, Specialize in Church Music

Address all your orders for

Church and School Music

To J. FISCHER & BRO.

FOURTH AVE. AT ASTOR PLACE

NEW YORK

The publications of all American and Foreign Houses supplied.

Music sent on approval when so requested

Publishers of "FISCHER EDITION"

POST CARDS

COLORED INTERIOR VIEWS

Views of your Church, Parsonage, College or School, etc., to order

We specialize in making fine Postal Cards in colors. Send us your photographs and ask for estimate. No obligation to buy. Sixteen years' experience at your service. Samples for the asking.

E. C. KROPP CO.

MILWAUKEE

WISCONSIN

The Spirit of Progress

Robinson-Breasted's General History of Europe

Published also in two volumes

Part I —Europe Before the Eighteenth Century

Part II—Recent European History

A personally conducted tour through the ages—the story of man from yesterday to today, with the emphasis upon today—concrete, vivid, full of local color and action. This new one-year course is unique in devoting half the book to the last three centuries and nearly a fourth to the last fifty years.

Muzzey's American History (Rev. Ed.)

The most widely used high school text book on the subject. This revision includes an able discussion of the social and economic problems entailed by the World War, Vigorous style, recognition of the importance of industrial and commercial problems, and insight into underlying causes, characterize this book.

GINN AND COMPANY

Boston	New York	Chicago
Atlanta	Dallas	Columbus
		San Francisco

The American Catholic Historical Association

(Organized December 30, 1919, Cleveland, Ohio)

JAMES J. WALSH, M. D., LL. D., K. S. G., *President*,
New York City.

REV. JOHN J. WYNNE, S. J., *First Vice-President*,
New York City.

VERY REV. M. S. RYAN, C. M., D. D., Ph. D., *Second Vice-President*,
St. Louis, Mo.

REV. PETER GUILDAY, Ph. D., *Secretary*,
Catholic University of America.

RT. REV. THOMAS C. O'REILLY, D. D., V. G., *Treasurer*,
Cleveland, Ohio.

MISS FRANCIS BRAWNER, *Archivist*,
Washington, D. C.

Executive Council

(The foregoing officers, with the following)

LAWRENCE F. FLICK, M. D., LL. D., Philadelphia, Pa.

CARLTON J. H. HAYES, Ph. D., New York City.

REV. C. M. SOUVAY, C. M., D. D., St. Louis, Mo.

VERY REV. F. L. GASSLER, New Orleans, La.

DAVID CHAMPION, Esq., Cleveland, Ohio.

FROM THE CONSTITUTION:

Section III. "Any person approved by the Executive Council may become a member of the Association. The annual membership fee shall be three dollars. On payment of fifty dollars, any person, with the approval of the Executive Council, may become a Life Member."

Headquarters

CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

THE UNIVERSITY OF MICHIGAN

DATE DUE

<p>DEC 21 1981</p> <p>DEC 22 1981</p> <p>DEC 21 1981</p> <p>DEC 22 1981</p>	
---	--

UNIV. OF MICH.

JUN 20 1924

BOUND

UNIVERSITY OF MICHIGAN



3 9015 03668 8573

DO NOT REMOVE
OR
MUTILATE CARD

